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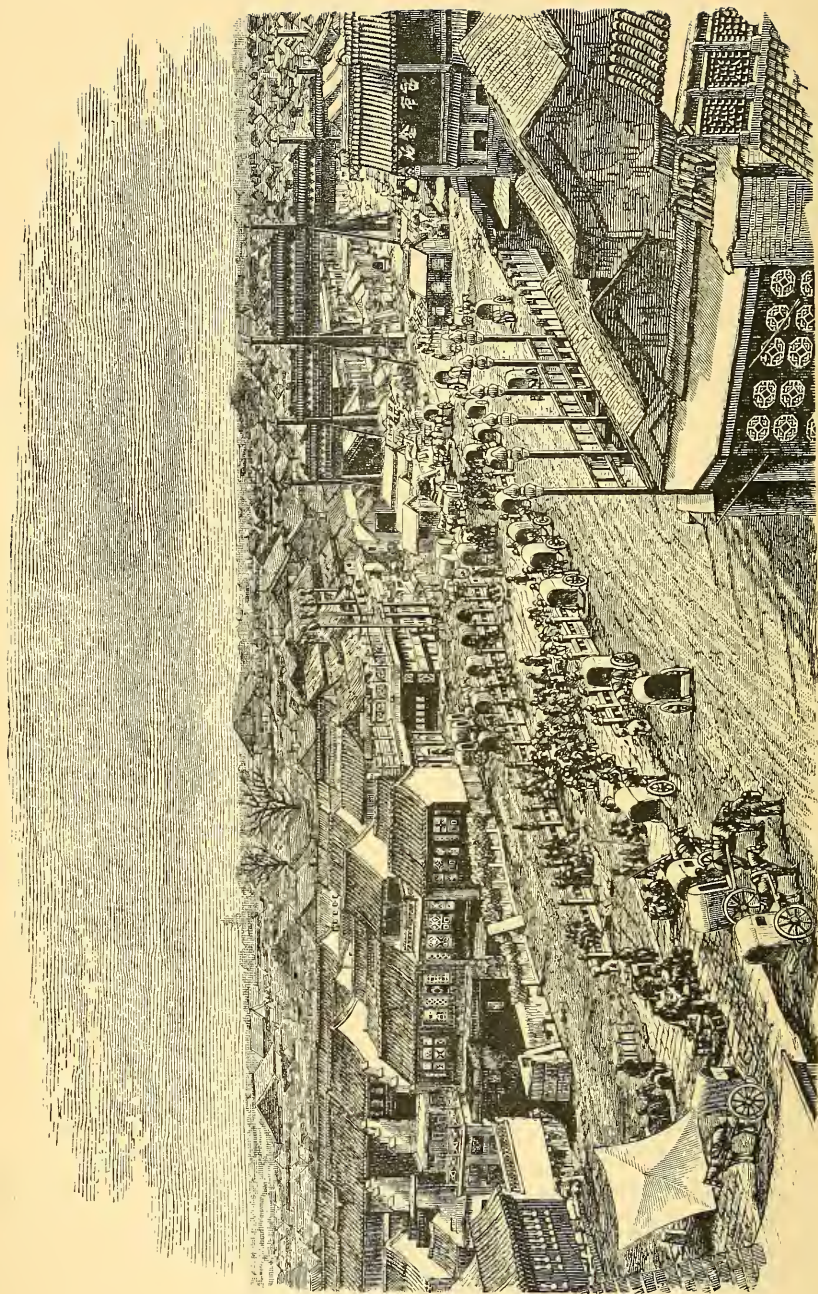
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JANUARY, 1904.

No. 1.

CONTRIBUTIONS FOR THE MONTH. We are all glad and thankful that the contributions of last year as reported at the New Haven meeting will enable the work to go on for 1904. Yet we must remember that we did not attain our goal, \$120,000 in contributions for regular pledged work, a sum imperatively needed to maintain our present work. In the month from October 18 to November 18, 1903, our Treasurer received in contributions \$5,587.20, a gain of \$25.45 over the corresponding month of last year. A lull comes naturally after the strenuous effort of the closing months of the year, but we must not pause long for rest. The first months of the year are our best working time. Let us join all together in gifts and prayer to make the new year an advance on the utmost in our past.

ON November 11th the Essex South Branch swung into line with those that have celebrated their twenty-fifth year. The Central Church, Lynn, under whose roof the Branch was organized and whose cordial hospitality had been extended to it every half decade, again opened wide its welcoming arms and gathered in a goodly and happy company.

Mrs. James L. Hill, president, conducted the exercises in her own felicitous manner. Miss Chamberlain, whose term of service as secretary extends back for even more than the quarter century, reviewed the steps taken for the transformation of the conference association into a branch, and three other officers gave a condensed historical sketch, each representing a department of branch work, and showing constant growth all along the line.

Mrs. James H. Fitts and Mrs. C. Burnham, the first and third presidents, gave personal and loving greetings, and Mrs. A. H. Johnson, the second president, unable to be present, sent written expressions of her warm affection and regret. Of all the officers in these many years, only one, Mrs. H.

S. Osborne, vice president, has passed from earth. Miss Caldwell, one of the first officers of the Branch, voiced the appreciation of the secretaries past and present of the incentive to a broad outlook, the privilege of noble friendships, and the opportunities for service given by the Branch in bestowing the office of secretary.

A recital of missionary work of thrilling interest was given by Mrs. E. S. Hume of Bombay, and a silver offering, amounting to thirty-four dollars, was made in the afternoon.

In its abounding hospitality the Central Church not only furnished an ample collation to two hundred and fifty guests, but also invited the Branch to commemorate there their fiftieth anniversary in 1928.



DR. RUTH HUME.



MISS MADOLINE CAMPBELL.

MISSIONARY PERSONALS. Miss Bush of Harpoot arrived home just in time for the New Haven meeting. Miss Daniels, who started with her, was detained for several weeks at Marsovan by a badly sprained ankle. Now we have gladly welcomed her too in Boston. On November 14th Miss Emily Bissell sailed from New York to resume charge of the girls' boarding school at Ahmednagar. On the same vessel went Dr. Ruth Hume, who will be at the head of the hospital just opening for women and children at Ahmednagar, and Miss Madoline Campbell, the trained nurse who will be her assistant.

MEMORIAL SERVICE FOR MRS. GULICK. The large audience that gathered in the Old South Church, Sunday evening, November 22d, for a memorial service in honor of Mrs. Alice Gordon Gulick was in itself an eloquent tribute to the far-reaching influence of this gracious and gifted woman, who has so recently "fallen on sleep." Dr. George A. Gordon, the pastor of the church, presided and conducted impressive devotional services.

Hon. S. B. Capen, President of the American Board, who is also President of the Corporation for the International Institute for Girls in Spain, under whose auspices these memorial services were held, gave the opening address and introduced the other speakers. Mrs. Judson Smith, President of the Woman's Board of Missions, sketched the life of Mrs. Gulick, tracing her work as a missionary from the tiny beginning of the school of one pupil at Santander to the great Institute now planted in Madrid, with its graduates in every part of Spain, having under their care at least three thousand children. Mrs. Smith referred to Mrs. Gulick's loyalty to the missionary ideal, and quoted her as saying, "I am a missionary, first, last, and all the time."

Professor Comans, of Wellesley College, spoke of the life of Mrs. Gulick among the Spanish women, her wonderful command of the language, her power to enter into the lives of those with whom she came in contact.

President Eliot, of Harvard University, testified to the strong, sweet influence of Mrs. Gulick in connection with the visit of the Cuban teachers to Harvard in 1900, and the serene, wise manner in which she adjusted difficulties and won the hearts of these strangers in a strange land.

The closing address of the evening was given by Dr. Barton, Corresponding Secretary of the American Board, on Mrs. Gulick as an educator, closing with an appeal to those who remain to care for the work for which she gave her life. The corporation and the many friends of Mrs. Gulick hope that a sum of money sufficient to erect a suitable building will be contributed; this building, to be known as "Gulick Memorial Hall," is very much needed to complete the equipment of the Institute, now insufficiently housed at Madrid.

WORK OF THE WOMAN'S BOARD IN CHINA. The missionaries of the Woman's Board now at work in China are Dr. Kate C. Woodhull and Dr. Minnie Stryker, Miss Elsie M. Garretson, Miss Hannah C. Woodhull, Miss Harriet L. Osborne, Miss Evelyn M. Worthley, all of Foochow; Miss Mary E. Andrews, Miss Abbie G. Chapin, of Tung-cho, and Miss Bertha P. Reed, till recently at Pao-ting-fu, now of Peking.

As we review these names and consider that these are all who represent the Woman's Board in the great empire of China, destined to be one of the greatest mission fields of the world if not already such, we cannot forbear raising the question whether the time has not come when the Woman's Board should materially increase its force of laborers in these several missions. Of twenty-seven single women in these fields, nine only belong to our Board. The work for women is open to a rare degree in North China and in the Foochow mission, and twice or three times the present number of laborers from this Board are called for and could be immediately employed in holding the work in hand and occupying only the most obvious and needy openings. Very urgent calls come also for new laborers in the South China field and to meet the most promising openings in Shansi. Ought our Board to content itself with having so meager a share in the work in these vast and populous fields ?

J. S.

A CALL FROM GUAM. Whether we are expansionists in the political sense or not, certainly every Christian must be an expansionist in trying to extend the kingdom of God over all the earth. Since our treaty with Spain in 1898, the little island of Guam has belonged to the United States. Its only knowledge of Christianity is through the Catholicism which Spain taught it, and no other nation is likely to send the gospel hither. Another missionary family, and two or three single women for school work are greatly needed now. The young women could not go till the family is on the ground, and we cannot answer the appeal at present. Let us, however, keep in mind the need of these islanders who live under our own flag, and for whom we are responsible.

A SPELLING LESSON. In many cases the spelling of the names of persons and stations in our mission fields is only an attempt to represent the sounds of the vernacular by our English alphabet. As many of these sounds are not used in our language, and as some of our letters represent two or more sounds, this spelling has varied greatly according to the taste of different geographers and missionaries. As education becomes more common among the natives the need of uniform spelling increases, and a recent report from Ceylon says that the government of that island has authorized a revised spelling which should now be used in addressing letters. So we must learn to know old friends in a new dress, for example: Batticotta is henceforth to be Vaddukkoddai, Oodooville is Uduvil, Manepy is Manippay, Udupitty is Udupiddi, Tillipally will be Tellipalai, and so on. You will need the American Board Almanac to see all the changes, and for many other helpful items, too.

PRESBYTERIAN To the list of "Helps to Study of Missions in China,"
LEAFLETS. printed in the December *LIFE AND LIGHT*, should be added three leaflets issued by the Presbyterian Boards, which came to the knowledge of the committee after the December list had gone to the printer. The first is "Questions and Answers,"—a little catechism prepared for younger circles in booklet form, sold for five cents; the other two are leaflets, price one cent, "Un Ho, the Blind Leper Girl of Canton," and "A Patient's Opinion of Medical Missions." These publications are to be obtained at the offices of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

DEATH OF A cablegram has announced the death of Miss Louisa B. **MISS PIERSON.** Pierson, daughter of Rev. Arthur L. Pierson, D.D., editor-in-chief of the *Missionary Review*. Miss Pierson sailed for India, November 19, 1901, to take up the work laid down by Miss Sarah Gardner, of the Woman's Foreign Missionary Union, whose death has lately been recorded. She will be remembered by her service as Secretary of the Young Woman's Christian Association in Poughkeepsie, N. Y., and in Lowell, Mass. Her last days, preceding the fatal typhoid fever, were spent in a conference in Lucknow. She then went to a friend in Nowgong, Central India, whence she was called, November 3d, to higher service.

PEKING—THE FORBIDDEN CITY.

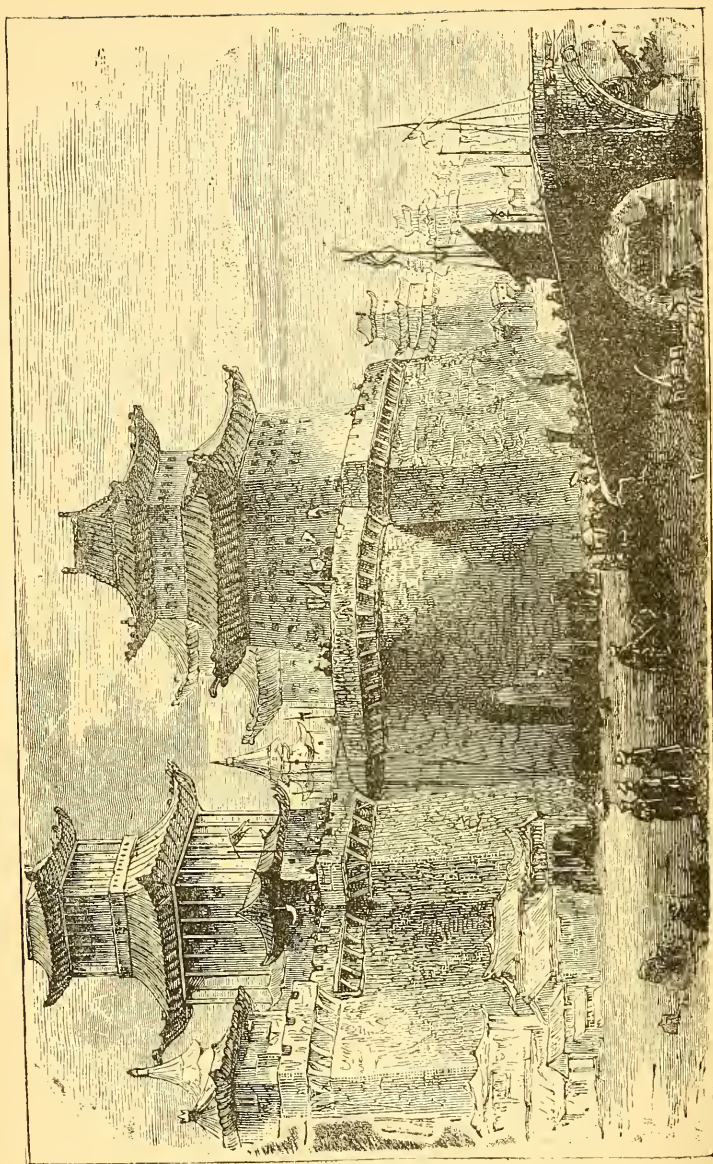
BY MRS. JOSEPH COOK.



IT is generally conceded that a thorough study of such great cities as Jerusalem, Athens, Rome, Paris, and London would make one fairly intelligent in world history. It is thought by some that as we take up the study of China in *Rex Christus* in our missionary auxiliaries the coming year, one typical city of that great empire should form a part of the program of each meeting.

Peking, or the northern capital of China, has been called "the most interesting and unique city in Asia." For the last nine centuries it has remained an imperial city. In the thirteenth century, when such renowned warriors as Genghis Khan and Kublai Khan were making Peking the seat of the Mongol dynasty and adding to its material magnificence, a member of the order of Francis of Assisi attempted to establish here a spiritual kingdom.

John of Monte Corvino was fifty years old when he went to China late in the thirteenth century, and he did valiant service in that empire for thirty-

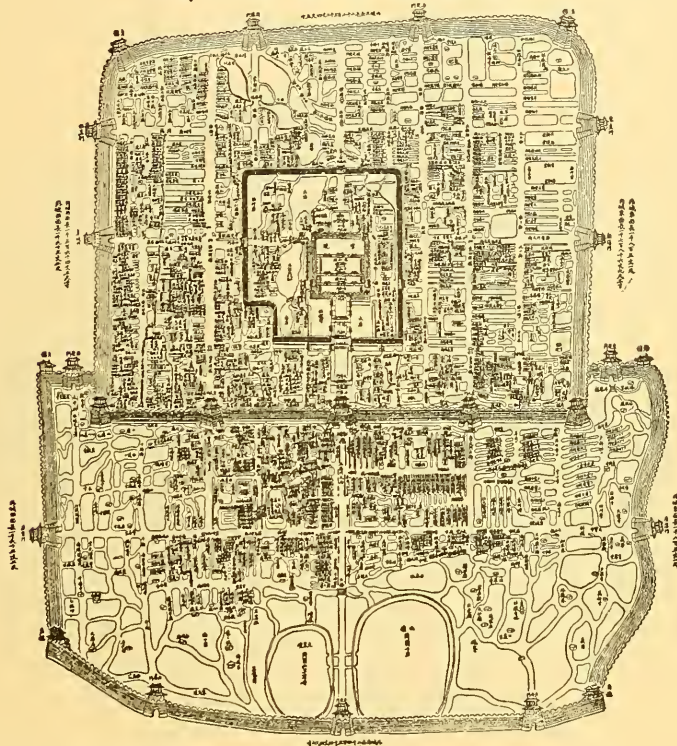


WALL OF PEKING.

five years. Before his arrival Kublai Khan, who seems to have been as tolerant toward all faiths as the Emperor Akbar of India, had sent envoys to the Pope asking for one hundred learned men to come to China to instruct the people in Western knowledge and in the Christian religion. Marco Polo is the historian of these days, and scholars now think that his accounts are trustworthy as to the main facts.

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圖全善首外內城京



Courtesy of the Century Co.

MAP OF PEKING.

In Barnes' *Two Thousand Years of Missions before Carey* he gives a most interesting letter from the Franciscan monk dated at Peking in the early part of 1305. One single paragraph gives us a glimpse of what was accomplished along spiritual lines seven hundred years ago: "I have built a church in Peking, where the king has his chief residence. I have baptized there some six thousand persons, and I am often still engaged in baptizing.

I have gradually bought one hundred and fifty boys, the children of pagan parents, and of ages varying from seven to eleven, who had never learned any religion. These boys I have baptized, and have taught them Greek and Latin. . . . By writing, reading, and preaching I bear open and public testimony to the law of Christ."

There are now religious edifices in the Imperial city belonging to the Roman Catholic, Greek, and Protestant faiths, to Mohammedanism and Buddhism, to ancestral worship and state worship, and temples dedicated to Confucius and other deified mortals; but probably the church built by the Franciscan monk early in the fourteenth century was the first temple erected there to the Christian religion.

When we think of Peking we must try to imagine four distinct cities. Walls built of earth or rubble surround each city, and outside the walls the suburbs include, with the cities, an area nearly twenty-five miles in circumference. The cities are entered by thirteen external gates, and there are three communicating gates between the Tatar city and the Chinese. The Prohibited city, with its circumference of only two miles, is enclosed by the Imperial city, which is six miles in circuit; and its wall, twenty feet in height, is entered by four gates, through which none may pass without special permission. From one of these gates, called "the gate of heavenly rest," a broad avenue leads up to the Prohibited city.

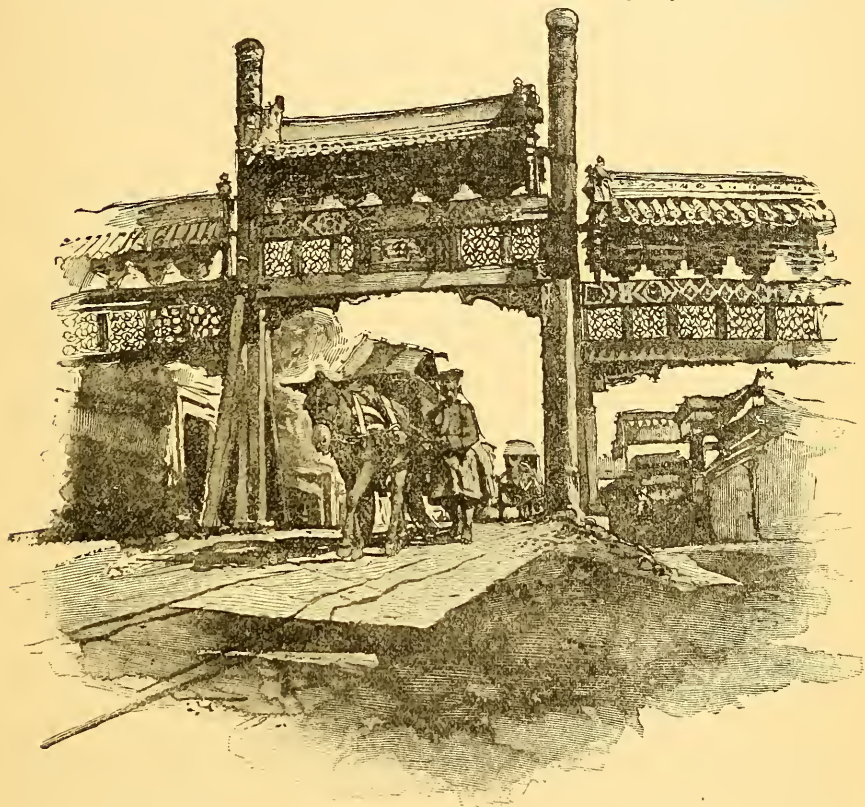
The third enclosure is called the Tatar city, and this consists of several wide streets crossing each other at right angles. In *China, the Long-Lived Empire*, by Miss Scidmore, is a chapter on the Tatar city in which she gives a graphic account of her visit to an old Tatar noblewoman who had "an irrepressible curiosity concerning foreign people, ways and things." The legations have their quarters in this portion of Peking, and the writer just mentioned speaks of "the sudden transfers from the noisome streets to the beautiful parks and garden compounds, the drawing rooms and ball-rooms, with their brilliant companies living and amusing themselves exactly as in Europe, as among the greatest contrasts and surprises of Peking." Among other "contrasts" is the "temple of eternal peace" belonging to the lamas who teach Chinese and Manchu pupils the Thibetan language, and English and American Protestant missionaries trying to introduce "Western learning" and establish churches and hospitals as well as schools.

The Chinese city is more populous than the Tatar and the principal streets are more than one hundred feet wide, but they are unpaved and deep with mud or dust.

While in the Tatar city the large-footed, free-stepping Manchu women are seen; in the Chinese city few women appear, for with their bound feet they are practically prisoners.

But it is with the Prohibited or Purple city that we have chiefly to do. Now that the whole world is open and there are no more hermit nations, even such a name as the Prohibited city seems an anachronism at this dawn of the twentieth century. Lhasa, the capital of Tibet, and Mecca, the sacred city of the Mohammedans, are still difficult to enter, but their policy of exclusion cannot last long.

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GATEWAY AT WEST END OF LEGATION STREET.

The Prohibited city contains only the palaces of the emperor and the dwellings of his immediate retainers. This small enclosure of two miles is entered by four gates each surmounted by a tower. The halls where the "Son of Heaven" holds his court are said to be unsurpassed anywhere for magnificence and barbaric splendor. Thousands of vegetable wax candles, sent as tribute from certain provinces, used to be the only means of lighting,

but civilization in the shape of incandescent bulbs has found its way into the Purple city and steam heat is said to have been introduced in the Empress Dowager's quarters. Here "eight thousand people live and move within the four-mile circuit of those yellow dragon-tiled walls." The Meridian gate is reserved for the use of the emperor. A small creek leading to a court is spanned by five marble bridges ornamented with sculptures, and halls and courts succeed each other until the "tranquil palace" of heaven is reached, into which no one can enter without special permission. Here is the most magnificent of all the palaces, and it contains the council chamber where candidates for office are presented to the sovereign. Beyond this is the "palace of earth's repose," devoted to the empress and the harem. All this is probably under normal conditions when there is an assertive emperor with his consort instead of an emperor only in name ruled by so masterful a personality as the Empress Dowager. There is a building called "the hall of intense thought," where sacrifices are offered to Confucius and other wise men, and near this is the library. There are numerous palaces and buildings occupied by various members of the royal family; also edifices devoted to public and private purposes; a small temple used by the emperor in his worship of ancestors and the offices of the six official boards which direct the affairs of the eighteen provinces.

The first occasion when a European ambassador was admitted within these sacred precincts in all the pomp and circumstance of his rank was when Lord Elgin came to sign the treaty at the conclusion of the war in 1860. It must have been a shock to the colossal self-conceit of the Chinese—a shock which has been repeated many times since—when the English ambassador refused to kowtow to the Chinese emperor. It was a clash of Occidental and Oriental ideas, practical democracy against the most insolent autocracy; while the greatest republic of all times, looking across the Pacific, was an interested spectator. Six years before Commodore Perry had peacefully invaded the adjacent islands of Japan, and hereafter America was to be a large factor in all Eastern questions.

The "Grand Old Man of China," in the one interview accorded him in eight years in Purple Peking, was not so fortunate as the English ambassador in escaping kowtow or prostration of the body on the floor. He remained on hands and knees with his forehead repeatedly touching the cold stone floor for an entire hour, and at the end of that period of physical torture to a man of his years he had to be helped to rise and taken to an outer room, where a physician applied restoratives before he could be taken away in his chair. The question of granting audience to foreigners in the forbidden city has been one of political importance for the last hundred years. But the right

was conceded in 1873, and now the staffs of the legations carry their congratulations to the emperor on New Year's Day,—the 6th of February of the Chinese calendar. Exception was also made for special audience to Prince Henry of Prussia, when he was personally received by the emperor at the very door.

Since our school days Peking has loomed large in our imaginations, and during the Boxer outbreak in 1900 and the siege of our missionaries there the prayerful thoughts of Christendom centered on that Asiatic capital city. It is safe to predict that there will be more important changes in that four-fold city in the century to come than has been witnessed since the Franciscan monk planted there the banner of the Cross.

STORY OF ONE GREEK CHRISTIAN IN TURKEY.

BY MISS THERESA L. HUNTINGTON.



WONDER whether you would be interested to know a little about our *arabaji* (wagoner), a thoroughly sincere Christian man in whom I feel a deep interest. Geragos is a Greek, who lives in Sivas. He is thirty years old, and has been an araba driver for fifteen years. He never went to school, but when he was a little boy, and was learning the tailor's trade, some one taught him how to read evenings. Turkish is the language which he knows best, and he reads it in the Greek characters. He also knows Armenian well; but Greek, which he spoke as a child, he has almost forgotten. Since the massacres in 1895 he has been the arabaji whom we at Harpoot have usually called when we have wished to make a long journey, because we can trust him. So it came about that when Miss Hall and I wished to go to Samsoun we summoned Geragos to come on for us from Sivas with his wagon. We were about two and a half weeks on our journey to Samsoun; that meant that we spent fourteen long traveling days with Geragos, and came to know him well. He is tall, with stooping shoulders, deep-set eyes, hollow cheeks, and very black hair. The hard life which he has led has told upon him, and he hardly looks like a young man. He sat cross-legged on the seat in front, while we sat in similar Oriental positions on our mattress and cushions behind; and sometimes after a silence of an hour or two on his part, except for occasional expostulatory words to his horses, he would warm up to a desire to talk, and then a few questions would bring out some of his experiences.

One day, soon after we left Sivas, I saw a book wrapped in paper on the

seat beside him, and he explained that he was taking it to a Circassian *hoja* (teacher) in a village a day or two farther on. It happened that two or three weeks before Geragos was spending the night at the khan in that village, and was reading his Bible. The *hoja*, who was of course a Mohammedan, came into the khan, which is the general loafing place of the village, and after a time he asked Geragos what he was reading. Geragos offered to read aloud, and explained what he read. The man was much interested, and said, "Joy to the Armenians that they have such a book." He wanted Geragos to give him his copy, but Geragos said he couldn't then, but promised to bring another copy when he passed that way again. After hearing so much I was anxious to see the *hoja*. At noon we stopped at the



A COMMON WAY OF TRAVEL.

village before the khan door. The horses were taken out to be watered and fed, and Geragos went into the khan. After a time the Circassian came up, wearing a flowing black robe and an enormous white turban, as is the custom of *hojas*. Through the khan door I saw the two sitting side by side. Geragos was reading aloud, and eagerly explaining, while the *hoja* nodded at intervals, and the ever-present crowd looked and listened. The Greek would not let the Circassian take the Bible till he promised to read it.

Geragos told me that a few weeks before he was traveling alone when he overtook a dervish. The man asked for a ride, and was taken in. The arabaji asked the dervish where he was going, and the latter explained that he had just begun a pilgrimage to Mecca. Geragos asked why he went.

"Oh," said the dervish, "to seek God and get to heaven." "You can find God and heaven here without making any pilgrimage at all," said Geragos. Then he pulled out his Bible, and asked the dervish if he would like to hear a little from a book. He read the fifth chapter of Matthew, especially the parts about the kingdom of heaven. The dervish said, "These are beautiful words," and wanted to hear more. Geragos found that the man knew how to read, and said, "If you will come to me when we reach Sivas I will get a book like this for you." They talked for a long time about what they had read, and the dervish said, "Our Holy Book teaches some of the same things; for example, that when a man is struck on one cheek he must turn the other."

It interests me to think of those two riding along among the mountains in the old black-covered wagon, sitting cross-legged side by side, and talking about the Bible,—Geragos, with his deep-set eyes, short cropped black hair, red fez and dingy brown arabaji clothes, driving with his Bible on his knee, and beside him the dervish, a middle-aged man with his long black hair braided and untidy, his matted beard, great green turban, dirty white clothes, and bare feet. It reminds me of Philip and the eunuch. Geragos did not tell me these details of the conversation and dress till I questioned him closely.

The two parted after a time, but when the dervish reached Sivas he immediately hunted up Geragos and claimed his promise. Geragos asked him two or three times whether he would surely read the book if it were given to him, and the man promised. "But," said Geragos, "if you read it only once you will not understand it, and perhaps if you read it twice you will not understand. You must read it several times, and think as you read." The dervish agreed to do so, took his New Testament, and went on toward Mecca.

Few Christians let their light shine so naturally and fearlessly and quietly as Geragos. He almost invariably finds a chance to read his Bible aloud in khans in the evening to other arabajis, Turkish soldiers, villagers, and other travelers. They like to hear something new, and to discuss it. One morning very early I wanted some water, and went to call Geragos. A man volunteered to look for him for me, and came back to tell me that he was in his araba in the khan yard praying, so he didn't interrupt him. He doesn't make a parade of his religion, but he isn't the least bit ashamed of it.

Little by little he told me a good deal about his wife, Marie, and his three little boys. "Our wife," he said, apologetically, "is a little 'lacking' in the matter of patience, but she is learning." She is evidently rather an ignorant woman, but he is fond of her, and eager to have her understand the

truth and become a real Christian. He teaches her as he would a child, and tries to have her make the children obey. We saw their home at Sivas. The wife grows discouraged when he is away, and when he is at home doesn't want him to go even so far as the market place. The other women say: "Why are you sorry? We are glad when our husbands go away." She wants to enter the church now, but Geragos says, "You must control your temper or I can't testify that you are ready." He is a kind husband, and she is proud of him. He loved to talk to us about his boys, and how he means to send them to the college at Marsovan or Harpoot.

He is very particular about the observance of the Sabbath, which is a difficult thing for an arabaji. I know he has lost many travelers as passengers because when the bargain was being made he stipulated that they should rest on Sunday. Once he had a chance to carry the governor of the province from Sivas to Diarbekir for an unusually large sum, but he refused, to the disgust of the governor, because Sunday traveling was involved; he found other work for which he received about half as much money. He asked me once whether I thought it possible for a man to be a Christian and keep a khan. It came out later that he wanted to be a khan-keeper, and thought he could succeed in the business, but he had decided that a man could not do that work and keep Sunday as it ought to be kept, so that a Christian ought not to do it. The life of Geragos preaches as few do in Turkey, or anywhere, and I know it has helped me.

MISSIONARY LETTERS.

MEXICO.

On October 14th Miss Gleason wrote from Guadalajara:—

IT certainly was a hard experience to be left with a school on my hands after so short a residence in the country, but there were compensations. One was that I learned to know the girls more intimately than before and I felt that I had gained their confidence more fully. We had a closing entertainment, and the girls all went away happy, saying that they wished to return next year. Some of them hope to bring others.

On the whole the year has been successful. Several have joined the church, have shown a good spirit since, and all have been interested in their work. There has been no case of serious discipline in the whole year. There is such a chance for work that one needs the strength of ten. The work is very slow, as you know it must be in a country like this, and often our brightest hopes fail us. Yet we have the blessed promise that we are not working in vain, and that spurs us on to new effort in His name.

I am quite content here : the house is pretty, my room and bed are comfortable, all my cherished possessions are near at hand, and I am not lonesome. There is no time to hang heavy on my hands.

INDIA.

Miss Helen Chandler, writing from Madura, September 27th, tells a pleasant story of another side of missionary work. Training in Christian music will mean great help to a people so gifted musically as the Tamils. She says :—

It rained during the September meeting, and on the night of the concert came an unusually heavy and persistent downpour. We thought the audience would be small, with plenty of room, but the church was packed, doors and windows full of people. The special attraction was the prize contest. A prize had been offered for the best Christian Endeavor lyric, and another for the best singing of the lyric ; each of the out-stations competed. One of the teachers at Pasumalai got the prize for the best lyric, and his brother, one of the native pastors, received the other because he was leader of those who sang best. Some of the stations did splendidly. The Battalagundu singers were very well trained.

This prize contest took up the first part of the program, and the second was composed of English songs from the Pasumalai boys and the Madura girls. One of the best songs was an English action song translated into Tamil by one of the mistresses in the school. She also had the largest share in teaching the song after I had taught the air to her, and I came in at the last with the actions and finishing touches. The youngest girls sang this and it was really very pretty.

The day of which this concert was the close was Young People's Day and all was arranged with reference to them. The Sunday school, the Young Men's Christian Association and the Christian Endeavor were each given a place. The afternoon meeting was a temperance rally, and the giant Intemperance was slain in songs and dialogues.

Mrs. Hunsberger, who went to Bombay last summer, tells us of Bowker Hall and the girls who throng its rooms :—

Bowker Hall, though a large building, is not nearly adequate for the number of girls who must live there. It would easily accommodate one hundred girls, giving them plenty of room for eating and sleeping as well as for studying. But with three hundred girls crowded in, as at present, it is hard to have things properly arranged. Less than a hundred girls have cots, while the rest sleep on the floor wherever they can find a bit of room, in the halls, in the storerooms, and even under the cots in the bedrooms.

The problem of sleeping room is not the only one. Each girl has a small

wooden box in which to keep ner things. In some of the rooms they are neatly arranged, but not nearly all can be put into the bedrooms, so they are piled one on top of another on the veranda. No wonder that ants and spiders find easy access to their possessions.

In this season when it is likely to rain all the time the girls suffer for lack of room in the dining room. The gifts of friends built a nice new dining room, but there was neither money nor room to build one big enough to seat three hundred girls even when they sit on their haunches to eat. The little girls all sit on the veranda, but even so they must eat in relays.

In spite of these drawbacks things are arranged with wonderful system. Every one of the older girls has her daily work : some sweep the halls, some the stairs, some the bedrooms, while others have charge of the little girls' clothes or of the bedding or some such thing—everyone has her task. The little girls are in charge of the older ones, who keep them clean and tidy, see that they are ready for school, and that their boxes are in order. Some of the girls who were saved from the famine are not able to study, so they stay as working girls, helping with the cooking and the serving as well as with the cleaning. In this way we both support them and get the necessary work done more easily.

I wish you might all come in and see these girls when they are all together. They are a pretty picture with their brown skins, black hair and shining eyes. Though many things discourage, it is a blessing to work among those who have no other home.

TURKEY.

In a letter from Miss Gordon, teacher in the Central Turkey Girls' College at Marash, written September 5th, she tells of a new mode of training their pupils in Christian service :—

The formation of a Home Missionary Society in the past year brought out the character of the girls, for the members had to promise to teach in the villages if sent there, and it is a great sacrifice for a city girl to go to a village—more, I think, than for an American to come to Turkey, except that she sees her home friends oftener. Our girls stood the test well, and all of this year's seniors but one became members, that one being pledged to teach in the Hadjin Home school.

As I have visited three or four villages in the course of the last year I have realized how important our work is. No foreigner can reach these women to help them as can one of themselves who has been educated, and who is a Christian not in name only but who knows whereof she speaks. The dialects of the villages differ much, and foreigners who study what is

supposed to be the correct form of the language cannot hope to get so near the people as one of themselves who has learned the language from childhood. We can take these girls and educate them for the work of helping their sisters; they do it too. In two of the villages that I visited were educated girls, one in a home of her own. What a model that home was, and how helpful that mother was to the other women and girls! They look to her as their leader, and she seems a very wise one, busy with her own home affairs, yet ready to help all. She teaches the women and leads their meetings.

During the recent times of danger and excitement in European Turkey one of our missionaries wrote:—

Our duty is plain (what a comfort that there is no question about it!) and we shall stay with these people, and God will direct and protect as he sees best, either with or without the aid of our government, which we believe will do all it can for its subjects.

One thing I would like to say. In case there should be criticism of the Board for allowing its missionaries to be in places of danger, I would like to have all know that we are not required by the Board to remain, but stay of our own sense of duty. We should be ashamed to leave our girls and others in their time of greatest need. We have taken all precautions, and the rest is God's part. We have the same Turkish guard at our gate, furnished by the government, who was sent here in May. All these months he has been here, sleeping in the yard at night. He has been all we could wish—never annoying us, and ready to accommodate in any way he could. We hope he will remain here; certainly he is a friend. We have our two hired Albanians as kavasses. One is usually here while the other is away on any errands, and when our faithful Uncha, who is Bulgarian, cannot go on the street safely (and such a time may come), we can send the kavasses on errands. One keeps watch at night while the other sleeps. Nothing has occurred to make this necessary, but it seems best, with so many girls in our care, to do all we can for their safety, and to be ready to receive neighbors when there shall be need.

The clouds are thicker every day, but we are so busy with our regular work that we have no time for fear. To-day we have had seven of our twenty girls sick, more or less, with two epidemics. Some have a kind of sore throat, others a severe headache and dizziness. Four have been in bed and required constant care, and with them our servant Evanthia. This made it a little harder for us; I did not go to church or Sunday school. But we are very glad it is not scarlet fever. One girl is very sick, but we hope not seriously.

There is some fresh snow on the top of a mountain near the city. The last snow stayed until August 8th, and I could see it from my window. This has been a cool summer but we have had no frost yet. My maple tree is turning a reddish brown, and the leaves may change to a bright red. The children love to carry them home, for there is no other tree like it outside of our yard in the country. It is from seed my mother sent me about fourteen years ago. I have another smaller one started.

Miss Isabella Trowbridge writes from Aintab, September 24th :-

I need not tell you how delighted we are to have Miss Foreman back. She had telegraphed from Beirut, but on account of the "trouble" there—of which you will have heard more directly—the telegram was not sent, we suppose, and we had no idea of her whereabouts. Miss Pierce had gone to bed, as it was half past nine. There was a tremendous knocking at the door, and I couldn't imagine who it was at that time of night, when one of the girls shouted out, "Miss Foreman *geldee!*" ("Miss Foreman has come!"). I ran out into the hall, and there she was, all wrapped up in a big gray blanket, and the man with her was carrying her satchel and our precious microscope. I said, "Why, Lucile, where did you come from?" and she laughed and said, "From America." My next question was, "Did you walk?" as there was no sound of a wagon or of horses, but it turned out she had left the carriage over on the college hill. Well, it is good to have her back, and to see her looking so well and happy. She is full of new ideas for the school, and I feel sure the year will be one of improvements and advance in many ways.

There is cholera all about us and in Aintab, too, and on this account we have delayed the opening of the school, but now the girls have begun to come in from the villages, and we hope to begin next week. This little extra time has made it possible for us to do a good many things in fixing up the building. We have had a lot of painting done, some new curtains, etc., and a number of pictures for the girls' dining room. All these things make the room seem like new, and I think the girls will want to keep them looking fresh and clean. How I wish you could see our pleasant dormitories, schoolroom, and big, sunny dining room. These village girls who live in mud houses certainly find a contrast when they get here. One of the girls who was helping me yesterday said she felt like the Queen of Sheba visiting Solomon's palace. Of course everything is most simple, but it is so different from what they have known.

Probably you see in the papers a good deal more than we have known of the conditions in Macedonia and other places, but there seems to be a general dread and lack of confidence everywhere. The people are more

hard pressed than ever with taxes. Just think, they have begun to tax not only cows, oxen, donkeys and sheep, but even chickens and all windows opening on the street, and a poor villager told me "the next thing they will tax us will be our wives." They say that all married women who have no children have to be paid for now. What with the political anxiety and the cholera the people are not in a prosperous condition, and many are suffering terribly. We wonder what the end will be, but know it is all in God's hands, and he loves this people more than we do. One direct result to us of the condition of things is that it is very hard to collect the tuition from our pupils. Many parents find it impossible to pay even the small amount of five dollars that we ask, and almost none of the boarders are full-paying pupils. Yet in spite of all this more than ever are eager to come, and if all come who have applied we shall have a full school.

Another missionary writes from Central Turkey :—

It is a great help to know that friends so far away care and pray. Oh, we do need prayer so much, for ourselves and for those for whom we work ! It seems to me more and more that our great need, *the* need, is for a truer, deeper life with Jesus and then for the power that comes out of such fellowship. We can have this if we ask for it, and if others ask for it for us, believing. And it seems to me, from what Dr. Fuller and Miss Foreman, who have been in America this past year, say, that this must be the great crying need of the Christian people of the churches there, too. More than money or workers, even, or means or anything else, we need to know Jesus and have in us the power of the Holy Spirit. I know I do myself. It is so fatally easy, unless one is really living a close, watchful life with him, to grow careless and selfish, to become absorbed in the mechanical side of the work and to let the spirit of the world instead of the spirit of Christ control one. And I mean this right in one's missionary work which the Lord has given one to do. Do pray that this may be changed with me this new year. I do want to be a help, even though it can only be in a very quiet and humble way, to those about me ; but I know if that is to be a fact, some things in me must be changed, and that the Lord must do for me ; I can't make myself better.

RECENT NEWS FROM OTHER FIELDS.

India.—According to the last census the Protestant Christian population of India increased nearly fifty-one per cent during the last ten years, but in the same time the increase in Buddhism was about thirty-three per cent ; so says the *Baptist Missionary Magazine*. Here are both encouragement and warning for the Church Militant.

The Arcot Mission of the Dutch Reformed Church has counted among its missionaries thirty members of the Scudder family. Taken together, this family has given to India five hundred and twenty-nine years of service. And the first one, a young physician, was led to enter upon this work by reading a leaflet which lay on the table in a room where he sat waiting to see a patient. So much can a leaflet do!

China.—The Baptist Mission at Hanyang, Northern China, reports forty-three new Christians received to the church since January, 1903. The chapels are filled in the daytime with quiet, thoughtful people, although the authorities are anxious about the presence of large numbers of secret society men. The colonel commanding the garrison says that all the lower military mandarins are on patrol duty every night, and that he rides about with a guard to look after them.

The Presbyterian Mission in Canton was founded ten years ago. During the first few years Rev. Mr. Fulton baptized less than forty converts. During the last four years nearly a thousand have been baptized. In less than two years Mr. Fulton has baptized eight hundred and seventy men and women, and one hundred and three children. In the whole Canton field the adult baptisms of the mission in 1903 number about eleven hundred.

The rapid growth of the Chinese postal service is indicative of the opening of that long-closed country to the world outside. The postal matter forwarded in 1901 amounted to five million items, and in 1902 to eleven million.

Christian Endeavor Societies are making their mark the world around. Dr. Clark, the founder, is soon to set out upon a new pilgrimage, to which he is urgently called by Australian Christians, and he is also to visit Samoa, where there are already flourishing societies. The wonderful usefulness of this organization on mission ground cannot be adequately described. Dr. Jessup, of the American Presbyterian Mission in Beirut, Syria, writes: "You will be glad to know that the brightest spot in Beirut, spiritually, is the Christian Endeavor Society. The Syrian young men and young women who are connected with it have proved themselves capable of conducting it with dignity and spiritual simplicity and sincerity, and the work is spreading throughout Palestine." Equally explicit testimony could be had from various parts of China, says the *Chinese Recorder*.

In Africa, also, the Society is growing. The new Congo steamer of the English Baptists is named The Endeavor, and at its farthest station on the Upper Congo their mission has a society at which ninety-five young people respond to the roll call.

J. C. M.

Junior Work

EVANGELISTIC
MEDICAL
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

HELPS FOR LEADERS.

THE MISSION DAYSPRING.

OF the many helps furnished in these days for missionary work with children perhaps none is greater than the *Mission Dayspring*. "Where can I find good stories to tell the children?" "I wish I had some programs for my Juniors' monthly meeting." "I like to have a regular missionary lesson for my primary class, but it is so difficult to find the right thing I often let it go by." "Where can I find suitable pieces for the cradle roll graduates to speak?" "I am looking for some little exercises for our entertainment." To all such requests, which we so constantly hear, we say, "Do you use the *Mission Dayspring*?" Almost invariably the answer is "No; I do not know it." Yet the bound volumes are storehouses for all these things, and each month's issue brings a fresh supply; while if leaders do not find in it the material they desire the editor most cordially welcomes suggestions.

We believe the leader of children's work who does not have and use the *Dayspring* for herself is without one of the best tools that can be found; and we know few better ways to convey missionary knowledge to children than through its pages. Doubtless it is sometimes given to them and carelessly thrown aside without being read, but that does not happen when leaders and teachers are themselves appreciative of it. In one Sunday school, on the Sunday following the one when the paper is given out, the superintendent questions the children on its contents. A few days before the meeting one mission circle leader occasionally sends to her children questions to be answered from the last number, and from the answers puts together the lesson for the afternoon. The puzzle questions printed in the Little Light Bearers' department during the current six months are a great attraction to many boys and girls and full of suggestion for leaders.

The price of the *Dayspring* is so small that we can urge anyone to take it. Twenty-five copies are sent to one address for three dollars annually, making the single numbers cost only a cent apiece. To canvass the whole

Sunday school for subscriptions is appropriate work for the missionary committee of the Junior Endeavor Society, or a special committee from the mission circle. Some teachers have found it a most acceptable Christmas present for their class. In most churches some person can be found who will gladly provide the primary class with it if they realize its worth. There are about five hundred thousand children in our Congregational Sunday schools, and of these the proportion who see the *Dayspring* is far too small. We know that the children who read it like to have it, and believe the number would be larger except for the negligence or ignorance of some one who should be responsible; therefore we urge all leaders and teachers of Sunday-school classes of young children to obtain sample copies for themselves, and then to put it into the hands and heads of their children.

H. S. L.

Our Work at Home.

ENLARGEMENT IN FAITH.

[Address given by Mrs. C. H. Daniels at the Annual Meeting of the Woman's Board, New Haven, November 4th.]

In the process of enlarging the kingdom of Heaven on earth the Lord has his share, and we his people, by his gracious condescension, have our share. Faith is the bond which unites our hearts and his in the service. Faith is the hand which we lay confidently in his. Faith is the bold step we take out upon his promises. Faith is the substance of that glorious consummation to come, brought into the present and grasped by the soul; the evidence to the inward vision of a triumph not yet seen by mortal eye. Faith is the Godward turning faculty of the soul, a faculty to believe and to appropriate.

There is in both faith and service an inherent principle of growth. While they advance along parallel lines, faith outruns the power to serve, and beckons it onward. The Lord commended the mustard-seed faith, but he did not say the mustard-seed pattern was the largest one for copy.

The enlargement of individual faith so far depends upon our own cultivation that we are responsible in great measure for its nourishment and its exercise. A flabby faith results in a nerveless Christian life, while an outgoing, vigorous, serviceable life, day by day, betokens a muscular faith. Certain test questions applied at times to one's own heart reveal the condition of its faith,

Have I so appropriated Christ as mine that my creed has become, "To me to live is Christ"? Is my hand resting so securely in his that I have no fears? Am I stepping out confidently, expectantly, upon his broad promises in actual, daily experience? Do I count up answers to my prayers? Responses from the heart to such questions may startle or may comfort us as they reveal the condition of our faith.

How can we provide for the nourishment and exercise of faith? Faith grows fast in the hush of heart-to-heart talks with the Lord. As you turn the leaves of the ancient records, and read what God wrought through the faith of his people, can you not feel the past alive again, and infinite power still at work in the world? The story of the early apostolic church, glowing with faith's victories, furnishes a fruitful soil for modern faith.

But not alone to the past need we turn. The present resounds with the note of God's living, working power. Every mission field, be it at home or abroad, can furnish abundant testimony to the transformation wrought in distorted, bruised, and stained lives. The physical miracle—in its exhibition of power and wisdom—can it exceed the miracle of making over a ruined soul? Let faith listen to this unceasing evidence and she can but take fresh hold upon her Lord.

Definite petitions followed by an expectant waiting upon God for response will so exercise one's faith as to strengthen it for further asking.

Faith and service react upon each other. To believe is to serve; to serve is to believe more surely.

Conditions of nourishment and exercise such as these looked after faith grows like a mustard seed planted in some fertile spot of Palestine.

Why is there a special blessing promised to united prayer? Since faith is the essence of prayer, let us change the question and ask, Why is there a special blessing promised to united faith? Why may the two or three in agreement expect the Master's presence? Why an outpouring of the Spirit when "they were in one accord in one place"? Is not one reason that individual faith is quickened and supported by the consciousness of another's faith?

We have strong social, sympathetic instincts and a union of heart with heart. Faith is enlarged by such a relation, and then is fulfilled, "According to your faith be it unto you."

United as we are in one common purpose, certain great truths are vitally connected with our world-wide mission which make a strong appeal to our faith. Of these we might name:—

1. *The purpose to redeem this world is God's purpose.* It did not originate with the Woman's Board. When the American Board was formed

in 1810, the pioneer foreign missionary society of America, it was not to promulgate a new idea. William Carey was not the founder of missions, nor were the early apostles. The last command of Jesus Christ, "Go ye into all the world and preach the gospel to every creature," was the climax of a revelation. Back we must go, past the long line of prophets, kings, and patriarchs, past our first parents, out of the light into the darkness of chaos. There in the heart of the infinite Creator we find lodged the purpose to redeem this world. The "purpose of the ages," Paul calls it, formed in the counsels of His own will; a purpose concealed, or but hinted at, until prophets grew able to glimpse the secret; revealed in the "fullness of time" through the Son, so that all who read may know it; unfolded in the passing ages, until to-day it is a dominant purpose in the recognition of many lands and peoples.

Scoffers at missions do not consider this, and some of them have never found out that the redemption of the world is God's purpose. They appear to think of the missionary enterprise as an attachment to Christianity, well meant, but foolish and short lived. Even we who have fallen into line with the march of this age purpose, even we grow too absorbed in the external workings of our own secondary places, and lose the broad view. Come out from the small workroom where faith falters, patience fails, and joy grows dim; come out into the open, and lose thy littleness in his vastness. Breathe in the oxygen of this fact,—God formed the purpose to redeem the world. Will he fail in its consummation?

2. *Unfailing resources for redeeming this world are with God.* Faith's privilege is to lay hold boldly upon these resources. We are too apt to live on a meager diet while our Father's storehouses are running over with supplies. What may faith appropriate? There is every furnishing for Christian service, according to individual needs—anointing for lips; wisdom for foolishness; strength for weakness; light in darkness; success after effort. He is more willing to bestow his best gift of the Holy Spirit than we are to give good gifts to a dear child. The Spirit's influence is a touch of vigorous vitality to all powers of the soul.

You will remember Mr. Despondency and his daughter, Mrs. Much-Afraid, in *Pilgrim's Progress*. Full of fears all their lives, at the end they confessed as to these fears, "They are ghosts the which we entertained when we first began to be pilgrims and could never shake them off after; and they will walk about and seek entertainment of the pilgrims; but for our sakes, shut ye the doors upon them." The timidity ghost still walks abroad, and when faith would spread her wings holds her back with the charge of presumption. Or perhaps a subtle self-sufficiency stands in the way and insinuates, "Your own powers can accomplish that."

This is an age when self-help, self-control, self-character building are emphasized, and rightly. But the Christian's self is lost in Christ and becomes a larger factor in life,—Christ-sufficiency.

In laying plans of enlargement, when the whole field of operations is considered, we must not forget our Father's boundless resources, and faith may reach her hand to receive them.

3. *More than this even—He gives Himself.*

I am with Thee," He hath said it,
In his truth and tender grace;
Sealed the promise, grandly spoken
With how many a mighty token
Of his love and faithfulness."

Have we the God-sense to realize him "on the field when he is most invisible"? There can be no firm footing in a forward movement without this realization. There are second causes always at work for the interests of Christ's kingdom. In our usual conversation we refer to these causes often; the world in general lays stress upon them, even to the ignoring of the great First Cause.

What is the truth about causes? The Scripture method of referring to them is significant.

Read some one narrative in the Old Testament and observe how interchangeably God, the First Cause, and various second causes are mentioned. It is all God working in and through many instruments, human, natural, providential. Faith is the faculty, the only faculty, to perceive this divine presence. The age is shy of what it cannot demonstrate by scientific methods. It is unscientific to deny the soul the exercise of its supreme, peculiar faculty—faith. Given her rights, she apprehends God and reveals his presence.

Elisha, a man with the God-sense, knew that God was with him that day when the army of the alien threatened. His servant, like the blind world, saw nothing, knew nothing, until Elisha prayed God to give him a vision. Then he beheld the air filled with divine presence and power.

The reasonable deductions from this fact of divine presence, as related to our work, are well-nigh limitless, and we cannot afford to lose them. Faith must lift the veil and show us our possibilities. God's unchanging purpose, God's unfailing resources, God's untiring presence—these great facts vitally concern our Christian activities. But they will never enlarge upon our vision except as faith opens our eyes. We walk by faith, not by sight, working, praying, advancing, overcoming by faith; and the promise is that such faith "is the victory that overcometh the world."

GLIMPSES OF OUR BRANCHES.

TAKEN FROM THE ANNUAL REPORTS.

ANDOVER and Woburn report speaks of sympathy for others in need made deeper by our own experience of famine, the fuel famine of 1902. They report a cheering increase of gifts, one auxiliary having almost multiplied its former contribution by five. They have found the study of *Lux Christi* "large and absorbing."

The story of Barnstable, the smallest of our Branches, shows faithful work over their territory, where members are widely scattered. "Leaders are hard to find, and enthusiastic followers still harder. . . . We need a deeper realization of Christ's love for us, and of the worth of all souls in his sight; to feel that we are not our own but his, and that our time and money and everything pertaining to us is his, and should be used to the best of our ability for him."

Berkshire Branch says: "We are carrying out a policy of education, and following the example of the Philadelphia Branch we printed a card telling of the pledged work of the Berkshire Branch for the information of our members. We have distributed these in every auxiliary in the county, sometimes a few through the pastors, again more thoroughly by auxiliary officers, and again by the help of the Junior Endeavorers to every family in the church. We take pains to have the American Board meeting reported at our county meeting a week or two later; and the Woman's Board meeting to as many auxiliaries as possible. We have twelve churches which report organized classes for mission study. We have not only raised our pledged sum, but have exceeded it by one-fifth, and we hope in time to come to go on telling the old, old story."

From Eastern Connecticut Branch we learn that though in its territory a few churches do not, probably, contribute to the Woman's Board, yet they have gained two auxiliaries and five mission circles. Many of the churches have mission study classes whose membership is not confined to the auxiliaries. During the year several who in time past were earnest workers have been called away from earth.

Essex North pays loving tribute to the memory of Mrs. Eunice Caldwell Cowles, for many years their honorary president, late called to higher service. The report makes especial mention of prayer that their apportionment of the twenty per cent advance might be raised, and renders grateful acknowledgment for the manifest answer to these petitions.

Essex South, just celebrating its twenty-fifth birthday, tells of an increase in mission circles and of a cradle roll that is "a joy forever." Though not

every church in its borders has yet an auxiliary, they do not relax efforts to attain that end, and find hopeful indications in some who still are outside the circle.

"Little Franklin" says that her entire report might be summed up in the words "faithful in that which is least." No great change has come, only the same effort to live up to what is expected of us by the mother Board, "at once our duty and our privilege." They expect much stimulus from the presence of their own missionary, Miss Mellen, of Umzumbe.

Hampshire Branch finds encouragement in the fact that they have made the desired advance; they have gained two junior societies and have studied *Lux Christi* in some auxiliaries with interest and profit. The report tells of two useful features of their work—the delegates' hour in connection with the annual meeting, and the luncheon given by the Branch officers to the presidents of auxiliaries. Both have brought a feeling of unity and friendliness, and have been most stimulating to some of the discouraged workers in the far-away towns.

Hartford Branch reports a gain of eleven per cent over the regular contributions of the previous year, and a gain of membership in many auxiliaries. The cradle roll work was never more encouraging, and the children's annual rally had the largest attendance on record. The young ladies are winning new voices to help in their public meetings, and the study of *Lux Christi* in many auxiliaries has brought the gratifying result of an increased attendance at the meetings.

Middlesex Branch finds much encouragement in the great advance in mission study. Though taken up with some hesitation, it is now followed by nearly all the auxiliaries, and in one church at least there is an evening class. The large and most interesting semi-annual meeting of the Woman's Board held in Natick in May opened wide doors of duty and of opportunity, and brought us into closer touch with the great work to which we as Branches stand pledged.

New Hampshire Branch tells of being "fired with enthusiasm" by the great meeting of the American Board held at Manchester, and this enthusiasm was deepened and prolonged by seeing the face and hearing the story of Miss Ellen M. Blakely, their own missionary. Mrs. S. P. Leeds, for seventeen years the devoted president, felt constrained to lay down the care, and Mrs. Horace Pettee was chosen to succeed her in that position.

The secretary of New Haven Branch, in speaking of their financial advance, says "some societies can, in truth, say they have done what they could; but could is now in the past, and what we can next year may, we hope, be more than what we could last year." This Branch feels a great loss

in the death of Mrs. Hannah Hume, the last of their charter members, and since its formation, except for a brief absence, its foreign secretary.

New York says: "Our work this year has been more intelligent, more enthusiastic, more systematic than ever before. By a special summer effort the Branch as a whole made the desired twenty per cent advance outside of all specials. To foster intelligent giving we make free use of the printed page, and find it more economical than traveling over our large territory. We believe it wise to spend not less than a thousand dollars in strengthening missionary interest in our home churches. We expend this in four ways: first, in meetings and addresses; second, in purchasing literature from the Board for free distribution; third, in printing fifteen hundred annual reports, giving excellent material for our auxiliaries regarding the objects to which our pledged gifts go; fourth for our office, which is a distributing center for a large area."

Norfolk and Pilgrim brings the good word that while they have not achieved all they would, yet they are happy to report a very commendable progress. They mention one suggestive fact which, though not mentioned elsewhere, is doubtless true in many Branches, that the smaller and more outlying auxiliaries have surpassed proportionally the larger and more prosperous societies in zeal, interest, and gifts. Is it that in such places there are fewer conflicting calls, or that in a smaller circle the personal touch of a devoted leader is more vitally felt by each member? Let the larger societies never forget that where much is given much will be required.

North Middlesex reports "much accomplished during the year," telling of one auxiliary whose gifts were equal to one dollar from every woman who is a member of the church. Would that all our auxiliaries could attain that standard.

Old Colony Branch tells of meetings of unusual interest, of missionary addresses whose influence was profound and permanent, of constitution and by-laws revised so as to lead to more effective work. "The meeting from time to time of the officers to consult as to the best methods of working is of great importance, not only to the auxiliaries, but to the workers themselves, inspiring them to press forward to higher and greater service."

The Philadelphia Branch, coming from its own annual meeting, brings a story of earnest work and some visible progress. Not only an increase in contributions, but a gain of two new auxiliaries, five cradle rolls, and two junior auxiliaries gives cheer to all those in charge. Their four neighborhood meetings have been of much service, and their missionary library is proving of increasing usefulness.

The Rhode Island Branch comes to the end of its thirtieth year very thankful for "a marked increase in interest, in study, in gifts to the Board,

and in spiritual power. The junior work has been carried on in a vigorous and systematic manner, those societies showing a larger percentage of financial gain than the senior auxiliaries were able to make." The report makes special mention of their loss in the death of Mrs. Amelia Torrey, in fact the founder of the Branch.

Springfield Branch by the grace of God has succeeded in doing what seemed impossible, raising the twenty per cent advance, some auxiliaries even doubling their former gifts. They have gained new workers, also, having three new auxiliaries, with two new children's societies.

Suffolk Branch, whose field is most thoroughly organized, reports a successful year. There has been a gain in young ladies' societies and cradle rolls, and an increase in gifts and membership.

Vermont has not only reached her share of the desired advance, but some auxiliaries report a gain of thirty, forty, even fifty per cent. The recording secretary writes, "We must never lose this higher ground, and to this end let us send out our most consecrated women as solicitors, those who feel that they stand between the world's great need and the abundant supply." Nearly half the auxiliaries have studied *Lux Christi*, and have found much impulse therein. "Spite of the going hence of many beloved and earnest workers, the presence of a great band of junior workers inspires us to face the future with new life and hope."

Worcester County Branch, too, is happy in having attained its apportioned increase of contributions. Their one hundredth meeting occurred in February last, and this was a jubilee occasion, special gifts being sent in at that time. One new auxiliary has come to their help, and various methods have added new interest to the meetings. They make a special point of furnishing missionary help to Christian Endeavor meetings, feeling this a good channel to reach the young people.

The Eastern Maine Branch, during the past year, has made an earnest effort to promote the interest in its work among the young women and children, and it is already planning for a series of neighborhood meetings in May and June to be addressed by the field secretary and a missionary.

Western Maine tells of "a special effort to hold meetings in connection with our state and county conferences, this being the best way to touch the largest number of women, especially in the country communities. The increase of auxiliaries this year has come in a county where the distances are great, access difficult, population scattered, and churches comparatively weak. The success has come from having here an officer who, as one has said of her, has an old-fashioned idea of duty. May this idea have its renaissance in the heart of every woman connected with our Western Maine Branch"—with all our Branches.

OUR DAILY PRAYER IN JANUARY.

WHILE we are braced by winter ozone and are battling with winter's storms our thought is called to those who, in our stead, are working in tropical climes—to our missionaries in Madura, Mexico, and Ceylon.

Miss Root, for sixteen years a most faithful worker among the darkened village women, is now in this country, seeking to gain through her well-earned furlough the vigor and health without which she cannot go on with her exhausting work. Miss Swift conducts the school for training Bible women—a school with a regular course of study, embracing fourteen subjects. The work of these women is greatly blessed, and so they multiply many times the influence which one missionary could exert. Five other missions have already sent women to be trained in this school, and the demand for such workers is much greater than the supply.

The two sisters, Misses Bessie and Mary Noyes, are missionary daughters, their father having been a missionary in Madura for more than forty years. Together they have charge of the large and important girls' high and normal school, with three hundred pupils, more than half of whom are boarders. Miss Mary Noyes has been recently for some time in this country, and has returned to Madura, that she may be with her sister and the school at the dedication of their greatly needed new building, Capron Hall, appropriately named for one whose wise direction in the early days of the school has been felt as a blessing in all its later years. Miss Chandler, also daughter of missionaries, has been at work in this school, and now that Miss Noyes has returned will be able to give more time to the care of city and village schools, superintending those taught by natives. Dr. Parker and her friend Mlle. Cronier live in the hospital where they work, though it was never intended for a residence, that so they may be more closely at hand for the patients. Busy with the care of thousands of suffering women and children, yet with flowers and organ they do make a little homelike spot in most unfavorable surroundings. Miss Barker has been for some time in this country. Mrs. Herrick was obliged by delicate health to return to this country a few months ago.

Mrs. Tracy and Mrs. Hazen have oversight of boarding and village schools, superintend the Bible women, and help the Hindu mothers.

Mrs. Vaughan is now in this country. Mrs. Chester finds all time full with girls' schools and work with women. Mrs. Holton is busy with schools at Manamadura, where the industrial work is important and flourishing. Mrs. Elwood, lately bereaved of her only child, a dear little daughter, finds a more tender sympathy for the mothers among whom she lives. Mrs. Banninga, almost new on the field, has yet won a wide influence over her

girls, being ably assisted by the wife of the native pastor. Miss Perkins, who is associated with her brother, Rev. J. C. Perkins, is now in California on furlough.

Mrs. Chandler, daughter of Dr. Rendall, long a missionary, makes her own home a constant resort for all sorts of wanderers, yet she reaches out to many needy women. Mrs. Van Allen, whose husband has charge of the Madura General Hospital, finds abundant opportunity for service both to bodies and souls of needy ones. Mrs. Jeffery has recently been transferred to Dindigul, forty miles away, where there is a chance to do much among the native women.

Mrs. Jones, who returned last year from her furlough, has left all of her seven children at Oberlin. May the knowledge that she is helping others to be better mothers to their children comfort her longing heart. Mrs. Wallace has ample scope for all strength and leisure in care of schools and work for native women. The American Board has eighty-five Bible women and three hundred and forty-nine native teachers in the Madura field, with a church membership of five thousand and thirty-six.

Mrs. Howland makes her own home a light, guides her children, looks out for strangers, helps and comforts many in distress, watches over Christian Endeavor meetings; in short, fills every minute of her days with Christian activity. Mrs. Wright, just returning from a visit home, shares all these interests, and indeed there is still work enough for four. Mrs. Eaton has charge of distinctive work by and for women, and she also has led meetings in other towns. The women's Tuesday meetings under her care are "noted for reports, often of thrilling interest, of the encounters and conversations by the women with people in their homes to whom they try to carry the gospel."

The school at Parral gains constantly in numbers and influence in a community mostly Roman Catholic. Miss Dunning, temporarily transferred to Guadalajara, and Miss Prescott not only reach the homes of their pupils with helpful gospel touch, but have made evangelistic tours among scattered people, few of whom can read or write. Mrs. Olds is now seeking for health in California. Mrs. Wagner shares with her husband the care of twenty-one out-stations, requiring long, wearisome rides over rough roads. Miss Long, just returning from her furlough, goes to join Miss Hammond at Chihuahua, where her help is greatly needed, while Miss Gleason will be reinforced by Miss Octavia Matthews, who plans to go out in January for the first time. An experienced and enthusiastic teacher, Miss Matthews is full of consecration, and we may hope for great gain from her service. Miss Hammond has had a heavy load of care, yet her work has made progress and been manifestly blessed.

In the school at Uduvil Miss Howland and Miss Root have had charge of one hundred and ninety-eight girls, eighty-six in the English department, one hundred and twelve in the vernacular. During the year thirty-six have made public profession of their faith in Jesus—a testimony to the faithful work of their teachers. Miss Howland tries to guard her girls from improper marriages and in all ways to bring them to a high Christian womanhood. Besides school work Miss Root has also a Bible class for women, and out of this has grown a little Sunday school.

Mrs. Hastings shares with her husband the oversight of Jaffna College, and reaches out in evangelistic work to some of the neighboring islands. She has also care of girls' schools and Bible women. Mrs. Brown also has the care of a girls' boarding school, a task that gives no room for rest.

Dr. Curr and Dr. Young combine the teaching of the gospel with their care for diseased bodies. Who can estimate the worth of their work? Dr. Scott, now in this country, is a sister of Miss Emily McCallum of Smyrna.

Mrs. Dickson assists her husband in the manifold cares of the training and industrial school, a work greatly needed all through the Orient.

FROM a letter written by Wm. E. Gladstone to his father on the choice of a profession when his mind turned to the ministry: "There can be no claim so solemn and imperative as that which even now seems to call to us with the voice of God from heaven, and to say, 'I have given my own Son for this rebellious and apostate world, the sacrifice is offered and accepted, but you, you who are basking in the sunbeams of Christianity; you who are blessed beyond measure and, oh, how beyond desert in parents, in friends, in every circumstance and adjunct that can sweeten your pilgrimage; why will you not bear to fellow-creatures sitting in darkness and the shadow of death the tidings of this universal and incomprehensible love?'"

A MISSIONARY PUZZLE.—CHARACTERISTIC INITIALS.

1. Experienced Many Sufferings. 2. Carries Curious Teapot. 3. Left Friends. 4. His Helpmeet Lately. 5. Much Comfort. 6. Many Kaffirs Educated. 7. Love Makes Methods. 8. Manifesting Endless Kindness. 9. Just His Hopefulness. 10. An Honored Savant. 11. Making Eminent Advance. 12. All Her Burdens. 13. Loves Every Child. 14. Cherishing Each Homeless. 15. Every Rank Blessed. 16. Royalty Awards Honors. 17. Reaching After Bottles. 18. A Grand Career. 19. Keeping Celestials Well. 20. Many Burdens Hers.

A. G. W.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR FEBRUARY, 1904.

REX CHRISTUS. CHAPTER II: "THE RELIGIONS OF CHINA."

THIS second chapter of *Rex Christus* opens with the significant words, "There is no equivalent in the Chinese language for the word 'religion,' its place being taken by a term which signifies instruction," and then proceeds to urge us to study the relation of Confucius to the Chinese. We will divide this most interesting chapter, as usual, into six divisions, either one of which would easily fill an afternoon:—

1. *The Life and Teachings of Confucius.*—*Rex Christus*, pp. 44-51.
2. *Weak Spots in Confucianism and Universality of Temples.* pp. 51-54.
3. *Comparison between Confucianism and Christianity.* pp. 54-59.
4. *Taoism and its Modern Teachings: Root of the Boxer Madness.* pp. 59-66.
5. *Chinese Buddhism.* pp. 67-75.
6. *Mohammedanism and Secret Sects.* pp. 76-79.

The program can be diversified by discussions on any of the themes presented on pp. 81 and 82. 1. "Weakness of China's Religions as compared with Christianity," 5. "Chinese Religious Education in the Home," 8. "Ancestral Worship and the Effect upon Character," 10. "Why the Proud Literati Oppose Christianity," and 12. "Peking, the Forbidden City," are specially attractive.

Among the significant sentences we find these words from the pen of the gifted president of the Woman's Board of the Interior: "During all these forty-three centuries, while Confucius has done much for good government and has set some high moral standards for men, women reaped no benefit from the teaching of the sage."

A new enthusiasm to "send the gospel faster" to China's millions must be kindled by a study of this chapter.

M. J. B.

BOOK NOTICES.

Evolution of the Japanese. By Sidney L. Gulick, M.A., Missionary of the American Board in Japan. Published by Fleming H. Revell Co. Price \$2.

The Evolution of the Japanese, a stately octavo of 457 pages, was issued in Revell's best style in May of the present year. In his prefatory note Mr. Gulick says that "the core of this work consists of addresses to American and English audiences." The thirty-seven chapters form an elaborate and philosophical exposition of the Japanese, and Mr. Gulick's main contention is that "the characteristics differentiating Occidental and Oriental peoples and civilizations, while great, are differences of social evolution, and rest on social not on biological heredity." The discussion is really an involution rather than evolution. The author's long residence in Japan has given him an intimate knowledge of the Japanese people, and while the book is profound and scholarly, his literary style is so charming that the reader is swept on, page after page, and finds it difficult to put the book down. The chapters on "Moral Ideals" and "Moral Practice" are of special interest to our readers who are concerned with whatever touches the physical and spiritual well-being of our sex the wide world over. Statistics are given to show how divorce is a regular part of the Japanese family system, "one out of three marriages proving abortive." As Joseph Neesima once said that the chief sins of his countrymen were "licentiousness and lying," so Mr. Gulick states that "morally Japan's weak spot is the relation of the sexes both before and after marriage."

Concubinage is felt to be a blot on Japan's history and a relic of barbarism, and Mr. Gulick found it difficult to obtain authoritative statements as to the emperor's family relations. However, he does tell his readers that "the present emperor has five concubines besides his wife, the empress. Prior to 1896 he had thirteen children by these concubines, but only two of these are living. One is the heir apparent and the other a daughter. Children have been born since 1896, but only four are living." Some advanced Japanese reformers like Fukuzawa contend that if Japan is to progress in civilization she must give up concubinage.

The hideous custom of Japanese fathers selling their daughters for immoral purposes to help them out of financial straits, though theoretically illegal, is, in fact, of frequent occurrence. Nevertheless, the women of Japan are advancing in social position more than in any previous age, and

it is affirmed by some that the ruling emperor will be the last to have concubines. May the day be hastened when Christian ideals as to the family and the home may become the ruling ideals of the sunrise kingdom.

The Growth of the Kingdom of God. By Sidney L. Gulick, M.A., missionary of the American Board in Japan. Published by Fleming H. Revell Co. Pp. 320. Price, \$1.50.

Japan and Hawaii have been pre-eminently the fields of the large missionary family of Gulicks, although Wm. H. and Thomas Gulick have done notable work in Spain. This family has been remarkable for scholarship as well as spirituality. The author of the above books belongs to the third generation of missionaries, and is a son of Dr. Luther H. Gulick.

"*The Growth of the Kingdom of God*," Mr. Gulick says, "may be called an apologetic for Christianity, based on a view of its varied forms of growth,—growth in numbers, in understanding, in practice, and in influence. The book was evolved from an address delivered to wide-awake young Japanese, which it seemed best to put in permanent form, so that they might study the growth and influence of the Christian religion. There are twenty-six eloquent charts, and the book bristles with statistics, which makes it valuable for reference.

A third of the entire book is given to "Statistical Evidences of the Growth of the Kingdom of God" not only in the United States, but in England and Wales.

Mr. Gulick acknowledges his indebtedness to twenty-six authoritative sources of information, and he has a genius in methodical arrangement of his facts which one feels are thoroughly trustworthy. The strategic mottoes prefixed to each chapter show wide reading.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

TURKEY.—The recent articles on the Macedonian question are chiefly written by residents of Turkey, and on this account are of especial interest and importance:—

The *World's Work*, for November, presents a finely illustrated article by Louise Parker Richards, who has studied the situation during an extensive visit to Macedonia. In the same number we find an interesting article on the Sultan, entitled "His Majesty Jekyll and Hyde," which gives the point of view of a Christian and that of a Mohammedan.

The latter aspect is also given in an article in the *North American Review*, for November, by Muhammed Barakatullah.

The *Independent*, for November 12th, prints "A Macedonian Appeal to the American Conscience" by a resident of Turkey, and in its edition for November 19th an article by the president of Robert College on "Russia and Macedonia."

CHINA.—An article in the *North American Review*, for November, entitled, "Putting China on the Gold Standard," although too scientific as a whole to be of general interest, is significant as showing progress in China, and also her attitude towards the United States.

E. E. P.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., Aux., 23.50; Hancock Co. Collection at Woman's Meeting, 3.10; Orland, "E. M.," 1; Presque Isle, Aux., 4.73, 32 33
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Cape Elizabeth, South Cong. Ch., Aux., 10; North Gorham, Friends, 2; Portland, Williston Ch., Aux., Th. Off., 20.21, Mite Boxes, 5; Sebago, 1.54; Watford, Aux., 6. Less expenses, 1.73, 42 96

Total, 75 29

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Concord, Aux., 3; Francetown, Aux., 1; Lebanon, West, Aux., 18.68; Plainfield, Mrs. S. R. Baker, 5; Stewartstown, Miss Sarah Converse, 3; Winchester, Aux., 20, 50 68

Total, 50 68

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Brownington, Cong. Ch., 7.50; Burlington, First Ch., 28; Hardwick, East, Th. Off., 4; Newport, 1; Post Mills, Th. Off., 7; Randolph, Jr. Aux., 5; Rutland, Th. Off., 27.62; Springfield, Th. Off., 19.16, C. E. Soc., 5; St. Johnsbury, North Ch. (Th. Off., 73.90), 81.10, South Ch., Th. Off., 73.35; Williston, 1, 264 73

Total, 264 73

LEGACY.

Windsor.—Legacy of Mrs. Sarah H. Freeman, through Treas. of Vermont Branch, 1,442 25

MASSACHUSETTS.

Andover.—A Friend, 10 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 56.50, C. E. Soc., 10, Sunbeam Mission Cir., 4.65; Bedford, United Workers, 5; Chelmsford Aux. (with prev. contri. to const. L. M. Miss Mary J. Winn), 8; Lawrence, United Cong. Ch., 8; Lowell, Pawtucket Ch., 24; Winchester, Mission Union (of wh. 50 const. L. M.'s Miss Minnie B. Joy, Miss Abbie Joy), 75; Reading, Aux. (with prev. contri. const. L. M.'s Mrs. Everett Richardson and Sarah W. B. Stone), 191 15

Barnstable Co. Branch.—Miss Amelia Snow, Treas. Centerville, Aux., 6.65; Harwich, Aux., 14.50; North Falmouth, 22; Waquoit, Aux., 4; Yarmouth, Aux., 1, 48 15

Berkshire Branch.—Mrs. Charles E. West, Treas. Adams, Aux., 43; Hinsdale, Aux., 21.06; Housatonic, Aux., 9.50; Lee, Infant Class, 10; Lenox, Aux., 5.50; North Adams, C. R., 11; Pittsfield, South Ch., Aux., 24.30; West Stockbridge, Aux., 8; Williamstown, Aux., 186.50, 318 86

Centerville.—Cong. S. S., 3 71
Dalton.—S. S., 15, Home Dept., 5, 20 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Danvers, Maple St. Ch., C. R., 4.93; Gloucester, Aux., 38.15; Hamilton, Aux., 15; Lynn, North Ch., Aux., 25; Lynnfield, C. E. Soc., 5; Manchester, C. R., 6; Salem, South Ch., Aux., 3.69, Tabernacle Ch., Aux., 15, Silver Offering at Annual Meeting, 34, 512 08

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 16; Hawley, Aux., 10.70; Shelburne, Aux., 12.25, S. S., 1.50, Jr. C. E. Soc., 60 cts.; South Deerfield, Aux., 19.05, 60 10

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Easthampton, Emily Mission Cir., 10; Enfield (of wh. 50 const. L. M.'s Mrs. Mary Rozilla Barlow, Mrs. Anna L. Chaffee), 56; Hatfield, Aux., 2; Northampton, Edwards Ch., Aux., 22.54, 90 54

Lexington.—Hancock Ch., Children's Dept., S. S., 10 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 12.55; South Framingham, Aux., 34.10; Holliston, Aux., 8.80; Marlboro, Aux., 6; Milford, Aux., 12.50; Natick, Aux. (of wh. Th. Off. 44), 106.52, C. R., 6.77; Northboro, Aux., 2; Southboro, Mrs. Nancy Bigelow, 10; Wellesley, Aux., 35.20, Wellesley College, 40, Contributions at Annual Meeting, 23, 297 44

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Easton, Aux., Th. Off., 2.35; Plympton, C. E. Soc., 7.50; Randolph, Aux., 36.55; Wollaston, Aux., 20, 66 40

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Acton, Aux., 10 50

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Hampden, Aux., 25; Holyoke, First Ch., S. S., 20; Monson, C. E. Soc., 20; Springfield, First Ch., Aux., 25, North Ch., Aux., 12; West Springfield, Park Ch., C. E. Soc., 10, 102 00

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Allston, Aux., 60; Auburndale, Prim. Dept., S. S., 4; Boston, Mrs. A. Blanchard, 1, Central Ch., Aux., 100, Shawmut Ch., Aux., 38.35; Brookline, Leyden Ch., Aux., 20; Cambridge, First Ch., Aux., 159.15; Chelsea, Third Ch., Floral Cir., 5; Dedham, Aux., 110; Dorchester, Second Ch., Y. L. Miss Soc., 27, Go Forth Mission Band, 4.05; Everett, Third Ch., Aux., 12.75; Hyde Park, A Friend (Th. Off. 1), 2; Jamaica Plain, Boylston Ch., Y. L., 10, Central Ch., Aux., 52; Newton, Eliot Ch., Eliot Guild, 10, First Ch., Ben. and Aid Soc., 80.95; Roxbury, Eliot Ch., 12, Highland Ch., Aux., 2, Walnut Ave. Ch., Aux., 17.30, Y. L., Th. Off., 1.10, S. S., 5; Somerville, Winter Hill Cong. Ch., Aux., 20; Walpole, Woman's Miss. Union, 30.15; Waltham, Aux., 43; Watertown, Phillips Ch., Aux., 69.50, C. R., 10.92; Wellesley Hills, Aux., 16, 923 25

Worcester Co. Branch.—Mrs. Ida L. Bennett, Treas. Ashburnham, Aux., 10.50; Athol, Aux., 30.40; Brookfield, Mrs. Geo.

W. Johnson, 5; Holden, Aux., 19; Hubbardston, Aux. (of wh. Th. Off., 15), (25 to const. L. M. Mrs. Abbie E. Grimes), 47; Leominster, Aux., 10; Millbury, First Ch., Aux., 65.35, Second Ch., Aux., 16.50; North Brookfield, Aux., 66.84, C. E. Soc., 1; Princeton, Aux., 74, Mountain Climbers, 10.55; Sturbridge, Aux., 6.45; Sutton, Aux., 12.30; Webster, Aux., 12; Westboro, Aux. (Th. Off., 19.59), 51.14; Westminster, Aux., 40.75; Whitinsville, Aux., 2; Winchendon, Aux., 7, C. E. Soc., 5; Worcester, A Friend, 2, Mrs. C. S. Newton, 5, Hope Ch., Jr. C. E. Soc. (Wm. Bennett, 50 cts.), 1,

500 78

Total, 3,164 96

LEGACIES.

Barre.—Legacy Mrs. Kate W. Clark, by Wm. B. Durant, Exr., 500 00
Springfield.—Legacy Augusta C. Elliot, by Charles H. Barrows, Admr. (714.29, less expenses, 7.50), 706 79
Springfield.—Legacy Harriet M. Jennings, by F. H. Stebbins, Exr., add'l, 56 83
Wilmington.—Legacy Harriet Gowing, by Joseph D. Gowing, Exr., 100 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, Mrs. Harriet F. Wardwell and sister, 10; Central Falls, C. E. Soc., 3; Chepachet, C. E. Soc., 20; Newport, United Ch., Aux., 25; Thornton, C. E. Soc., 2; Providence, Elmwood Temple, Madura Circle, 2, Plymouth Ch., Aux., 6, Pilgrim Ch., Aux., 4.05, 72 05
 Total, 72 05

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Franklin, Aux., 10; Jewett City, Aux., Th. Off., 5; Lisbon, Aux. (with prev. contri. const. L. M's Mrs. Charles Kinnie, Mrs. Edward Corbett), 5; New London, Second Ch., Aux., 53; Norwich, First Ch., Aux., Th. Off., 20, Second Ch., Inter. Prim. Dept., S. S., 1.81, Broadway Ch., Aux., 151.86; Preston, Long Soc., 7.50; Taftville, Aux., 9; Thompson, Aux., 7, 273 17
Hartford Branch.—Mrs. M. Bradford Scott, Treas. East Windsor, Mission Circle, 6.93; Hartford, Farmington Ave. Ch., S. S., 40, South Ch., Aux., 44; Kensington, C. E. Soc., 10; Manchester, Mrs. E. G. Crane, 50 cts.; Poquonock, C. R., 3.50; Tolland, Jr. C. E. Soc., 3.50, 108 43
New Haven.—Offerings at Annual Meeting, 269 43
New Haven Branch.—Miss Julia Twining, Treas. Branford, Aux., 91; Bridgeport, South Ch., Aux., 103, West End Ch., S. S., 5, C. E. Soc., 5; Bridgewater, Aux., 20; Canaan, Plymouth Ch., Y. L., 15, C. E. Soc., 15; Centre Brook, Jr. C. E. Soc., 1; Cromwell, Aux., 79.14; Danbury, Second Ch., Jr. C. E. Soc., 2; East Canaan, C. E. Soc., 5; East Haddam, Good Will, 2, C. R., 1.45; Goshen, Jr. C. E. Soc., 5; Greenwich, Bearers of Light, 25; Ivoryton, C. R., 3.61; Madison, Aux., 117 (100

of wh. const. L. M's Miss Emmeline C. Smith, Mrs. K. Edgar Spencer, Miss Nancy Scranton, Mrs. J. Sherman Buell; Middlebury, Aux., 15; Middlefield, C. E. Soc., 6.28; Middletown, First Ch., Aux., 84.50; Milford, Plymouth Ch., Aux. (25 of wh. const. L. M. Mrs. Jabez W. Smith), 40, First Ch., 2; Naugatuck, Aux., 53; New Milford, Aux., 110; Norfolk, "What-so-ever," 8; Northfield, Aux., 50.45; North Haven, Aux. (to const. L. M's Mrs. Sheldon B. Thorpe, Mrs. Julius W. Heaton), 50, C. E. Soc., 10; North Madison, Aux., 1; Norwalk, Aux., 25, S. S., 25; Redding, Aux., 5, Dau. of Cov., 10; Saybrook, 41.90, C. E. Soc., 10; Shelton, Aux., 5; Stamford, Aux., 25, C. E. Soc., 10; West Chester, C. R., 6.51; Westport, Aux., 10; Winsted, First Ch., Dau. of the Cov., 7.57, 1,106 41
 Total, 1,754 44

NEW YORK.

New York.—Dr. John Mc. E. Whetmore, 25 00
New York State Branch.—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 22.29; Brooklyn, Park Ch., Aux., 12, Willoughby Ave. Chapel, Jr. C. E. Soc., 5; Buffalo, Bancroft Ch., Aux., 20, First Ch., Aux., 25; Deansboro, Dau. of the Cov., 3.50; East Bloomfield, Mrs. Eliza S. Goodwin, 3.10; Honeoye, Aux., 20; Napoli, Aux., 10; New York, Broadway Tabernacle, Aux., 10; Mt. Vernon, Aux., 5; Norwood, Aux., 10; Orient, Aux., 5; Patchogue, Aux., Jr. C. E. Soc., 23.85; Rochester, South Ch., Aux., 15; Sherburne, Aux., 114.66; Sidney, Aux., 5; Warsaw, C. E. Soc., 10. Less expenses, 65.64, 253 76
 Total, 278 76

ILLINOIS.

Lagrange.—J. W. Marcusson, 5 00
 Total, 5 00

IOWA.

Beaman.—Mrs. W. M. Carver, 5 00
 Total, 5 00

KANSAS.

Lyons.—Rev. B. D. Conkling, 2 50
 Total, 2 50

CALIFORNIA.

San Francisco.—Rev. W. C. Pond, 1 00
 Total, 1 00

HAWAIIAN ISLANDS.

Honolulu.—Miss Kate M. Atherton, 10 00
 Total, 10 00

General Funds, 5,587 20
 Gifts for Special Objects, 97 21
 Variety Account, 279 73
 Legacies, 2,805 87
 Total, \$8,788 03

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RECENT TRIP OF J. C. PERKINS IN TIRUMANGALAM, INDIA.

LAST night a catechist, the pastor, and I were in a village of Kallurs, or men and women of the thief caste. It is a picturesque place lying at the foot of a small mountain, and surrounded by fields of grain, cotton, and tobacco. The people treated us very nicely and hospitably, and brought straw for the oxen that drew my cart, and milk for the pastor and me. They had not seen the face of a white man in the village for years, so my every movement was watched by scores of curious eyes.

When dinner was ready the table was set out in the open of the enclosure in which were the huts of different families of the brothers who lived there; and when my servant told them I was going to eat, they all withdrew as though they were going out of sight. But I turned about after having eaten a portion of my dinner. I saw in the dark about twenty or more ghostly forms seated on their haunches watching me; as to their astonishment I ate with a knife and fork, and not with my fingers as they do. Later the people of the place gathered in a large crowd at a central place in the village, and quietly listened as we told them the old, old story, which was by no means an old story to them, but a new one to most in the crowd. I took for subject Paul's speech on Mar's Hill, giving especial emphasis to the fact that as we are the Lord's children, and as a father is like his children, God could not possibly be like any of those hideous idols that we see by the hundreds wherever we go in India. I closed with emphasis on Paul's statement that God formerly winked at idol worship, but now commands every man to

repent. The catechist followed, telling the nature of sin in general and their sins in particular, showing their need of a Saviour. Then the pastor spoke, bringing the Saviour directly before them, and finally asked if any wished to take the Lord Jesus as Saviour and God. It seemed the height of audacity for three men to face that crowd of thieves and ask them if they wanted to leave the religion of their ancestors and embrace an entirely new religion concerning which they knew very little.

Before going to the meeting we three had prayed together and encouraged ourselves with the words of Elisha, "They that be with us are more than they that be with them." And so it proved, for despite all opposition four men, one of whom was the chief man of the village, were touched by the Spirit, and gave their names before all the heathen relatives and friends as wishing to take Christ as their Saviour. I wish you could understand how different the confession of sin is at home from what it is in a heathen country. If one of you in answer to the pastor's call should stand up and confess the Lord Jesus before men, you would have father, mother, pastor, and friends congratulating you. But here! What occurred to the four confessors of last night in the Hindu village? Their persecution began before they went to sleep that night. In fact one persecution came before he had left the crowd for his home, for just as the meeting closed the man's wife came up from the rear and struck him a blinding blow across the face. At the little prayer meeting I held with the new Christians the next morning I found that three of the four had gone dinnerless to bed, as their wives were furious with them for becoming Christians, and had refused to cook for them.

That would not be so serious a matter in America, for husband would quietly go down town to a refreshment room and get what he wanted. But here in these jungle villages there are no refreshment rooms, and if a wife refuses to cook for her husband he must go to his neighbors, but if the neighbors are all heathen they will be as angry with him for becoming a Christian as his wife is and will give him nothing, so he must go to bed hungry. But their persecution had not affected them a bit, and they listened with a glow upon their faces as I selected passages in Scripture about bearing persecution and bearing the cross after the Lord Jesus; such words as "If we suffer with him we shall reign with him," "Man's foes shall be those of his own household," "Rejoicing that they were counted worthy to suffer for his name's sake," etc., strike with telling force in this country where a man has to endure so much because he has professed Christianity. The above is the most striking instance in my experience in this country of the power of the Spirit to convict and convert at a single presentation of the gospel.

STORY OF SCHOOLS IN MADURA.

BY MISS HELEN E. CHANDLER.

THE schools have increased slowly, especially in the lower standards. I think the infant standard teachers have the hardest times and need to be of the best; so wherever I have had to put a new teacher into an infant class I have selected a good one, the best of the applicants. The government inspectress has been examining my schools, and has found enough to criticise, but much she has found very satisfactory. She is a Eurasian, but an earnest Christian woman, who is thoroughly in sympathy with mission work; so she takes a real interest in what we are doing, and makes suggestions as to how we may improve our schools.

The great weakness of our teachers is in teaching object lessons. The women themselves are not interested in botany or animal life, and they teach their lessons under compulsion. They don't prepare their lessons beforehand. Some of the teachers are married women, and I cannot blame them for wanting to spend all their time out of school hours with and for their family, and yet I cannot have poor work done in the schools. On the whole, I find my teachers doing faithful work. They never know when I am coming to visit a class, and so they have to be at their work pretty faithfully.

This year there has been some difficulty in the schools on account of difference in language because some of the little children did not speak Tamil well. Tamil is the language of this district, but other languages are spoken. The Mohammedans speak Hindustani; then there are people from the Tulugu district who speak that language, and forty per cent of our population in the city are composed of a caste called the "silk weaver caste," and they have a language of their own which they brought from the north. This language is not a written one, so if they learn to read they must learn Tamil. Children of that caste find some difficulty in understanding their reading lessons and other lessons too. One little infant was told by her teacher that she might go home at noon and get her food. The child did not understand and burst out crying. Fortunately another teacher in the school belonged to that caste and was able to comfort the child. But you have language difficulties in America.

July 29th.—We are having a great deal of wind just now, and with it comes the dust which just sifts into everything. One can't shut the house up like a box, and if it is not shut up it must become dirty. Teachers find it hard

work to go to their work in all this storm of sand, and I find that I must spend money in repairing the school roofs which have been torn to pieces in all this wind. This wind comes with this monsoon season, but while others get heavy rain at this time we get only wind, and our rains come later on in October and November. June and July have been the monsoon months, but they have been also utilized as the wedding months for the silk weaver caste, which I have mentioned before. I have been told that weddings which have been put off for four years on account of high prices and lack of rain are being celebrated this year. Every day there has been the noise of weddings, not one at a time, but sometimes as many as six. As two of the Hindu girls' schools draw largely from this caste, it has been a disastrous season for the schools. Not all have been married, but some have been, and drawn off the other girls to attend the ceremonies, which last several days. In one school I thought I was going to lose all the girls, for when once married it is hard to get them back. But the teacher has visited the homes of the girls, and after much persuasion the husbands consented to let the girls come back and finish out the year. This class of people are very thrifty, and spend more money in putting up buildings than any other group. Their women are at work early in the morning. They are rapidly building schools of their own, but largely for boys, though girls' schools are springing up too. The married girls come back to school laden with jewels of very conspicuous shapes on arms and ankles, and they wear the huge ring in one side of the nose.

One girl appeared at the school the day that the inspectress came, but only to see me. She had been married, but wanted to come back to school, saying her own mother was willing, but not her mother-in-law. I hope that her own wishes may prevail, for the girl was an interesting and interested one.

In this same school I find many who learn the Bible stories eagerly, and who listen to all the little talks I give them. Last Sunday one of them followed me to my carriage and said, "Madam, I want a Bible." I questioned her, and saw that she was in earnest, so she is to possess a Bible of her own. I hope and pray that she may do more than simply be interested. I think that verse you quoted from Jean Ingelow is beautiful and helpful, for many times we have to see interested girls taken from school and don't know much more about them. We have to commit the work to God and trust that the seed sown may bear fruit.

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CHRISTMAS CAROL.

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air,
When the song of the angels is sung.

It is coming, old earth, it is coming to-night!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
The voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field
Where the feet of the Holiest have trod;
This, this is the marvel to mortals revealed
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—Bishop Brooks.

FROM PANG-CHUANG.

BY GRACE WYCKOFF.

PART I.

"WE look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal."

During the last three months I and the school under my care have had eternal things made very real to us. Seldom does it fall to the lot of a teacher in less than three months' time to say farewell to three loved pupils ; and perhaps no set of schoolgirls in one short term ever before at three different times were called to stand around loved mates and, with eyes filled with tears, sing sweet hymns, as it were escorting the departing spirit to the heavenly land. Three times loving mothers have quietly and trustfully said, "Thy will be done."

Twice we followed the bodies to their last resting place, in our cemetery just outside our yard. When Shu Yen left us it seemed to me we could not go out there again, and after consultation she was sent home, her mother and Mrs. Hu—the Sunny Heart—going with the cart. Her home was Chang Kuan T'un, a village about two miles from Ho Chia T'un, and thirty miles from Pang-chuang. It is a very large village, and her family, consisting of a father, mother, three sisters, two brothers, and one sister-in-law, is the only Christian family in the village. When the slender cord that for weeks had bound her to earth was really broken, and I had to face the fact that her earthly work was done, I had a great longing that by her death some hearts might be led to come to know the Saviour, whom she so dearly loved.

Shu Yen was twenty-three years old and, according to her age, she ought to have a good coffin (the boards being at least six inches thick), a catafalque and proper funeral, and burial in the home graveyard. I had furnished the coffins for Shu Chih and Shu Chen, and was only too glad to do this last thing, which to the Chinese would be another proof that I loved her to the end. (It cost about three dollars.) The body went in good shape, and it was a great joy to the friends to look at the sweet, peaceful face. No one could say we had taken out the eyes and heart, and the mother and Mrs. Hu had an opportunity to tell of all that had been done for her in the school these nine years and during this half year of sickness.

The loved teacher of the school, Mr. Chou, decorated the head of Shu Chih and Shu Chen's coffins with characters written in red paint. The thought expressed was "the body to the earth, the spirit to heaven"—this on either side ; above, the words "waiting for the Lord" ; below in a large

space was a large character, "fu," meaning happiness. As the body was borne to the grave with the head turned toward us we seemed to see nothing but that word. Mrs. Wang, Shu Yen's mother, was here when Shu Chen was buried, and she desired to have something on her daughter's coffin, also, not only as a comfort to them all, but hoping thus that God's glory might be shown forth. When the father told us what he wrote we thanked God again, and said once more, "Blessed be the name of the Lord." The meaning of the characters on either side was "release from earth's sorrows, full entrance into heaven's joys." Above were four characters, "hsin tsai yeh su" (in Jesus); this was beautifully applicable to her life as well as to her death, especially the last year of it. In the space below was a cross and four characters, "hsin chü te chiu" (salvation through faith in Christ). No helper could be present at the funeral, but Mrs. Tu, our personal servant, was there. The family went to the grave, and Mr. Wang talked to the heathen who gathered, then he and Mrs. Tu each led in prayer. Such were the simple exercises committing that which was mortal to "mother earth." This is that which is seen, that which is temporal.

In a letter written February 1st, printed in June *Mission Studies*, reference is made to Shu Yen and her desire to remain single, and give her life to this school, which she felt had given so much to her. She longed to live, but she was ready and willing to go if it was God's will. Last year at this time she was overworking on mathematics, hoping to go to Peking in the fall if strong enough. I had large hopes for her; she seemed to me to have some characteristics which would make her specially helpful in winning the girls, and strengthening them in the Christian life. She loved Jesus. One of her favorite hymns was, "My dearest Lord for me hast done more than man can tell or think; I give up all for thee, it is but right." She loved the Bible, and the memorizing she had done in school showed that her mind was stored with precious promises. When she was weakest she quoted verse after verse, or asked to have some Psalm read. It was a great grief to her that she was not strong enough to sing the songs she loved so much. One afternoon she broke out, "I lay my sins on Jesus." After singing one verse she followed with a stanza of "I need thee, precious Jesus." She loved to pray. During the last month she was at times very weak, but again and again, in short breath and broken sentences, she poured out her soul in prayer. She loved her schoolmates. Twice when it seemed as if she could not live long they gathered around her, and she left words of comfort and exhortation. One noon eight of them were there, and she talked freely about "departing to be with Christ"; then she said, "I think of you, and am anxious for you all." One dear girl spoke up distinctly, "Older sister, don't

be anxious for us, commit us to the Lord." "But," said she, "I am anxious for Miss Wyckoff." It was hard for me to be brave, for our love was very strong, but I soon recovered myself and said, "Commit me to the Lord, too." This satisfied her. After a moment's pause, she said, "I want you to go with me; let's all go together." This was three weeks before her death.

Sunday, June 28th, was consecration meeting. I asked Shu Yen, "Have you a message to send?" She thought a moment, and said, "What shall I say?" God gave her the thought, "He which hath begun a good work in you, will perform it until the day of Jesus Christ." Seven years before I had talked about that verse in the woman's chapel, she sat on the front seat. I just longed that day to help the poor, discouraged child, for she had had some hard struggle with herself during the week. As I tried to explain it the tears rolled down her cheeks. I have never forgotten that face. I recited the verse at the meeting, little thinking what the next day had in store for us all. Monday at noon she took food as usual. We were fasting and praying for her and other sick ones that day. I was with her while her mother went to the meeting at the schoolhouse, and we followed them as they sang "The Great Physician now is Near." Between two and three o'clock she became unconscious, and after a few moments' struggle she ceased to breathe. Just before she closed her mother said, "Hold God's hand fast, Shu Yen." I replied, "Rest your heart, Mrs. Wang, she can't speak, but we know she will not let go."

Shu Chih was unconscious the last four days before her death, and not realizing how sick she was I had had no conversation with her. Shu Chen was five years younger than Shu Yen, and was very reticent about speaking of her heart life and purpose. She was patience itself, and assented, when asked, that "God was near." She became more and more sweetly submissive to his will during those weary four months of waiting, and was ready to go when the time came. I was looking for large development in her life in the next two years, and expected her to be a help to the little church in Li Lu Chuang. She was engaged to the hospital matron's son, who finished his college course this spring. He has land in that place, so that would eventually be their home.

The training of these lives was but just begun. "We may thank God," as our Dr. Emma Tucker says, "for the privilege of having a very little part in the preparation" to enjoy God! Oh, how different the deathbed of these young women, and the feeling of their friends about death! We rejoice in the thought that it is ours to make known the unsearchable riches of Christ to this people. I wish you could see and know, as we do, the

many who have come to a knowledge of the truth, to whom the present life has a new meaning, for whom death has no fear and the life everlasting is the life to be sought for. I wish you could realize that thousands in heathen lands, through your efforts and prayers, have come to love our Saviour, and in God's own time with us will stand before him and praise him forever. Let us remember that "no man liveth to himself, and no man dieth to himself; whether we live or die we are the Lord's."

PART II.

Before the Boxer trouble in 1900, the oldest girls in school were Shu Mei, Shu Kuei, Shu Ching, Shu Yen, Shu Chuang, Shu Ch'ang, Shu Ai, and Shu Lan. It is ten years since the school was started, and this seems to me a fitting time to follow the above with a few words, from which we may see how God orders each life, and how the work of these few years has fitted them to enter upon life's duties.

Reference has been made to these girls in the yearly reports and in former letters from time to time. I do not want to weary you with repetition. Shu Lan is still in school, a girl of very ordinary ability, with some excellent traits of character, but not fitted for a leader. I hope she may soon find her place in a home of her own, where she may exert that quiet influence which must be helpful to all.

Shu Mei is one of the five who has been in the Bridgman School the last two years. She has two years still. She is a girl of beautiful character, and it is to her now that we look for a teacher for the school in the near future. Mrs. Wang, who has taught since the beginning, may have to leave us this fall. God's choice is upon Shu Mei, I believe, and will you not pray for her that his work of grace may be completed in her and that she may be made ready for this work.

Shu Kuei, the brightest of the eight, was married at the time of the Boxer uprising to a young teacher, Mr. Ho, a good scholar. His only defect is lameness in one leg. Had it not been for the uncertainty of those days, our dear girl's mother, and she herself, would never have consented to such an engagement. As Mr. Ho is in the Pang-chuang Boys' Academy, his wife is with us, for which we are very thankful. She has two little girls, and though not very strong, has this year taught two classes in our school. She has not had so deep a Christian experience as Shu Yen had had, nor as Shu Ching has had. These two seem to have been like gold in the refining fire, and some of the dross at least has been taken away—for Shu Yen earth's purifying process is over, while Shu Ching is still in his hand; may she "be found unto praise and honor and glory at the appearing of Jesus

Christ." A year ago her life was very uncertain, and we should have said she would go first, but she has gained in strength and is, we trust, overcoming her disease. Though she cannot be in school, her influence is felt and she is very helpful to the girls in the Christian Endeavor meetings.

Shu Ai and Shu Ch'ang were married at the time of the Boxer uprising also. They each have their own trials in their own homes. It was a great disappointment to them to have to give up school, but it was God's will for them, and so far as they have said "Thy will not mine be done," they have been richly blessed. They were very helpful in several of the classes held in the out-stations last winter.

Just a year ago this time the cholera raged among us. Mrs. Chia was taken. Six weeks later our Shu Chuang was married into this home, to partially fill the vacancy caused by death. At that time she was full of fear and trembling, lest she be unable to fill the difficult place. Three or four weeks before her marriage she asked if she might see her future father-in-law, saying to me, "I want to place this ordinary material (meaning herself) before him, and if after seeing and hearing me, he still desires my help, I can but follow his wishes, and will gladly do so." The night before her wedding she wrote a touching letter to me and her four schoolmates who were here at that time. I have long wanted to translate it but have never done so. In it she likened herself to the bird pushed out from the nest before it was able to fly; to the ball thrown with force against the wall which rebounds to its original place, but with decreased force; and again to a shock of grain, which is cut before it is ripe, "The bird, the ball, the grain, each accepts its lot, and it would be unworthy of me to do less." She begged her teacher and loved companions, "Please do not forget me, but continue to help me and pray for me." In the midst of her disappointment she met the morrow with courage, and all this year has bravely performed the routine duties of the home life, giving comfort and cheer to those whose hearts were sad and in need of help. She is strong and well and happy—happy because of the consciousness that she is in the place of God's choosing—so we all, though still with an inward sigh of regret, love and admire her more and more as the days go by.

I can only say of this group of girls, the first-fruits of this school, "I thank my God on every remembrance of you," and pray that Paul's prayers for the Christians of Ephesus, Philippi and Colosse may be answered on their behalf. Sometimes I regret that they cannot be with us still, but I can see also how others without them are to be made more perfect. The girls of the next classes are growing more and more mature in Christian character, for which we thank God. "Not unto us, O Lord, but unto thy great name give glory." May I ask you in closing to pray for me?

TRIP TO MADDEN.

BY MISS E. S. WEBB.

AINTAB, June 1, 1903.

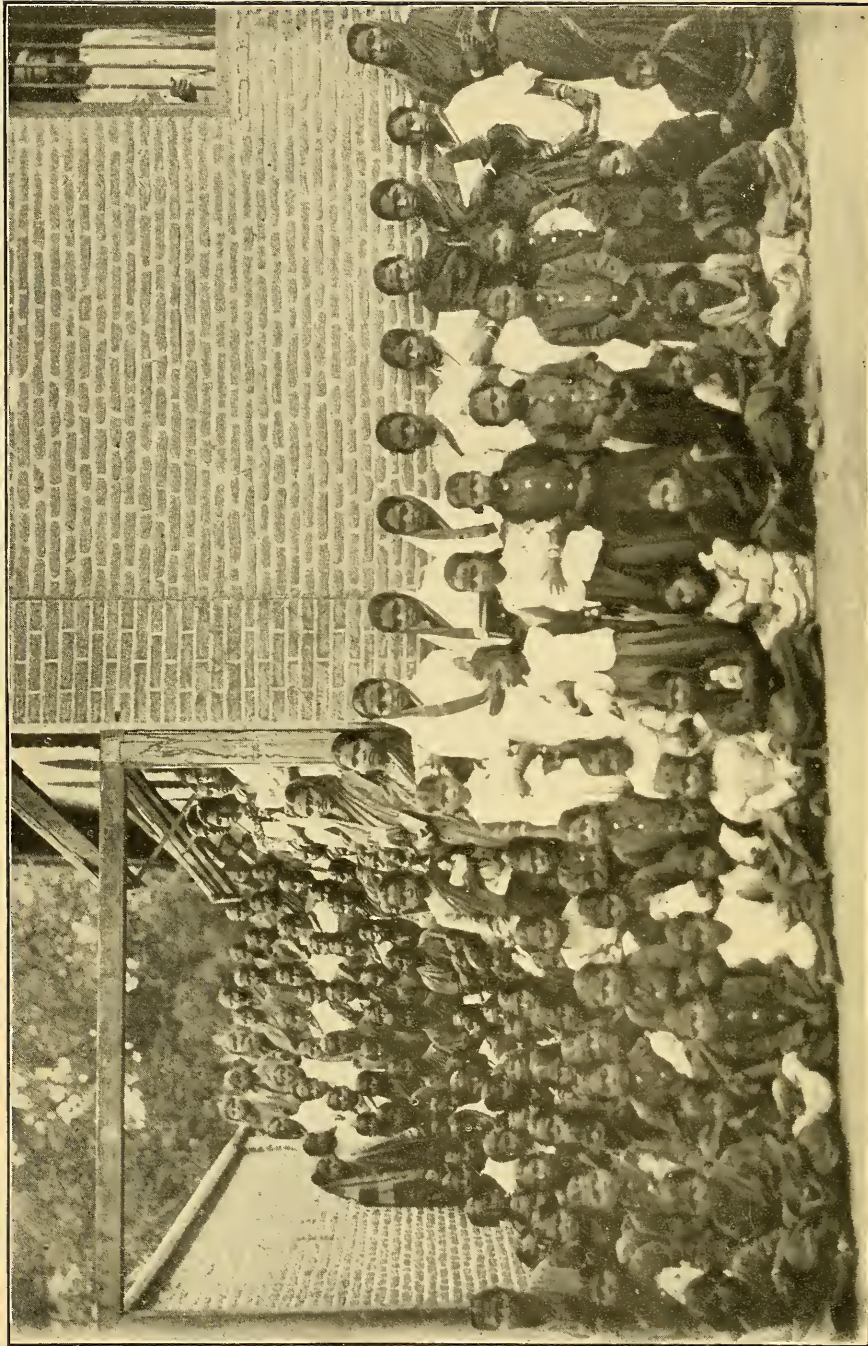
OUR annual school entertainment came off just before Easter, and was considered quite a success. We have five graduates, all nice girls, and best of all, all Christians. Two are from Adana, two from Tarsus, and one from Gis. They are such dear, lovable girls. I wish you knew them.

Miss Lawrence and I spent the Easter vacation in a trip to Madden with the missionaries from Tarsus. We went in a Circassian wagon, springless, but with ropes strung across it to lay our beds on. We enjoyed the journey, though I could feel the motion of the wagon in the quivering of my flesh for half an hour after we stopped. It was a fine massage, and no doubt did us good.

Madden is a lovely place, six thousand feet high, and surrounded by snow-covered mountains. An avalanche had just come down near the village, filling quite a large valley with snow twenty or thirty feet deep. The fruit trees below the village were perfectly white with blossoms,—a beautiful sight. We reached there the Saturday evening before the Armenian Easter, and left Tuesday noon. Sunday I had a service for the women, but not a great many came, as it was the time of the whole year for calling, and most of them were busy at home. Miss Lawrence went to the Greek service and to the Armenian. Oh, what dry, dry husks—what stones—they give the people in the place of bread!

Monday we spent in calling at the homes of the boys and girls who are in our two schools. We have four girls, and there are twenty boys in the Tarsus school from this village. We made about twenty calls each, going in two parties. After noon I found time for another meeting, and a number of women who were not able to come to the Sunday meeting came, asking me to read to them and tell them about "these things." It is a very needy place, and many of them seem hungry for the truth. One of the Madden girls in our school is quite mature, and has recently come out as a strong Christian. She has gone back to her home, determined to work for Christ there. She became a Christian more than a year ago, but, as she herself says, did not then realize that she must show it in a changed life. She did some work last summer, but is able to do much more now. We are hoping much from her influence there.

We started back Tuesday noon, reaching Tarsus Friday morning. We had only about three weeks of school after the vacation, and then were obliged to close, as the people were going to their vineyards, and we could not hold the children. Our experience in this respect is repeated every year. Though each spring we hope to hold them a little longer, yet when the fruit begins to ripen about the middle of May we have to close.



MRS. WINSOR'S SCHOOL, SIRUR, INDIA
(The day pupils are not here, and some of the boarders are left out)

Life and Light

VOL. XXXIV

FEBRUARY, 1904

No. 2

LOOK AT THE LABEL ON THE COVER. Like all well-bred persons, LIFE AND LIGHT wishes to be punctual and never to disappoint expectant friends. Like all courteous persons, too, it is a little sensitive about going where it may not be wanted. We try to fill its pages with words that no Congregational woman can afford to miss, words that tell of the progress of the Kingdom of our Lord. Now at the beginning of the year we wish to be sure that every name on our books represents one woman, or more, who wants the magazine and who reads it. If the yellow label tells you that your subscription has expired, will you not renew it promptly that we may be sure of our welcome in your home? We will try to give you much more than the money's worth; will you not try to take what we give?

CONTRIBUTIONS FOR THE MONTH. The note of our Treasurer for this month is pleasant reading. The contributions for our regular work for the month from November 18 to December 18, 1903, were \$8,188.31, a gain of \$775.44 over those of the corresponding month in 1902. The special gifts and the legacies also show an upward turn, and we may have good courage that, working all together all the year, we shall find at our next annual meeting that we have attained our goal.

MISSIONARY PERSONALS. Good word comes of the safe arrival at their new posts of Miss Norton and Miss Wilson, who sailed from New York on September 1st. Miss Wilson reached Harpoot November 10th, accompanied by Miss Graf, returning to Mardin. Their inland trip proved very pleasant and interesting, only one rainy day after leaving Samsoon.

Miss Susan R. Norton reached Van November 6th and "felt at home at once." Her word, "I like my surroundings very much, and am sure I shall be happy here," is most hopeful. But we are no less sorry that the dainty china, which she had brought from home with associations from childhood, had been mostly shivered on the way. Already, at time of writing, she was beginning kindergarten work and Armenian lessons.

Miss Abbie G. Chapin, long supported by Christian Endeavor Societies at Tung-cho in North China, has been compelled to return home to build up her strength, sorely overstrained at the time of the siege of Peking, and greatly taxed during the three hard years since that time of terror. May rest and change and touch of many friends speedily bring back the needed vigor.

We said God be with you to Miss Octavia Mathews on January 5th. She goes from Auburndale, Mass., to the work in the girls' school at Guadalajara, Mexico, which greatly needs her help. Though a New England girl, she goes as the missionary of the W. B. M. I., and so she will have friends both in the East and the West.

AIDS TO PLANS FOR 1904. The list of topics suggested for auxiliary meetings in 1904, printed on page 82 is issued in form of folders suitable for mailing. A sheet has been printed giving the names, stations, and post-office addresses of all missionaries working in China under the care of the American Board. The letter B opposite the name of an unmarried woman indicates that she is supported by the Woman's Board, while I denotes the Board of the Interior, and P the Board of the Pacific. The article "Helps to the Study of China," written by Mrs. West, and printed in our December number, appears now as a leaflet, in covers of "fire cracker red." All these helps can be obtained from Miss Ada R. Hartshorn, 704 Congregational House, Boston, by inclosing a stamp for postage.

The Prayer Calendar for 1904 is also for sale for 25 cents, or Miss Hartshorn will send it by mail for 30 cents. It is worth our while to come into sympathy with many praying hearts in using this daily call to united prayer.

Two new leaflets are ready for distribution. The address given by Mrs. Judson Smith at the memorial service on November 22, 1903, on Alice Gordon Gulick as a missionary, is now issued in attractive form. Miss Helen S. Lathrop has written an interesting booklet, *Concerning Missionary Boxes*, telling us what and how to send to missionaries in different fields that will be most helpful in their work. Just to see named together the things we can send makes one long to bestow many of these gifts, so feasible and so useful. Miss Hartshorn will send either of these leaflets on receiving your address, with a stamp for postage.

A VALUABLE conference of American Board workers—officers of the Board, including district secretaries from New York, Chicago, and San Francisco, and others—was held at the Congregational House in December, occupying most of three days. The Woman's Board gladly opened its doors for this gathering; and discussion of important questions was interesting and

helpful. Officers of the W. B. M. and two representatives of the W. B. M. I.—Mrs. Lyman Baird and Miss Wingate—were also present. Especially valuable to the W. B. M. was the opportunity for conference with the Chicago workers; and it would be a delight and a help if such opportunities could be more frequent.

GLASSES FOR IMPAIRED VISION. It will be recalled that a year ago we asked for a donation of cast-off spectacles to send to certain missionaries who wanted such to give to natives needing them. We thought we were almost swamped by the liberality of the response, but there were none too many, as will be seen by reference to extracts from letters on another page. Other missionaries are asking for them also, and we shall be glad to respond to their requests. Please notice that it is *spectacles* that are most acceptable. Hindu noses are as a rule smaller than ours and not well formed for holding the spring, and if you wear eyeglasses you know how difficult it is to keep them on in dog days. If anyone has cast-off spectacles that she would like to donate in this way, please send them to Miss Caldwell, 704 Congregational House. She will be most happy to receive them and to see that they are duly forwarded to the missionaries for distribution.

INCREASED GIFTS FROM STUDENTS. *The Congregationalist* reports the encouraging fact that the institutions of higher learning in the United States and Canada have given fifty per cent more to missions in the academic year 1902-3 than in the year preceding.

PLEASE SHARE YOUR PROGRAMS. It is a great task, one for which all leaders are not equally fitted, to prepare the programs for Branch and auxiliary meetings. Many times the work of another in that direction gives a most helpful suggestion. So we repeat the request, that leaders will send copies of their programs, either for the season or for single meetings, to the Board Rooms, where they may be useful to other workers who often ask for helpful hints.

LIFE AND LIGHT AMONG THE ARCHIVES. Some time ago the Congressional Library at Washington asked for a complete file of **LIFE AND LIGHT**. This was sent, and the following acknowledgment recently came to hand: Washington, D. C., November 24, 1903.

In behalf of the Joint Committee of both Houses of Congress on the Library, I have the honor to acknowledge the receipt of **LIFE AND LIGHT**, Vol. 1-32, Vol. 33, Nos. 1-11, presented by the Woman's Board of Missions to the Library of Congress.

Very respectfully your obedient servant,

HERBERT PUTNAM, *Librarian of Congress.*

To the Secretary, Boston, Massachusetts.

TEMPERANCE
AND MISSIONS.

At the world's convention of the Woman's Christian Temperance Union, at Geneva, Switzerland, the department of "Co-operation with Missionary Societies" was adopted, and Dr. Louise C. Purington, U. S. A., was made Superintendent. Dr. Purington is well known in both missionary and temperance circles, and is prepared to address union meetings of workers for the Kingdom on this line. This department has superintendents in several countries, including Japan.

Address for plan of work, meetings, terms etc., 23 Allston Street, Dorchester, Mass.

LOSS BY FIRE. Just as we go to press a cable message brings the sad news that fire has destroyed the new and beautiful building of the girls' school at Erzroom, in Eastern Turkey. No details have yet reached us except the comforting assurance that no lives were lost.

Poverty and Industry of the Chinese

BY MISS EMILY S. HARTWELL



THE two great sources of wealth to any nation are its natural resources and the labor of its people. In natural resources China is immensely rich, but her mines are largely unopened because superstition enchains the people, who, believing the earth filled with evil spirits, consistently hold that it is better to leave the treasure untouched than to let the devils loose.

As China can boast the oldest civilization of the world, its people from earliest times having been industrious and frugal, it seems an anomaly to mention her poverty and industry together. The toil of the living being needed, however, not only to buy off the myriad evil spirits, who they think threaten them in smallpox, plague, and other evils, but also to feed, clothe, and furnish money for unnumbered generations of ancestors, one marvels that the heirs of all the ages in China can be industrious enough to maintain such a host of dependents, and wonders that anything is left to feed and clothe the present generation.

In industry the Chinese are unsurpassed. In the spring the farmer plows and harrows the rice fields, wading knee deep in mud and water. The rice is first sown broadcast in the corner of the field, and when about six or eight inches high is transplanted by hand in rows, the men and women wading as before. After the first planting of rice is about a foot high, other rows are set out, between the first rows, for a second crop. The second planting grows imperceptibly till the first harvest is gathered, then it

advances rapidly. The rice is cut and threshed by hand and the straw gathered in stacks around the villages, picturesque substitutes for wood piles.

While yet the second harvest of rice is not all garnered, many of the tiny fields are plowed for wheat, the third crop of the year on the lowlands at Foochow. Even stretches of sand by the sea are reclaimed by this marvelous people, who set out rows of straw to keep the loose sand from being blown away before the wheat has grown sufficiently to hold it in place.

On the terraced mountain sides, where no water can be secured to irrigate rice, the annual crop is sweet potatoes or peanuts. The enriching of these terraces with "poudrette" requires a great outlay of labor in carrying this heavy compost up the elevations. At harvest time the fields become miniature villages, where the entire family spend the day, their food being prepared in a mat shed, where some of them spend the night. After the potatoes are dug, they are washed and then grated. These grated shreds, a quarter of an inch across and an inch or two long, are dried on bamboo frames six feet long and three feet wide, and then packed tightly into great bins, the food stores of "sweet potato rice" for the next twelve months. The work of grating and drying the sweet potato rice, turning it in the sun and covering it in the rain, employs the entire community, as this unsatisfactory food is bulky and the labor is crowded into a few weeks to save the potatoes from decay.

In China a large number of field women, who have never had their feet bound, work side by side with the men, pumping up the water for the paddy fields with their feet and sharing in all the work. The bound-footed women cannot walk about the wet fields, but are often seen grating the sweet potato rice, and in great poverty are sometimes driven to climb the mountain side to gather brush for fuel.

Country women usually weave their own clothes, so a hand-loom is found in nearly every house. In villages where reeds fit for matting grow, women are busy in that industry. The daily meals must be cooked, and in places where wood is scarce and straw and chaff are used for fuel, it is a deft housewife who can keep her fire burning to boil the rice or the sweet potato substitute. A few straws are twisted into a loose bundle and thrown on the flame, a handful of chaff being added just as the straw blazes to ignite the chaff. It is quick work for one person to feed the fire fast enough.

All the water for family use is drawn in buckets by hand from family or neighborhood wells. Clothes are taken to the nearest brook and washed on the stones, no easy task when the women wear shoes not three inches long. Then there are the babies to tend with measles, whooping cough, chicken pox, and frequently smallpox, as an extra. How fortunate that the fathers, uncles, brothers, and cousins all are glad to help care for the babies.

But the wealthy, you say; surely they are exempt from so ceaseless a grind? They, like all Chinese women, have their own shoes to embroider. The rich must wear those made of beautiful satin, which require from one to three weeks to embroider and do not wear longer than a month or six weeks. The lives of ladies are made arduous by the responsibilities of their large households. In China a second cousin is called a brother, perhaps because under one family roof are grandparents, with all their sons, grandchildren and great grandchildren, often from fifty to a hundred in number. Under the strict Oriental etiquette, the frequent feasts connected with the births, marriages and deaths in these large families prove a heavy tax on time and strength.

One who watches the persistent industry in spite of poor food, many severe illnesses and nights sleepless with foot-ache, is filled with admiration, and feels a great longing that the fruits of such tireless energy may be expended in helpful ways instead of being squandered on senseless idolatry, burned in paper money for the dead, or buried in extra clothing in the grave.

Again, the spectator, thinking on this great people, preserved of God as a nation longer than any other in reward for their intense reverence for their ancestors, desires no iconoclastic hand to destroy this respect for the dead, since it has saved this great nation, in many ways so admirable, from decay and destruction through sins of extravagance and luxury,—the shoals upon which other great nations of antiquity have been wrecked. Chinese methods of worshipping their ancestors are mistaken, but their instincts often ring true; and when they are given the opportunity to learn of a Saviour God, who has prepared a place for them in heaven, may they not lead us to higher planes of devotion in seeking to glorify him?

Ancestral worship has given the Chinese a sense of responsibility to their fathers. Does Christianity not lay a responsibility to honor our ancestors, who brought the blessings of freedom from superstition and idolatry to us, who owe our Christian ideas to early missionaries?

As the result of our liberation from idolatrous superstition, the wealth of so-called Christian nations has rapidly increased. Have the tithes of their wealth in mines and Western inventions been brought in, that the light and truth be shared with other nations?

Certain it is that the recent deepening of the poverty of the Chinese is directly attributable to the increase of wealth in Christian lands. The opening of new mines in other parts of the world has resulted in a depreciation of silver during the past twenty years from a value almost on a par with gold to less than fifty cents on a dollar. Western invention has reduced the cost of production of cotton and woollen goods, and even of flour and sugar,

so that a better article can be sold in China cheaper than home manufacture, and Chinese industries suffer. With a medium so fluctuating as silver, extensive enterprises are unstable, business is paralyzed and wages do not increase. China has never had a national currency, but each province has its own monetary system subject to the local viceroy. This increases the difficulties, so that it seems impossible to imagine industrial conditions more oppressive than those existing in China to-day.

The working people usually receive payment in copper cash, which is more stable than silver, although copper form of money also has depreciated greatly. The diversity of cash used in adjoining places often adds to the confusion. At Foochow, for instance, a silver dime exchanges for one hundred and six cash. Eleven miles away a better quality of cash is used, which exchanges at eighty-five cash per silver dime, while thirty miles in another direction an inferior quality is used, which exchanges one hundred and twenty cash for a dime. Such monetary conditions are intolerable, and we must hope that success will attend the present attempt on the part of the Chinese government, which has invited an expert from Columbia University to help remodel the monetary system of China.

A woman too poor to buy a loom will reel cotton thread all day and part of the night to earn twenty-six cash. Twenty years ago twenty-six cash would equal nearly three cents in gold, enough to buy two good meals; now they are worth less than one half that amount and can buy but one meal. Women who weave may earn three times as much, but many are widows with children to support. What wonder we hear of famines in China! It is only the remarkable productiveness of the soil and ceaseless industry of the people that prevent a condition so wretched from becoming constant.

It is easy to understand why in the present poverty-stricken state of China, throughout all our woman's missionary work, board is furnished the girls and women in mission boarding schools, and the women who attend the station classes—in our mission at Foochow these are day classes which women attend half a day, living at home—are given a sufficient amount to buy one meal a day while studying. Is it strange that industrial missions claim attention as never before?

Who has not been stirred with the story of the widow who gave two mites? As the same Jesus keeps watch and sees these poor Chinese widows and children, who labor on starvation wages even if they work seven days in a week, set aside their looms and reels to observe the day of rest God commanded, what must he think of our sacrifices compared with theirs? Can we not spare something, even something we need, to send to them the knowledge of him who alone is able to save?

An Opportunity

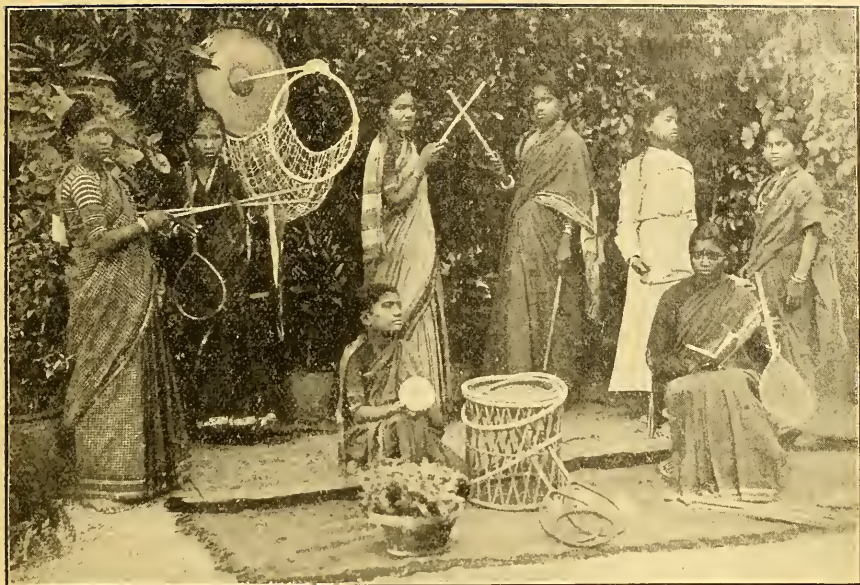
MANY of us know personally Mrs. Winsor of Sirur, and everyone who keeps in touch with our field in India knows of the great and blessed work she has long been doing there. The Widows' Home thrives under her care; she teaches the Bible women in the Scriptures, and trains them for service; she touches the Christian Endeavor Society with wise and guiding influence, and is a help and example to all the mothers in the neighborhood. Perhaps her most useful work is in the direction of the schools, both the day schools and the boarding school being under her charge. Now, with the approval of the mission for her request, she sends an appeal for means to enlarge her quarters. Our frontispiece shows something of the crowd for whom she must find place. These are the boarders, but the day pupils are not here, being shut out on account of plague in the town. Contrast the little girl who has not been in the school with the group from the kindergarten, or with the older girls at play. Surely she makes a loud appeal.



NOT YET IN SCHOOL

The government inspector gives high praise to the work in these schools, saying, "I was struck with the excellent work of the girls, their neatness and discipline; their dialogues and songs were most charming." But, he adds, "the rooms are not suitable for the number." Last year Mrs. Winsor presented two hundred and five pupils for inspection and examination.

In telling the need she says, "My idea is to have two large rooms with folding doors in the middle; then the two lower classes, one with sixty girls, the other with thirty-two, can be there. Two lovely girls who have graduated from the boarding school are now training at Sholapur for kindergarten work, and with increased room greatly increased work can be done. She wishes to buy land opposite to that now occupied, and to build there an annex that shall relieve the overcrowding. For this she asks a gift of \$300,



GIRLS AT PLAY



KINDERGARTEN GROUP

which, with help which the government will probably grant, will meet the present need. Such a need, if met at all, must be met by an extra donation, one which shall be entirely additional to our usual contributions. Every dollar of those is needed for current expenses of the work now in hand. Is there not some friend of little children who will see in this appeal a call to herself, an opportunity for an investment whose returns will be sure, and joyful, and abundant? To change dollars into soul values—this is more than the alchemist's dream. Here is your opportunity.

Infanticide in China

From *North China Daily News*, a Shanghai daily:—

THE author of more than one well-known book on Chinese subjects has committed himself to the opinion that the evil of infanticide is non-existent in China. His acquaintance with the works of other writers might have taught him that the only general statement with regard to things Chinese which one can make without fear of contradiction is that every general statement is more or less misleading. Whatever may be the state of things in that part of the Yang-tze valley with which he is acquainted, there is no room for doubt that in other parts of China infants are still done to death in a cruel fashion.

In Chekiang and Fukien towers can be seen on or near the city walls into which babies are thrown. In some parts of Kuangtung a "baby basket" is hung in a sheltered position, and in or around it babies, living or dead, may often be seen. These baskets are visited by messengers from the Buddhist nunneries, and among the nuns are not a few whose lives have been preserved in this way. Foundling hospitals, opened by natives or foreigners, are supplied with inmates from the same source, or taken from the breast of that *arida nutrix*, a Chinese roadside. As a matter of course the majority of the unfortunates are girls; but on occasion a boy may be found. In the latter case the reason is not far to seek. If a child is afflicted with fits, and the parent fails to cure it, they believe that the "monkey spirit" has possessed the child, and put it away lest the evil should return upon themselves. It needs a strong reason like this to induce parents to part from the hopes bound up in a boy.

But exposure is the lesser evil, as it gives the child a chance for life. Infanticide pre- and post-natal is still far from uncommon. A country woman, applying last week for the post of amah, offered it as a recommendation that she had borne twelve children, seven of them daughters. Of these seven she admitted that only two of them were allowed to live. A group of

Kuangtung women, selected at random, was interrogated on this point. They raised fingers one, four, three, two, in answer. One of them had to requisition the fingers of both hands to express the number of daughters whose lives she had taken.

Among the causes of infanticide poverty is chief. The "feed" of a daughter and the cost of her clothes are large items in a poor man's expenditure. And then in China our proverb is reversed, being made to say, "A daughter is a daughter till she's made a wife; your son's a son all the days of his life." While she is with the family she is too young to do much for her keep. "Thus, however much you spend in feeding her, she is and will always be a 'runaway bogie.' Your money goes into the pocket of her future husband, and in nothing advantages you." "But what about the price you will get for her?" "Oh, that will barely cover the cost of her outfit." The result of such a calculation is often the exposure or death of the unconscious little intruder.

Among minor causes are the delay in raising a family caused by the rearing of a female infant and the dislike for large families. A case is on record where a mother killed her infant girls, wishing to spare them the manifold unhappiness that had fallen to her own lot through marriage.

In the majority of cases it is the mother-in-law who destroys the little life. Angered beyond endurance at the undutiful conduct of the woman who brings to her son a daughter, instead of the longed- and prayed-for boy, it does not cost the fierce old lady a qualm to put her granddaughter out of the way. Less frequently it is the mother herself who is responsible. She is not so ready to compass the death of even a girl when the little thing is laid before her. And yet the doctors tell of the cries of rage with which some women will greet the announcement of the birth to them of a daughter. Few, however, go the length of one who revenged herself on the third unhappy intruder by hacking off its limbs. Least of all is the father likely to be the agent; yet we know a man who himself killed five girls under his wife's eyes, and despite her protests. In many places are to be found women who will take over the child and guarantee that it will not trouble you again.

The methods of getting rid of these undesirables are various. Most merciful is the sale or gift of the baby to anyone who will undertake to rear it, or the handing of it to a nunnery or orphanage. Placing it in a receptacle provided for the purpose, such as the "baby basket," comes next. Exposure by the wayside indicates the minimum of mercifulness. Beyond that lies murder pure and simple in a descending scale of cruelty. Asked how she put an end to her babies, one woman covered her mouth and nostrils with her hand. Any receptacle with fluid matter in it offers itself as a means

of getting rid of the difficulty. A knife, hoe, or club can be had anywhere, and it is used on occasion. The little spark is so easily extinguished, and the appeal of helplessness falls on such stony hearts! To persons living by the seaside it is a simple matter to throw the baby into the water, or lay it within reach of the incoming tide.

If these tragic details, drawn entirely from native sources, need proof, it is not far to seek.

While the practice is far from being extinct in the eastern part of the Canton province, it is less common than it once was. Several factors contribute to bring about this result.

Private and official influence have been directed against it for a long time,—so long that among the proverbs of the people is embedded one which says, “Fierce as are the tiger and the wolf, they do not injure their own young.” The issue of this interference, in laws on the one hand, and benevolent institutions on the other, has helped to educate sentiment against the evil.

A much speedier and more direct result has followed the introduction of Christian teaching into China. It may safely be assumed that infanticide is unknown in the families of those who have connected themselves with the Christian church, Roman Catholic or Protestant, throughout the empire. And in addition the practice and teaching of the converts has produced a body of opinion outside the bounds of the churches which is independent of, but supplementary to, that mentioned above.

A third factor is the advance in the price of girls during recent years. Whereas formerly a baby girl could be purchased for two hundred cash and a piece of cloth, an infant daughter-in-law is now worth a dollar, sometimes more. A marriageable girl some years ago brought less than thirty dollars, but now in many places she will bring at least one hundred. The cause of this advance may be the increasing prosperity of these southern provinces; it is due in part at least to the scarcity of the female element caused by the slaughter of former years. The result, however, is that the chances of life for a girl born now have advanced enormously.

The improvement is no doubt lasting. Influences are abroad which seal all the good attained and make it permanent. But as long as the Chinese regard infants as not possessed of souls, and therefore no more valuable in their infancy than the beasts that perish,—just so long will the practice of infanticide call for efforts directed toward its suppression.

While these notes refer to the eastern part of the Canton province in particular, and more generally to the provinces bordering on and south of the Yang-tze, it would be interesting to know how far they hold good of other parts of China.

Foot Binding



THE practice of foot binding is almost universal among Chinese women, comparatively few having natural feet. Country women and the poorer classes have feet about half the natural size, while those of the richer people are only about three inches long. After the girl has learned to walk, and the muscles for locomotion are developed, generally at the age of five, the process of binding the feet is begun. Among the poor it is often deferred till eight or nine, when the treatment is far more painful. A cotton bandage two or three inches wide is wound around the foot in different directions, four of the toes being bent under the foot, and the big toe laid on the top. From this time on the foot hardly grows at all, and the poor child must suffer agony unspeakable for many months.

Dr. Wells Williams writes, "I have never seen a hospital in China without some case or cases, not only of extreme danger to the foot or great toe, but of ulcers or gangrene, involving loss by amputation."

A woman must bandage her feet every day of her life or the "beauty" of the shape is lost, and the whole process of deforming them is carried out by carefully regulated bandaging. The Chinese women greatly object to showing their uncovered feet. They are very painful objects; and the leg, the development of the muscles of the calf having been checked, tapers from the knee to the foot, and the skin hangs in superfluous folds. The bandages are not covered by stockings, and the shoes are very soft, and where possible, of embroidered silk with soles of stitched leather.

A strong resemblance to the gait of these women will be seen if we attempt to walk on the heels, not allowing the toes to touch the floor. Though in walking these "golden lilies" look like hoofs, and the women can only hobble, yet they can walk ten or fifteen miles a day, but with great limping and pain. It is fashion, of course, and hitherto a "Chinese woman with big feet is either denationalized or vile. A girl with unbound feet has had no chance of marriage, and even foreigners come to estimate the character and standing of women, as the Chinese do, by the size of their feet."

We are glad to add that partly through the influence of missionaries and other foreigners, partly through the progressive spirit of some of the Chinese themselves, an anti-foot-binding society has been organized, which is already accomplishing much, Mr. Wu Ting Fang, the recent minister to the United States, and Madame Wu lending their influence to the cause. During the year 1902 this society distributed 12,090 tracts among all classes and

in many parts of the empire. A recent decree of the Empress Dowager seems to show that she really wishes to put an end to this cruel custom. The edict reads, "The gentry and notables of Chinese descent are commanded to exhort earnestly their families and all who come under their influence to abstain henceforth from that evil practice, and thus gradually abolish the custom forever." Can we so put ourselves in their place as to realize how much courage they will need to turn away from a custom long continued and universal? They need our sympathy in this new struggle, as well as in the pain they have borne so long.

Mrs. Bishop, who has traveled much all through the East, says, "Of all Oriental women I love the Chinese women best—they have so much character and are so womanly." May the unbinding of the feet be a symbol of the breaking of fetters of mind and heart, and their new freedom be only a part of the glorious liberty wherewith Christ maketh free.

Missionary Letters

China

Miss Andrews sends this word from Kalgan in North China, on August 19, 1903:—

MISS CHAPIN and I have been spending a quiet, pleasant summer here in Kalgan, not quite idly, for always and everywhere is work which one can do. The condition here is in some respects very depressing, and the need of workers, both foreign and native, is very great. If there is no physician here Mrs. Roberts cannot return and that will be a real hindrance to Mr. Roberts' best usefulness, besides the loss of her help in the work for women. You have heard of the defection of most of their native helpers through the events and temptations of the past three years. Two weeks ago Dr. Sheffield came up to Kalgan and has now gone with Mr. Sprague on a tour through their out-stations especially to meet these helpers. We are making it a matter of special prayer that this effort may win them back to their loyalty to the Lord and his work. All of them are graduates of our seminary and so former pupils of Dr. Sheffield, and if anyone can influence them it will be he. Yet we know well that it must be, after all, the power of the Holy Spirit.

Our year of work has held much for which we thank God, and also much to cause great sorrow of heart. The greatest need of our church is a fresh inbreathing of spiritual life through the power of the Holy Spirit. For this we pray and wait. May the Lord breathe into the churches of the

homeland a new spirit of giving and of prayer, that his work be not hindered from lack of means to carry it on.

Miss Ella J. Newton writes from Foochow, China, October 30, 1903:—

I think you can realize to some extent what a grief it was to me that the higher department had to be closed only one term after its opening, but I know the mission made no mistake in so deciding, for the attempt to carry on the work would probably have resulted in an entire breakdown. I am much better now, though far from strong, and am very happy to tell you that the autumn term is well under way, though in the meantime we have lost a few of our girls and there is no new class yet ready to enter. The question of Chinese teachers was a difficult one, but at the last moment we unexpectedly were able to secure an earnest Christian man of superior qualifications to take a class in physics, one in English, one in astronomy, and two in the Bible, besides conducting the Wednesday evening prayer meeting. Miss Worthley takes two classes, and helps in other ways; and the girls are throwing themselves with enthusiasm into their studies, and showing a beautiful spirit in school.

After the consecration service of the Christian Endeavor Society Sunday evening, the evangelistic band was reorganized with about a dozen volunteers either for visiting among the homes in the neighborhood or entertaining and working with the women who come to the house. Others have since added their names and work is already under way, which we feel sure will be used of God. We have a class of five to graduate in January.

Miss Garretson is usually well, but working very hard, and the fact that we are still without the living rooms for the ladies in the new building makes it much harder. We know you are straining every nerve to supply the needs, but hope some one will soon be moved to meet this need also.

Turkey

Miss Mary L. Graffam, of Sivas, writes:—

One thing I wanted much to do was to take this tour, which includes about two hundred miles of horseback traveling and covers about half our field, and in this I have not been disappointed. Although the schools in Sivas are full to overflowing, the teachers were working so well at the end of a month that my sister was glad to take my work for awhile and let me take this trip. So far we have visited four out-stations, this being the fifth, and in every place I have felt that all the discomforts of the journey were worth while. The first place we visited was a village where an orphan boy has just gone to teach, and I am sure our visit helped him. He is an earnest Christian, and as he was somewhat under my sister's care I know him well, and was able to give him some help about his school.

At Kecheart, where we spent the night, we found one of Miss Wheeler's orphans who had been under my sister's care in Sivas, and who is a great friend of all of us. He was a little discouraged because the villagers did not show more interest in having a school; and here again our visit must have been a help. I also went to see a girls' school which an old man has in his house. He used to be a Gregorian teacher of boys, but now that he is old they do not want him, and so he gathers these girls in his little mud house and teaches them. He wanted me to have a little meeting with them, and gave me one of our own Bibles to read from.



STARTING ON A TOUR

We passed our second Sunday at Enderes, and the few days I spent there were busy and pleasant. Enderes is a large village, and we have there what will soon be a separate church. The men are rather intelligent and enlightened, but the women were very much behind, and extremely opposed to the gospel, bitterly persecuting their husbands. I say "were," because in the many homes I visited I could see signs of the dawning of the new life

and hope which the gospel is bringing to them through the faithful service of the Bible reader, Surpoohi, who has now been going in and out among them for a year. Still, there is much to be done, and we are praying for Mrs. Hubbard or some other touring missionary who can do this work for women, which is so much needed. The hope of this country, as every other, is in the women, and I hope this work will soon find the person who is ready to take it up.

Here we are in this smart, stirring city, full of bright, intelligent people, who are just devoting themselves to selfishness and worldliness. They have steadily resisted Protestantism for many years; it is only this year that the few Protestants who are here have been recognized. Now we have here as preacher a man of a most saintly character, and the work is hopeful. We need schools here, but at present we could not get permission for that, unless perhaps for a kindergarten, and that we want to try for. We might reach these mothers through the children. Where can we get the money to pay the teacher and buy the outfit? Who could find a better use for a hundred dollars than that? Please pray for Kara Hissar.

The school work in Sivas this year is most interesting. I have just enjoyed my work there. I have my room in the school fitted up; and now I feel that I really belong there. One thing I am specially thankful for is my ability to understand Armenian better. It brings me in much closer touch with the girls, and helps us to be better friends. This year the girls have shown a real earnestness in their Christian life that I have not seen before. We started a Christian Endeavor Society at the beginning of the school year with fifteen charter active members, and others who are ready to become so by the slower process of being voted in afterward. I am sure several have been brought to take a stand for Christ by this means. Oh, this work is splendid! I am thankful to be permitted to even be here to see it, and have a little share in it. God is so ready to do marvelous things if we will only let him.

I wish I could have written half of the interesting and inspiring things there are to write, but this is already long, and I am to go and make some visits now with the preacher.

India

That the spectacles forwarded to India last spring were acceptable will be plainly seen by the following extracts from letters from Mrs. Chandler, Mrs. Winsor and Mrs. Bissell. Mrs. Chandler, of Madura, says:—

We have just had our mission meeting, which our agents from all over the mission attend. We have had most earnest and delightful sessions, and between times everybody enjoys the meeting of old friends.

Well, it got abroad from some few to whom I had already given glasses, that I had a supply to give away. The result was, I was perfectly deluged with applicants. I tried to keep an account of those who received them, but as they came in such companies I could not manage it. I think at least twenty or twenty-five Bible women found pairs that fitted them. A few were not successful. Three pastors also found suitable ones. The pair which was marked as having been worn by a gentleman for forty years went to one of these, and really they made him look quite distinguished. They were eyeglasses, and he is a tall, fine-looking man. I was glad that particular pair fell to a pastor.

One of our Madura pastors who took one pair tours about almost continually, and will, I am sure, make excellent use of them. The remaining pairs were taken mostly by catechists, all of whom will be greatly helped by them. Even the postman wanted a pair, but I assured him I should let the Christians have the first chance. I could easily have given away as many more. One pastor and catechist came all the way across the city in the rain to get glasses only to find they were all gone. It was very pleasant giving them out and helping the different ones get fitted, for they all seemed so pleased and grateful. They wished me to thank the donors most heartily for them.

Now, according to the saying, "One good turn deserves another," I am going to ask you to send out a lot more if you have them. I can make good use of them all probably. It seems to me women's eyes here cannot but be affected by the smoke they are in so much while cooking. Then the glare of the sun must also affect them a good deal. Certainly it is a fact that their eyes give out rather early in life. Then another point is, that our cheap Tamil Bible is in very small type. I cannot use it myself at all, and am sure it must be very trying to their eyes. I think spectacles are more suitable for them than eyeglasses. I was careful to have the women get spectacles only, as I am sure they could never keep eyeglasses on their noses. One good man got one of his lenses broken the next day. He felt very sad about it, I assure you.

Mrs. Winsor, of Sirur, who was the first to make the request for glasses, says:—

How can I thank you for this great gift to the people? These glasses are indeed a great blessing. I just wish you could have looked in sometimes when some one has found a pair to suit. How pleased and delighted they are! It would do you good to see them.

It is quite true there is never a pair of glasses to be had in this region. They are very expensive in Poona, and there is only one place there where they fit glasses well. They can be found in Bombay, but very few go there

from among the people in the Sirur region. Oh, the people are so pleased! To Christians, and also to some Hindus who come to our services, *i. e.*, are members of congregations, have we given the glasses. It is, you see, more difficult for our people here in Sirur to obtain foreign articles than for any other people connected with our mission. So that is why we prize anything of this kind so highly, so very highly. Do thank all the donors.

In another letter Mrs. Winsor says:—

I sincerely trust that all the kind donors know that their gifts are fully appreciated. What a blessing these glasses have been I cannot fully express to you by words. But if you should look in upon us at our woman's meetings and see to how many even there you have given "eyes," you and all associated with you in this act of kindness would have some idea of the amount of good you have done for all the people of this region, especially for the women, the Christian women who read. Some of the young men are near-sighted. They also have been helped indeed, and can now study and teach with ease.

Mrs. Winsor encloses with her letter notes of thanks from some of the recipients, one of which we give herewith in reduced size, with translation. This letter is in Marathi. We add a specimen of Tamil, the language used in the Madura and Ceylon missions. To learn either of these languages must be a great task to our workers, and surely one needs good eyes to follow the graceful type.

नारिसुमाहे सन्नेवर सन १९०३
 गृहसन्मान्य देवाचे खेवक कमेठी आपणास
 आम्हा उभायनाया फारफार सलाम-
 आपणजेचपे कृपाकर पाठिपेले यावस्त
 आम्ही आपले फार उपकार मानितो-
 आम्हास शास्त्राविन वसेल यावच्यास व विवणी
 अन्न पाणी सान्यास दये दिली यावस्त आम्हां-
 नर फार फार उपकार नाहले ओहेन-
 यावस्त आम्ही प्रभु नम्र प्रार्थना करितो कीं
 शाकमेथेस प्रभुनें पुष्कळ आशिर्वार यावा-
 फार काय ही विनंती-
 सही श्रीपाद तुकाराम जोहारे

Sirur Sept 9/03
 To the Hon^{ble}. Committee
 Respected Sirs
 Many loving greet-
 ings and heartfelt thanks
 for the nice spectacles which
 you so kindly sent for us.
 They are us indeed a new
 sight to read the scriptures
 and see the Water of Life.
 We therefore pray the Lord
 to bless the Committee very
 plentifully.
 Yours gratefully
 Govil. Tukar. am
 Lonare

பள்ளிக்கூட நாட்கள்.

தேவரீர் அருளும்
ஜீவன் பள்ளிக்கூடம்.
சோதனையில்
சொல் தவறேன்;
சாதனையில்
சூது செய்யேன்.

என் புத்தி மந்தத்தால்
இன்னொர்த்தன் முந்தினால்,
இந்த நிலை
சந்தோஷந்தான்;
என் செயலை
ஏந்துவீராம்.

School Days

Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work
And nothing shirk.

Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is Thy behest.

M. D. BABCOCK

Mrs. Bissell, of Ahmednagar, also received a supply and she says:—

The spectacles were received about two weeks ago. There was quite a stir in camp when it was known that such a precious commodity had been received. I cannot tell you the pleasure it has been to help one and another to find just the right thing to suit particular eyes, and then to see the satisfaction beaming from the face when it was secured. Thirty such have gone on their way rejoicing, men and women, and have asked that thanks be rendered for the kindness of the thought toward those so far away, and whom they have never met. I have told them it was for Christ's dear sake, and the thought was his. The gift to them is a great and precious one.

Our Daily Prayer in February

MRS. TROWBRIDGE, the daughter of a missionary, Dr. Riggs of Constantinople, the wife of a missionary long president of Central Turkey College, and the mother of two missionaries, after more than forty years of service is still very helpful. Mrs. Fuller is the wife of the president of Central Turkey College, and in that position wields a far-reaching influence over many young men.

Mrs. Christie, whose husband has charge of St. Paul's Institute at Tarsus, a school that sends out many young men of Christian principles to help to leaven society, finds opportunity for much work among them.

Miss Pierce, for many years in charge of the girls' boarding school at Aintab, is now the house mother. A serious trouble with the eyes has greatly hampered her for the last few months. Miss Foreman, now head of the school, has lately returned from America, and is full of love and enthusiasm for her girls and her work. Dr. Hamilton, in charge of the women's department of the hospital, is always busy trying to help the patients both in body and soul. Miss Elizabeth Trowbridge, a trained nurse, works with Dr. Hamilton, and touches many lives with blessing. Miss Isabel Trowbridge, her sister, is a most sympathetic helper of Miss Foreman in the seminary.

Mrs. Coffing, a veteran, really the founder of all the important work at Hadjin, is full of cares. She has oversight of schools, of industrial work, and of orphans. Mrs. Martin, busy wife of a busy missionary, makes her own home a light, and helps the women all around by both precept and example to be better wives and mothers. Miss Spencer, though not strong, is the invaluable adjutant and friend of Mrs. Coffing in her multiplicity of cares. Miss Bates, wise, calm, resourceful, is doing a great work, and holds much of the care of the school. Miss Shattuck, the heroine who so bravely faced the murderers at the time of the massacres in 1895, has developed a great work for the orphans, the industrial side being unusually well established. She finds an able and sympathetic helper in Miss Chambers.

Miss Lizzie Webb, now the leader of the seminary at Adana, carries on also the evangelistic work among the Turkish women that was begun by Mrs. Montgomery. Her sister shares her responsibility and her enthusiasm.

Mrs. Chambers, herself the daughter of a missionary, Rev. Mr. Williams of Harpoot, is now in this country seeking health and rest. Miss Lawrence, formerly stationed at Smyrna, now teaches the Greek at Adana.

Miss Blakely, the principal of the girls' college at Marash, is now in this country for furlough, making her headquarters with her mother at Laconia, N. H. Miss Gordon, now in charge, is her valued and efficient assistant.

Mrs. McCallum renders the immeasurable service of maintaining a Christian home, and so touches many lives with good. Miss Welpton, one of the younger teachers, full of enthusiasm, puts all her soul into teaching music to the college girls.

From Turkey to Zululand is a long journey, but prayers are not hindered by distance. After more than thirty years of service Mrs. Bridgman is now in this country, giving much time to the preparation of Christian literature in the Zulu language. Her daughter, Mrs. Cowles, has been detained here by ill health, but she hopes now to be able to return soon to the field. Mrs. Bridgman, daughter of Dr. Davis of Japan, has a unique and very useful

work in providing for the protection of Zulu girls who come to Durban from the surrounding country.

Mrs. Wilcox, now at Ifafa, finds time in the midst of domestic cares to write most helpfully. Mrs. Leroy has many opportunities to give help in various ways to students in the theological seminary at Amanzimtote. Miss Ireland, born among the Zulus, comes close to their hearts, and has won many of them for Christ. She is now here for rest. Miss Clark is a most earnest worker in the boys' school. Mrs. Dorward, like most missionary wives, finds many openings for Christian service. Mrs. McCord, daughter of a missionary, Rev. Mr. Mellen, wife of a physician, is often herself pressed into the work of healing.

Mrs. Edwards, the first woman adopted by the Woman's Board, has not come home for more than thirty years. She superintends the garden work,—an important industry,—raises chickens, mothers the girls, and is a blessing to everybody.

Miss Price and Miss Phelps, long associates, are most excellent and devoted teachers in Inanda Seminary, having under their care at least one hundred and twelve girls. Miss Price has devised lesson charts, which are used all over the wide country where the Zulu language is spoken, and by their help the children learn to read in an incredibly short time.

After many years of heroic and blessed work Miss Hance is now resting at Binghamton, N. Y. Miss Pixley, a missionary daughter, gives most of her time to the care of schools. Mrs. Taylor, now at Amanzimtote, is brought into connection with the theological seminary there, where she will surely find much to do.

Mrs. Goodenough, whose words while she was in this country stirred many of us to a deeper interest in Africa, has lately returned to her work in Johannesburg. Mrs. Ransom, gentle and efficient, is an example and a help to all the mothers near her. Mrs. Bunker, whose husband is often called away on long journeys, girds him for his travels, and looks after his work and the home in his absence, really doing double duty much of the time. Miss Lindley, of Inanda, born in Zululand, goes here and there as she is needed, always carrying help in her presence. Miss Mellen, also a missionary daughter, a skillful teacher, and widely useful in evangelistic work and the oversight of the women, is now in this country for a greatly needed rest. Mrs. Malcolm, now at the head of the Umzumbe Home, seems "to have been made for just this place and then sent thither." Mrs. Harris has the heavy care of being house mother to one hundred and thirty girls. Miss Frost is the capable and enthusiastic assistant of Mrs. Malcolm in the teaching.

News from Other Fields

THE London Missionary Society (Congregational) has received from its representatives in the region of Hankow a delightful account of the success of their work during the last two years. In three adjacent counties are now twenty-five chapels, and besides this are other places where converts regularly gather. The generosity of the Christians in giving land and money has been truly phenomenal; although many of them do not receive more than fourteen shillings a month in wages.

Three chief evangelists are mentioned, natives who are putting every power of body, soul and spirit into their work. One of these preachers recently sent thirty men who had passed the required probation as catechumens and were anxious to be baptized. The Rev. Mr. Sparham left Hankow last June for a visit to the infant churches, and he found everywhere large and earnest congregations amply supplied with Testaments and hymn books. In five of the stations he baptized seventy-six candidates, who passed searching examinations, being well up in Christian knowledge.

As the missionary went on, the teachers connected with nineteen country stations gathered to meet him in a central city, bringing candidates for baptism. These came in a continuous stream, and ninety-six were baptized. The converts showed them the greatest affection, and they all wanted to receive the missionary in their own homes. Since this was impossible, they nearly all brought him fresh eggs, and some brought a chicken or two for the pastor who was his host. A deacon counted them and found there were thirteen hundred eggs and over forty chickens. The people are praying for a resident missionary.

New Zealand affords a cheering example of a people awakening to missionary claims. Ten years ago the colonists did nothing for the spiritual needs of the aborigines, the Maori race. The English Church Missionary Society had sent its messengers among them, but last year it withdrew its support, laying upon New Zealand Christians the duty which belonged to them and which they had begun to recognize. It required \$5,000 to save the mission from collapsing. To ask for such an amount seemed hopeless, but the colonists accepted the task in faith, and have now, at the close of their financial year, the joy of seeing a credit balance in their treasury of over one thousand dollars.

The French *Journal des Missions* gives news of the religious convictions of the present time in Abyssinia, which was long closed to the messengers of the gospel, and is now quite open. Courageous and persistent Swedish mis-

sionaries are reaping a harvest, for the diffusion of the Bible is producing its fruits. It was in 1898 that a native convert named Tajalenj, who had been taught by the Swedes, presented himself to the Emperor Menelik to secure his consent for the evangelistic work in which he had been engaged. He had been attacked by the Abyssinian priests as a heretic because of his objections to their books, *The Praises of Mary* and *The Miraculous Works of Mary*, and he wished to defend himself before the emperor. He was kindly received, and explained his position thus: "I have studied the Bible only. They ask me to admit books which I hold to be superfluous and opposed to the Bible, and they accuse me of propagating a new doctrine which will lead astray. I wish to tell you what I believe." The king said: "Take courage, fear nothing; you have no need to be anxious about these matters. He who highly appreciates the Bible is not hated in my empire."

After the evangelist had explained the Biblical teachings, the king dictated the following letter of protection: "The Lion of Judah has conquered Menelik 2d, chosen of God as king of kings in Ethiopia. The man Tajalenj has visited us. We have examined his belief, and no one must trouble him in that which concerns matters of faith. Given in the city of Wariilo, Nov. 6, 1898." The Bible in the language of the country has been sent with copies of all the publications of the Swedish mission to the king and the great men of his court, and it is hoped that this may contribute to the renewal of spiritual life in this ancient church in Africa. Greek and Roman Catholic influences are strong. Abyssinia needs the prayers of the faithful.

The English Church Missionary Society sent out last autumn one hundred and eighty-two missionaries, one hundred and eleven returning to their stations and seventy-one new recruits. In the monthly leaflet addressed to its constituents the society says that since 1887 it has pursued a "policy of faith," and that since that time the number of its missionaries has more than trebled, and its income has grown far beyond what then seemed a reasonable expectation.

In view of the blessing of God upon this work of faith, and of pressing needs and great encouragements, the secretaries call for five hundred more missionaries, and for an income in 1904 of two million dollars. They also arranged for a month of special prayers, meetings, and addresses, that the greatest need of all may be supplied—more spiritual life, more consecration. "Given these, and the men and the money will surely be supplied."

The spirit of the true Briton and of the forgiving Christian shines out in the recent departure for Uganda of the Rev. Mr. Hannington, a son of the martyred bishop, who by his death opened the way for the gospel to enter

that country from the East. In his farewell address in Exeter Hall he pleaded for prayer in behalf of missionaries going out for the first time. But for the assurance of prayer by the church at home their courage would fail. He urged that if every Christian would pray daily and definitely for mission work, there would be no lack of men or means. It is probable that Mr. Hannington will be stationed at Busoga, where his father was put to death in 1885.

Accounts still come of the serious ravages of the sleeping sickness in Uganda. Upon the lakeside eighty people were dying daily. It has been ascertained that the disease is carried by a species of fly, but no antidote has yet been discovered. One of the stations of the Church Missionary Society, where a large industrial work has been established, has just been abandoned on account of the prevailing sleeping sickness.

J. C. M.

Missionaries are working among the pygmies of the great forest in Central Africa. Some of these interesting little people who were visited and described by Sir Henry M. Stanley have already been baptized. Though many are still cannibals, the missionary writes, "The mighty change visible since our visit in 1896 fills me with gratitude to God for the triumphs of his love."

The building up of a written language from the dialect of a savage tribe is a work of infinite and heroic patience. But the translation of the high ethical and spiritual truths of the Bible into the speech which has heretofore expressed only beastward aspirations partakes of the nature of a miracle. Willis R. Hotchkiss, missionary of the Friends' Industrial Mission, tells of waiting for two and a half years to get the equivalent of the word "Saviour" in the language of the African tribe to which he was ministering. At length he caught it in a story told by one of his men, and he says, after narrating the deprivations and sorrows which came to him: "I would gladly go through the whole thing again with my eyes wide open to it, if I could have the joy. I had that night of bringing that word 'Saviour' out of the darkness of oblivion and flashing it into another tribe of Central Africa."

Every settlement in Greenland is now said to be Christian. The Christianized Indians throughout the Hudson Bay region sing Christian hymns in eleven different languages.

In China there are seventeen hundred and forty-six walled cities. In only about two hundred and forty-seven of these missionaries are at work, leaving fifteen hundred unoccupied, and in only eighty-eight villages and un-walled towns have mission stations been established. This statement is a loud call for more missionaries from Christian lands. What are these among so many?

How the Worship of a Stone Began

Recently there came to my notice two instances illustrating the credulity of the idol-worshiping Chinese. There were two fishermen who were partners. They plied their art by night, marketing their fish in the morning. One night neither man had any success, and the one left his net, going over to his partner, only to find him asleep. He was so angered at his laziness, not thinking that he had also been toiling in vain, that he picked up a stone and threw it into his partner's dip-net, and went away. Now it was so that the stone had by some hand been fashioned like a lion's head. The sleeping fisherman, after a time, awoke and raised his net. His expectations of a heavy haul of fish were disappointed, but he could not at first imagine how that stone lion's head came into his net. At length his credulous, darkened mind imagined that the gods had sent him an idol, so he set up the head and worshiped it. The following night he had success in fishing and credited it to the stone. He published the matter; soon many were coming to worship the stone. Money was raised to build a temple. The edifice was completed; the subscribers got into a fierce quarrel over who should be temple-keeper. Then the fisherman who had thrown the stone into the net told his story, and the multitude laughed at each other and went away to seek some new delusion.—*Woman's Journal*.

Some fine thoughts on China are worth remembering: "China has all the elements to build up a great living force. One thing alone is wanted: the will, the directing power. That supplied, there are to be found in abundance in China the capacity to carry out, the brains to plan, the hands to work."

"Among the various races of mankind, the Chinese is the only one which in all climates, the hottest and the coldest, is capable of great and lasting activity."

"Foreign domination means more railway, telegraph and steamship lines; the opening of mines, the development of the press, the domination of Western ideas. Thus it would accelerate the training of China for the place which she is sure to occupy in the world's future."

A deaf and dumb woman in Manchuria who applied for baptism made her confession of faith thus: She drew on a scrap of paper a crooked line, and pointing first to herself, and then downward, indicated what her past course had been. Then drawing a straight line, and pointing to her heart and looking upward, she strove to show the road on which she was now walking, that would lead to the heavenly home.

Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

Teaching the Little Ones to Pray for Missions

BY MARY E. SALISBURY

WHEN the children come together in the mission circle they sing, learn about missions, mount pictures, make scrap books, fancy articles for sale, or useful articles for hospitals. In all this they have their part; they do something themselves. But the prayer is offered by the leader; in that the children have no part. Can we teach the children to come directly to their Heavenly Father to ask his blessing on their efforts, and to ask in a simple, childlike way, without pedantry or affectation?

This result cannot be accomplished at once. A children's prayer service is of slow growth: a gentle leading, a development along the line of least resistance. We should first inspire the children with a spirit of deep reverence for their Heavenly Father, and of loving trust in him. Let the leader tell them that God loves to meet with them and to bless their work for him. Then she may ask them, with bowed heads and closed eyes, to repeat after her each clause of the prayer she offers. Her prayer should be very short, very simple, with special mention of the objects for which they are working.

As a second step in the development the leader may ask the children before the prayer for what they would like to have her pray. Then let her carefully weave their requests into a prayer. Each child will watch to see if her object is mentioned, and thus the attention of all is secured to the end.

After some weeks—it may be months before the leader sees that the time is ripe—let her ask one of the older children if she herself would like to ask that God would bless her object. Tell her what to say. If the circle is supporting a child in India she can ask God to bless their child. Or, the leader can say: "Which of you would like to pray that God would give more schools to the children in China?" "Help the suffering children in Turkey?" "The sick children in the hospitals?" "The children in the Kentucky mountains?" "To pray for our little lame girl, who daily prays for us?" "For some member of our circle who is ill?" If they have a variety of interests with which they are in touch, through visits or letters or

work,—interests that are alive to them,—there will be a ready response. Then, when all are ready, with heads bowed in silence, let the prayer service begin. The leader first offers a short prayer, and one after another the children follow with their individual requests, after which all join in repeating the Lord's Prayer.

If care is taken to vary the service from time to time, and always to make it voluntary on the part of the children, it will surely cultivate in them a prayerful spirit, and will teach them to pray for that for which they work and to work for that for which they pray.

Our Work at Home

One Answer to a Hard Question

BY MRS. H. H. LEAVITT



HOW shall we interest the women of our auxiliary in missionary literature, and how shall we make them acquainted with the workers on the field? This was the question that confronted Mrs. Lincoln, the president of Hope Church Foreign Missionary Auxiliary, as she sat one afternoon in the early fall planning for the monthly meeting. A plan, which proved to be an inspiration, came to her, of which she made use for her next meeting.

The church of which her husband was pastor was large and prosperous, located in the center of a thriving town. Connected with the Foreign Missionary Auxiliary were many ladies of all ages who rarely attended its meetings. They paid their dues, and were ready to give for special calls, but the club, the school, the home claimed all their time and attention. Missionary meetings were an impossibility. As to missionaries on the field, and their individual work, they knew little or nothing. Some of them read *LIFE AND LIGHT*, but they were few.

Mrs. Lincoln was an earnest, intelligent, Christian woman, a lover of missions and missionaries; and that her plan was carried out successfully was due to the hearty co-operation of the faithful collector and secretary.

A printed invitation as follows was sent to each member of the auxiliary: "You are cordially invited to a missionary tea from three to five o'clock, October 7th, at the home of Mrs. A. B. Curtis, 10 Franklin Street. Dur-

ing the first twenty minutes a reception will be given to three representatives of the Woman's Board—Mrs. Judson Smith, President, Miss E. Harriet Stanwood, Home Secretary, and Mrs. Capron, for many years a missionary of this Board in India. Several missionaries from Turkey, Africa, China, and Japan will also be present, who will be called upon for five-minute talks upon their work. Following will be the tea and exhibition of curios. (As it will be impossible to secure real workers from the field, the name of some missionary to impersonate will be given to each member of the auxiliary.)” Deacon Logan's wife, a large motherly woman with a benevolent face and much native grace and dignity, was asked to represent Mrs. Smith. Mrs. Logan had met Mrs. Smith recently, and felt highly complimented to be asked to represent her. She was told that she would be expected to know all that was going on both abroad and at home; each missionary and her work must be so familiar to her that she could ask questions intelligently.

The collector was asked to take the part of Miss Stanwood, because she was a lively, cheery, little body who seemed to be in all parts of the room at the same time, and knew just who everybody was, what they could do, and was acquainted with the statistics of mission work. Then a dear, saintly woman, who used to live in India and loved that land and its people, now spending her last days with a relative in town, was asked to be Mrs. Capron.

Mrs. Lincoln and her able assistants took it upon themselves to rouse interest in the plan by referring to it whenever possible, and pressing all members to attend, and urging them to acquaint themselves with the different mission fields and the workers.

When the day arrived every member was present save a few who were ill. Four ladies acted as ushers, and as the guests arrived each was given a badge with the name of the country they represented, and upon their backs was pinned the name of the missionary, as for example, Miss Ellen Stone, Mrs. J. H. De Forest, Miss Patrick of Constantinople, Mrs. Brown of Harpoot, Miss Evans of North China, Mrs. Bridgman of Africa. Each guest knew the country she came from, but must discover her name by the questions asked her.

Let us follow one of these ladies. Mrs. Esty arrives a little before three, lays aside her wraps, and is met at the door of the reception room by one of the ushers, who explains to her the plan of the meeting and pins on her dress a tiny red and white flag, on which is written, “Land of the Rising Sun.” “So I am from Japan,” she says, as the usher pins her name on her back. “May I now present you to our guests of honor? Mrs. Smith, I have pleasure in presenting to you an honored worker from Japan. She comes from Auburndale to-day, as you know, where she is staying with her family

of four children while her husband is working alone in Sendai." "Oh, yes," Mrs. Smith replies as she turns Mrs. Esty about; "I heard you last Friday morning at our prayer meeting in Pilgrim Hall tell of the great audiences your husband is preaching to in the theatres. A wonderful work. I believe you lived in Osaka for some years. How soon do you think of returning?"

Mrs. Esty is next introduced to Miss Stanwood, who asks her which city she likes best in Japan. Others give her hints until she is able to guess her identity. After nearly all had made their own acquaintance Mrs. Capron and the other guests of honor were called on for short talks, the collection taken, and in response to the roll call each member gave her temporary name and her reasons for thinking so. Fifteen out of thirty-five guessed correctly. After the tea the meeting was adjourned with greater interest on the part of each member, feeling as they went away that, not only had they learned much that was new, but that ever after they would have a keener interest in the missionaries represented that afternoon, and they would attend the auxiliary meetings and learn more about the work of the W. B. M. Ten new names were added to the list of subscribers to LIFE AND LIGHT, and Mrs. Lincoln's heart was filled with thanksgiving.

The Mission of the Thorn Bush

BY MRS. MARGARET E. BACKUS



JUST a common thorn bush that grew at the back of the desert toward Mount Horeb. Wandering winds brought to it tidings of a wonderful life beyond the mountain and the desert. Stories of heaving seas and laden ships and strange peoples; of strife and stress; of cries for help; and voices of sympathy. And the little bush stirred and throbbed within itself, and longed for a heart of oak or the strength of a cedar, that it might be used in the work of the world.

No answer came to the aspiration of the lonely bush. The solemn stillness of the mountains round about was unbroken, and neither strength nor beauty was given to be its portion. But strong desire sent the roots down deeper into its native soil, and the gnarled branches put forth fresh leaves and gathered all of light and moisture that was possible for its growth there in the desert in the shadow of the mountain. And suddenly one day a breath, a wind, moved over the thorn bush. It glowed, it flamed, it could no longer be hid.

A shepherd with his flock beheld the glory, and stepped to one side to look and listen. And through the midst of the thorn bush the Spirit wind breathed such a wondrous message that the shepherd left his flock and went forth into that wide world beyond the desert and the mountain, and led a people crying for help out into a sunny land of plenty and of peace.

To the thorn bush was granted a marvelous vision of a nation saved, and the gift of the Light of the World. So it came to know that more powerful than a heart of oak, or the strength of a cedar, was the message breathed through its glowing leaves to the shepherd on that quiet day in the monotony of the desert.

Does the story of the thorn bush bring any message of comfort to those who love the Master and his service, and who desire above all things to be used by him in the upbuilding of his kingdom here on earth? To those who are almost discouraged because of the smallness of this world's goods, the lack of opportunity, the pressure of the common every-day duties and the passing of youth with its possibilities?

God most often reveals himself to those who are quietly and faithfully and prayerfully performing "the trivial round, the common task." He gives them sudden flashes of insight into the meaning of life, a vision of some new truth, a consciousness of divine companionship. Let us be consecrated and faithful where God has placed us, and some day he will speak through us, and perhaps a listening soul may go forth to lead many people out of bondage to sin and superstition into the glorious promised Kingdom of God and of his Christ.

Mrs. Samuel W. Howland

MRS. MARY E. K. HOWLAND, wife of Rev. Samuel W. Howland, D.D., entered into the higher service of her Lord, November 17, 1903, at Atlanta, Ga.

For nearly a quarter of a century Mrs. Howland gave herself with enthusiasm and devotion to her missionary life in the Jaffna Mission, Ceylon. She will long be remembered in that mission for her work with her Bible women, to whom she was an inspiration and an example. Sympathetic and affectionate, she readily won her way into the hearts of women to whom she came as a stranger; and children were drawn to her with a depth of loyal love that led them in later years to seek her wise counsel, and were rewarded by her tender interest in whatever concerned them. Her evident enjoyment in her visits to the interesting schools in the towns and villages in that mission made these visits most welcome.

During Dr. Howland's presidency of Jaffna College her influence among the students was manifest. She not only taught daily Bible classes, but was unsparing in her personal attention to such as she felt needed her ministry. The number in Ceylon who, on hearing of her death, will pay a tribute of grateful love for what she was to them personally cannot be estimated.

After brave and repeated attempts to continue her foreign missionary life, Mrs. Howland met the giving it up, for her husband's sake as well as for her own, as a bitter trial. Returning to America, they engaged in mission work in New York City and then gave three years' service to the American Missionary Association in Talladega, Ala.

When Dr. Howland was appointed professor of theology in Atlanta they entered upon what promised to be a sphere of usefulness. Eager anticipation could not restore strength to the weary body, and this faithful worker for her Lord passed on into his presence.

S. B. C.

Topics for Auxiliary Meetings

TOPIC FOR MARCH

Rex Christus, Chapter III.

Having in previous chapters studied "A Self-centered Empire" and "The Religions of China," we turn with some preparation to the study of the "People of China." The chapter opens with these sentences: "In the series of outlines such as are contained in the present book, it is out of the question to make a comprehensive study of the peculiar people whom we are considering. All that can be attempted in this chapter is to select a few salient points, with a view especially to show how they are related to the effort to bring to the Chinese a practical knowledge of Christianity." Reference is then made to the "teeming millions" and the incomprehensible number of four hundred million given as the total of the population.

We divide the chapter as usual into six sections:—

1. Solidarity of Chinese society and fixity of residence, pages 85-89.
2. Unity in variety; industry and power, pages 89-91.
3. Puzzling problems and sentiment toward foreigners, pages 91-95.
4. Patriotism and conservatism, pages 95-97.
5. Extracts from the address of Mr. Ping Kuang Yu, showing the views of a Chinese scholar on Christianity, pages 97-101.
6. Race characteristics, including talent for indirection, suspicion and distrust, untruthfulness and insincerity, the saving one's face, with Christianity as a solvent, pages 101-111.

The study of this chapter brings a desire to continue its various divisions. The "themes for papers or discussion" will develop the subject to any extent in proportion to the time devoted. The table entitled "Waymarks in the History of Missions in China" is of intense interest.

Numbers 5, 6, 8, 9, and 10 will give accounts of the home life and customs of "far Cathay" that will tend to stimulate the interest of the members of the auxiliaries in these people, for whom we work and give and pray, and for whom so many of our own missionaries have given their lives. Let us study this chapter until we get a deep impression of the real situation and of the real needs.

M. J. B.

Book Notices

China's Book of Martyrs: A Record of Heroic Martyrdoms and Marvelous Deliverances of Chinese Christians During the Summer of 1900. By Luella Miner. Published by The Pilgrim Press. Pp. 512. Price, \$1.50.

Isabella Bird Bishop's testimony, given before the Boxer outbreak had resulted in thousands of martyr deaths, might have been used as the motto of this book when she says: "After eight and a half years of journeyings among Asiatic peoples, I say unhesitatingly that the raw material out of which the Holy Ghost fashions the Chinese convert, and ofttimes the Chinese martyr, is the best stuff in Asia." We all felt indebted to Miss Miner when in the *Outlook* she called the attention of its readers to the treatment received in Christian America by two Chinese students, who wished to pursue their education at Oberlin College. We were glad when later this article expanded into the book called *Two Heroes of Cathay*. And now we are again most grateful to Miss Miner for this wonderful record of the sufferings, sometimes ending in deliverance, but more often in death, of Chinese men, women and children who met a cruel fate rather than deny Christ. Others have told the story of the martyrdom of English, Scotch and American missionaries. But Miss Miner has been able to give us autobiographic narratives, many of which she heard during the siege of Peking and the following year of her residence in that city. Some were translated from the Chinese, and all bear the personal touch which adds vividness to these tragic experiences.

The illustrations are largely of the individuals whose story is before us, and seeing the faces, what they were able to endure through the grace of God becomes more real to us.

The material of the book is exceedingly well arranged from the first chapter, which tells of "The Preparation for the Trial" in the "most wonderful revival which ever blessed North China" to the closing chapter, which tells of the memorial services held at Tai-ku, Tung-cho and Pao-tung-fu, and the final words in regard to the "remnant that escaped."

That portion of the story relating to China's eleventh chapter of Hebrews is told with such detail of bodily torture that one feels almost faint and sick in reading the record, and yet one cannot read it without a sense of triumph that when the testing time comes the spirit can conquer the flesh.

The Boxer chief placed a stick of incense in her hand saying, "Burn this, and your life will be spared."

"Never!" she replied firmly.

The crowd surrounding her began to jeer and laugh, saying, "Kill her, kill her, and we shall see her body rise again and go to this Jesus who she says can save her."

"The martyrs' blood is reddened by the breath of faith for which they gladly suffer death. These ruddy drops, O Lord, make thou the seeds of new heroic growths." So may it be not only for the Church of Christ in Asia, but in America also.

G. H. C.

Topics for Auxiliary Meetings of 1904

January.—A Self-centered Empire. Physical Features and Population. Climate and Food. Minerals. History.

February.—Religions of China. Life and Teachings of Confucius. Confucianism compared with Christianity, Taoism, Chinese Buddhism, Mohammedanism in China.

March.—The people of China. Race Characteristics. Reverence for Ancestors. Christianity a Solvent.

April.—Christian Missions, Part I. Nestorian and Catholic Missions. Morrison and Milne. Beginning of Medical Work. China Inland Mission. Modus of Mission Work.

May.—Christian Missions, Part II. Woman's Work. The Great Famine. Power of Christian Literature. The Boxer Rising.

June.—A Modern Miracle. Power of Regenerated Lives. The New China.

July.—The Evangelistic Work of the American Board and the Woman's Board in China. Native Preachers and Teachers. Bible Women.

August.—The Educational Work of the American Board and the Woman's Board in China. Day Schools. Boarding Schools.

September.—The Medical Work of the American Board and the Woman's Board in China. Hospitals, Dispensaries, Outpatients.

October.—The First Chapter of Dr. Griffis' Book on Japan, to be ready before that time.

November.—Thank Offering Meeting.

December.—The Second Chapter of the Book on Japan.

Woman's Board of Missions

Receipts from November 18 to December 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., Th. Off., 12.50; Castine, Jr. C. E. Soc., 50 cts.; Dover, Aux., 10; Machias, Aux., 25.75; Waldoboro, Aux., 5.50,

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. Miss'n Band, 5; Bath, Winter St. Ch.,

Aux., 108.53; Bethel, Aux., 10; Gorham, Aux. (of wh. Th. Off., 40), 50; Portland, Bethel Ch., C. E. Soc., 20, S. S. Col. on Annie Gould Day, 41, State St. Ch., Aux., 41.86; South Woodfords, Cong. Ch., S. S., 42; South Gardner, Aux., 5.30. Less expenses, 9.62,

54 25

274 07

Total,

328 32

NEW HAMPSHIRE.

A Friend,	10 00
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Campton, Aux., 20.75; Exeter, Aux. (of wh. 42.45 Th. Off.), 47.45; Hampstead, Aux., 14; Keene, First Ch., Aux., Th. Off., 32.02; Kingston, Aux., 7.50; Nashua, Aux. (of wh. 91.02 Th. Off.), 99.67; Pilgrim Ch., Y. L. Miss'y Soc., 5, C. R., 1.25; Rochester, Y. L. Miss'y Soc., 2; Salisbury, Mrs. Frances A. Bowles, 8.80; Stratham, Cong. Ch., 5; Swansey, Aux. (of wh. 6.70 Th. Off.), 9,	252 44
Total,	262 44

LEGACY.

<i>Exeter.</i> —Legacy of Miss Dora B. Merrill, by Elizabeth J. Merrill, Ex'trix, through Treas. of New Hampshire Branch,	166 49
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 33; Lawrence, Trinity Ch., Th. Off., 11.20; Lowell, First Ch. (with prev. contri. const. L. M's Mrs. M. C. Babcock, Mrs. D. W. Gale, Mrs. George Osgood); Wakefield, Aux., 50; Woburn, Woburn Workers, 35,	129 20
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Falmouth, Aux., 10; West Barnstable Meeting, Th. Off., 4.50,	14 50
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Dalton, Aux., 18.12, S. S., 20, Penny Gatherers, 60; Hinsdale, Aux., 12.40; Housatonic, Aux., 11.60, Jr. C. E. Soc., 3.50; Pittsfield, First Ch., Aux., 22,	317 62
<i>Boston.</i> —Miss Julia Crawford,	5 00
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 130; Lynnfield Centre, Aux., 5; Marblehead, A Friend, 1; Swampscott, Prim. Dept., S. S., 9; Topsfield, Aux., 5,	150 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 6.20, Second Ch., Prim. Dept., S. S., 3.81,	10 01
<i>Greenfield.</i> —Mrs. Clara Root,	10 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kueeland, Treas. Amherst, Aux., Th. Off., 31.80; Belchertown, Aux., Th. Off., 32; Enfield, Aux., 15.70; Northampton, Edwards Ch., Aux., Th. Off., 70, First Ch., Aux. (of wh. Th. Off., 126.25), 126.75; Southampton, Dau. of the Cov (to const. L. M. Miss Bertha K. Parsons), 25; Williamsburg, Miss'y Threads, 5,	306 25
<i>Middlesex Branch.</i> —Mrs. E. H. Rigelow, Treas. Framingham, C. E. Soc., 10; Natick, Aux., 62.66; South Framingham, Aux. (of wh. 22 Th. Off.), 22 60; South Sudbury, Helping Hand Soc., 5; Wellesley, Aux., 27,	127 26
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux. (of wh. 30 Th. Off.), 58, C. R., 5; Holbrook, Aux., Th. Off., 60; Plymouth, Aux., Th. Off., 30.04; Quincy, Aux. (of wh. Th. Off., 13.20), 34 27; Rockland, S. S., 6.75; Wollaston, C. E. Soc., 18,	212 06
<i>North Middlesex Branch.</i> —Mrs. Wayland Spaulding, Treas. Acton, C. E. Soc.,	8 00

<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas. Attleboro, Second Cong. Ch., C. E. Soc.,	5 00
<i>Pittsfield.</i> —Maplewood Alumnae Ass'n,	25 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Longmeadow, Ben. Ass'n, 3; Palmer, First Ch., Aux., 5.50; South Hadley Falls, Aux. (to const. L. M. Mrs. Henry W. Judd), 25; West Springfield, Jr. C. E. Soc., 1,	34 50
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Auburndale, Y. L. Miss'y Soc., 70; Boston, A Friend, 15, Mt. Vernon Ch., Aux., 94, Shawmut Ch., Aux. (of wh. 25 const. L. M. Mrs. Lida D. Whitney), 38; Brighton, Aux., 32.95, Jr. C. E. Soc., 10; Cambridge, First Ch., Shepard Guild, 29, Pilgrim Ch., Y. L., 40, Prospect St. Ch., Aux., 32.05, C. E. Soc., 20; Dorchester, Pilgrim Ch., Aux., 5, Jr. C. E. Soc., 5, Second Ch., Aux., 5; Franklin, Mary Warfield Soc., 25; Jamaica Plain Central Ch., Aux., 63.25; Needham Woman's For. Miss'y Ass'n, 30; Neponset, Stone, Aux., 8; Newton, C. A., 53, Eliot Ch., Aux., 62, Eliot Helpers, 16; Newton Highlands, 36.40; Roxbury, Highland Ch., Int. Dept., S. S., 10, Immanuel Ch., Aux., 90, Walnut Ave. Ch., Aux., 61.35; West Newton, Aux., 90,	1,001 04
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Petersham, Ladies' Union, 36.75; Warren, Aux., 8, S. S., 10; Worcester, Old South Ch., Aux., 50, Little Light Bearers, 10.90, Union Ch., Bible School, 16.73,	132 38
Total,	2,487 82

LEGACIES.

<i>Blandford.</i> —Legacy of Harriet M. Hinsdale, by Wm. E. Hinsdale, Ex'r.,	1,000 00
<i>Westboro.</i> —Legacy of Mary R. Houghton, by Frank W. Forbes, Ex'r.,	718 48

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Chaplin, Aux., Th. Off., 13.75 (25 of wh. const. L. M. Mrs. Sarah L. Griggs), 34; Danielson, Aux. (with prev. contri. to const. L. M's Miss Sarah L. Burlingame and Mrs. Harry J. Brown), 26.18; Goshen, Band of Workers, Th. Off., 2.73; Lebanon, "Gleaners," Y. L. Off., 1.75; Mystic, Aux., 40; New London, Mrs. M. S. Harris, 1,200, First Ch., Aux. (Th. Off., 52.22), 90, Second Ch., Th. Off., 156.05, C. R., 5; North Woodstock, Aux., Th. Off., 8; Putnam, Aux. (25 of wh. const. L. M. Miss Lucy A. Thayer), 45; Stonington, First Ch., Aux., 25; Pomfret, S. S., 25; Voluntown and Sterling, Aux., 10; Waukegan, Aux., 20; Windham, Aux., Th. Off., 23; Woodstock, Aux. (of wh. Th. Off., 37.55), 48.55,	1,770 26
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Bristol, Aux. (of wh. 33 Th. Off.), 50.86; Ellington, Aux. (of wh. 80.10 Th. Off.), 86.60; Enfield, Aux., 42.15; Hartford, Farmington Ave. Ch., Aux. (50 by Mrs. Charles R. Burt to const. L. M's Mrs. W. B. Odber and Mrs. Edward H. Knight, 25 by Mrs. W. P. Williams to	

const. L. M. Mrs. Everett P. Jones), 225.25, Prim. S. S., 5, First Ch., Aux., 300, S. S., 18.96; Manchester, Second Ch., C. E. Soc., 17.50, Jr. C. E. Soc., 17; New Britain, South Ch., Aux., 24.70; Plainfield, Aux., (of wh. 21.70 Th. Off., and 25 const. L. M. Mrs. Clement G. Clark), 80; Simsbury, 5, C. E. Soc., 5; Somers, Jr. C. E. Soc., 2.25; Vernon Centre, Aux., Th. Off., 10; West Hartford, Grey Stone Light Bearers Miss'n Cir., 5, from Friends in Farmington, 30, 920 27

New Haven Branch.—Miss Julia Twining, Treas. Barkhausted, Aux., 6.53; Bethlehem, Aux., 23.50, Jr. C. E. Soc., 5, A Friend, 2; Black Rock, S. S., 5; Bridgeport, First Ch., Aux., 205.53, South Ch., Aux., Mrs. E. A. Lewis (to const. L. M. Mrs. Alfred Dennis Lewis), 25; Brookfield Centre, Aux., 7; Canaan Centre, Aux., 21.95, Y. L. (with prev. contri. to const. L. M. Mrs. Sarah Eddy Tyler) 10; Centrebrook, Aux., 10; Chester, Aux., 11.35; Colebrook, Aux., 8; Cornwall, First Ch., C. E. Soc., 10; Cromwell, Aux., 28.75; East Canaan, 21.40; East Haven, Aux., 11; Goshen, Aux., 64, C. E. Soc., 25; Ivoryton, Aux., 35; Meriden, First Ch., Aux. (const. L. M. Mrs. Charles Taylor, Mrs. Charles L. Lyon, Mrs. Albert J. Lord, Miss Minnie Miner, Miss Louise Parker, Miss Ethel Havens, Miss Ruth Harmon, Miss May Merriman, Miss Florence White, Miss F. S. Bennett), 255, Centre Ch., Aux., (25 from Mrs. F. P. Griswold in memory of her mother to const. L. M. Mrs. J. M. Hull), 64; New Haven, A Friend, 10, Mrs. Levi Snow, 50, Ch. of the Redeemer, Aux., 114, City Mission Mothers' Aux., 5, Plymouth Ch., Aux., 33.17; New Preston, C. E. Soc., 8; Norfolk, Cong. Ch., 21; Portland, Aux., 17.20; Redding, Frank Sniffin, 25 cts., Josephine H. Brotherton, 25 cts., Bertha Whittlesey, 25 cts.; Ridgefield, Aux., 10; Salisbury, Aux., 115.90; Sherman, Aux., 25.25; Stamford, Aux., 61.56; Stratford, Aux., 25, Dau. of the Cov., 20; Torrington, Centre Ch., Aux., 143.50; Washington, Aux., 23; Waterbury, First Ch., Aux., 13.05, Second Ch., C. E. Soc. (of wh. 25 const. L. M. Mrs. Frederick J. Radcliff), 35; Westport, Aux., 10.50, from Fund, 400, 1,996 89

Total, 4,687 42

NEW YORK.

Clifton Springs.—Miss Edith C. Hine, 3 00
New York.—Mr. James M. Speers, 82 50
New York State Branch.—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 9.23; Brooklyn, Mrs. W. C. Wood, 25, Central Ch., Aux., 168.67, Lewis Ave. Ch., Aux., 50, Tompkins Ave. Ch., Aux., 50, Branch Jr. C. E. Soc., 3; Buffalo, First Ch., First Circle King's Guild, 6; Candor, Aux., 25, Jr. C. E. Soc., 5; Carthage, Aux., 5; Corning, Aux., 10; De Ruyter, Mrs. Benjamin, 2; Elmira, Aux., 45; Flushing, Aux., 40; Gloversville, Aux., 37; Greene, Aux., 16.65, Jr. C. E. Soc., 1; Howells Depot, Jr. C. E. Soc., 25 cts., Sisters Memorial to Brother, 1; Katonah, A Friend, 1.40; Middletown, North, Jr. C. E. Soc., 2; Newburg, C. R., 50 cts.;

New Haven, Aux., 21.75, Willing Workers and Personal, 20; New York, Manhattan Ch., Aux., 28.40, Mt. Vernon Ch., Aux., 15.15; Norwich, Aux., 19.56; Oswego, Aux., 35; Oxford, Aux., 22; Patchoque, Aux., 5; Phoenix, Aux. (of wh. 25 const. L. M. Mrs. S. C. Murphy), 27.50; Poughkeepsie, Aux. (of wh. 25 const. L. M. Mrs. Charles Denec), 30, Jr. C. E. Soc., 5, Prim. Dept., S. S., 20; Rensselaer, Aux., 10; Saratoga Springs, Aux., 10; Seneca Falls, Aux., 10; Syracuse, Rally, 1.94, Goodwill Aux., 12.50; Walton, Aux., 5. Less expenses, 109.99, 692 51

Total, 778 01

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C. Washington, First Ch., Mission Club, 50, Monnt Pleasant Ch., Aux., 10, C. R., 10; N. J., Bound Brook, Aux., 30.50; Chatham, 16.05; Jersey City, First Ch., King's Dau., 5; Newark, Belleville Ave. Ch., Mission Band, 30; Vineland, S. S., 1.65, 153 20

Total, 153 20

DISTRICT OF COLUMBIA.

Washington.—Friends in First Cong. Ch., 16 00

Total, 16 00

LOUISIANA.

Washington.—A Friend, 40

Total, 40

OHIO.

Rock Creek.—A Friend, 40

Total, 40

WISCONSIN.

Norrie.—Girls' S. S. Class, 10 00

Total, 10 00

OREGON.

Ione.—Mrs. Olena Keyes Keller, 50 00

Total, 50 00

SOUTH AFRICA.

Natal.—A Friend, 5 20

Total, 5 20

Donations, 8,188 31
 Gifts for Special Objects, 590 90
 Legacies, 1,884 97

Total, \$10,664 18

TOTAL FROM OCTOBER 18, TO DECEMBER 18, 1903.

Donations, 13,775 51
 Gifts for Special Objects, 688 11
 Legacies, 4,690 94

Total, \$19,154 56

Board of the Pacific

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The Visit of the Deputation to Africa

BY MRS. FLORENCE DORWARD

THE Deputation met a committee of our native churches, and as many missionaries as could go, under the old mutombi tree where Dr. Adams began his work so many years ago.

A few days after landing they came out to Adams. They were met several miles out from here by children from the station and our station schools, each carrying a banner with the name of their school in large letters. They sang beautifully a song of greeting, and followed on after the carriages, which were drawn by oxen (the Deputation's first but not last experience of riding in this way); and they sang as they walked along. Just before reaching the church they passed under an arch with this inscription over it in Zulu, "Messengers of the Lord, we welcome you." The missionaries of this station met the Deputation at the church, and held a short service, Matyobana, one of our oldest members, giving the greeting for the church; and Dr. E. E. Strong gave a beautiful response. After the meeting was dismissed, we all went to Jubilee Hall for dinner. Now wouldn't you like to know what we had? Perhaps you will echo Dr. Sydney Strong's words spoken in fun, "I think you missionaries live altogether too well." First, we had soup; your humble servant made that, and, I am sorry to say, it wasn't a great success, for I had never made for sixteen people before. Then came the very nice chicken pies made by Mrs. Wilcox and Mrs. Le Roy, also sweet potatoes, rice, and corn on the cob; the last was a great treat to the Deputation. Then came pineapple followed by a most delicious fruit, amatungulu, and cake with tea. To have our first meal together was very pleasant, and helped us to get acquainted more quickly. The days that they spent here were all too few, and were of necessity crowded with work. One day for Jubilee Hall, one for the medical department and theological seminary, a part of a day to visit an out-station, and a part of

another day was spent in going to a heathen wedding. In the fourteen years of my residence here I had never seen a heathen wedding, except as I passed along the road at some distance from where the dance was going on; so I joined the party which went with the Deputation. When Dr. E. E. Strong turned to come away he said to Mrs. Sydney Strong, "I suppose if you live to be a hundred years old you will never see anything like this again." She said, "I suppose I never shall." Then the grand old man said with great emphasis, "I hope you never will." Semi-nude young men and young women, their costumes consisting largely of bead work and feathers, the varied and fantastic styles in hair dressing on the part of women, old and young, the weird music and strange dancing, made a picture never to be forgotten. It was all the sadder because within a few miles of the station church. It showed the Deputation more plainly than any words could have done the great work that still remains to be done here in Natal. As I looked at those young girls I said to myself, This is what our Ireland Home girls left to come to us, and this is what they returned to. No wonder we hear of this one and that one going back to their old customs. Can you expect a babe to stand up against the flood tide?

Dr. Sydney Strong was not sufficiently recovered to go with Dr. E. E. Strong on his tour around the stations at the northern end of the mission, so he was here at the closing exercises of the theological seminary, and he seemed to enjoy them much. He was invited with us to the little feast which the students always have together at the close of the school. Some of us received an invitation last year, but the students backed out afterward, and presented us with a chicken to cook for ourselves, saying they were afraid to have us present. This year, however, they were more courageous; and we went directly from the church to the place where the feast was spread.

After waiting outside awhile we were invited in. We found that two tables had been made ready. At one of them Dr. Sydney Strong, Mr. Kilbon, who taught in the seminary for many years, and who is now on furlough in America, Mr. and Mrs. Wilcox, Mrs. McCord (Dr. McCord was away), Mr. Dorward and myself were seated. First we had chicken with sweet potatoes, rice, beans, etc., then rice pudding, tart or pie, cake and tea. They prepared it all themselves, and we thought they did well. They labored under disadvantages, for they had to prepare the supper before they went to the church and then, too, they do not mind cold food, and consequently would not be as careful about keeping things hot. We were disappointed that the women were so busy serving that not one of them could sit down, but the second table was filled with the men and a few invited guests.

After we had finished, Mr. Kilbon was asked to say a few words, which he did in his usual acceptable way. He always seems to know what to say on every public occasion, when called upon. One of the men, Nyadu Shabane, now in Gazaland, responded. He thanked us for coming, and then in a few words he told what Mr. Kilbon had been to them, and how sorry they were that he must leave them. He said his prayer was that he might himself manifest the same spirit of humility when he went amongst the people of Gazaland which the missionaries had manifested in their willingness to live among the Zulus. Nyadu has spent a number of years in Gazaland, afterward coming down to Natal to take a course in the theological seminary. He felt the need of a better knowledge of the Scriptures in order to lift those people out of their heathenism into the light of the gospel of Christ.

Dr. E. E. Strong returned to Adams after his trip on the north coast, and met the delegates for the native annual meeting, which would be held later at Muzumbe. Two or three delegates are chosen from each church all over our mission. They meet before the annual meeting so as to do all business possible, and talk over plans for the coming meeting. Then the three or four days of the meeting can be given up almost wholly to spiritual things. This delegate meeting was somewhat of a stormy one, as the subject of the reserves came up and took a great deal of the time. You may have heard that these reserve lands have long been coveted by the colonists, and that our trustees were called to Maritzburg to help in drawing up a bill to that end, to be presented in Parliament at its coming session. The natives felt that they had not been consulted as they should have been, and that the missionaries were giving over the lands altogether too willingly; so the meeting was a warm one, and the Deputation had an opportunity to see a little of what missionaries have had to endure in regard to the reserve lands. They have been a heavy burden and a source of endless trouble to the missionary. This bill takes them out of the hands of our trustees, and the government promises to hold and care for them for the natives—how long remains to be seen.

At the meeting at Muzumbe the Deputation saw the people at their best. There were five hundred or more who went from the different stations; of course the church was always packed, and a large overflow meeting under the trees was the order of each day. Both Dr. Strong and Mrs. Strong had several opportunities of speaking, and they used them well.

Then came the Sunday in town, when the Deputation occupied some of the Durban pulpits, and lastly our own annual meeting at Inanda. I wish I could show you a little how that meeting was conducted. I was proud of

our missionaries, who read a number of papers representing the different departments of work. Five minutes were given to each member of the mission to speak on the papers as they were given. It seemed to me that the Deputation got a good idea of the different subjects presented. I heard Dr. E. E. Strong say, "I think some one will be more interested in the work in Africa when I go home." He realized, as he never had done before, that in order to see things as the missionaries on the field did, one must see the work for themselves. We feel sure that they will do all they possibly can toward interesting the people at home, and bringing to their knowledge facts which will stimulate to more prayer and larger gifts. But we realize also that unless the churches respond we must still go on in the old way, burdened and handicapped, and the larger service which we long to render still out of reach. We have this satisfaction, however, that we know the Deputation will do what they can both for Natal and Gazaland. How much has been accomplished at this end of the line remains to be seen. They had, during their stay in Natal, a long conference with the secretary for native affairs in regard to this bill, which is now in the hands of Parliament. They asked that the word "sell" might be introduced, so that the natives might buy land if they so desired, but so far as I know it was not granted. However, it will be a help, I am sure, for the colonists to realize that we are representatives of a large body at home, who are watching to see what they are going to do with these lands, given in trust to our Board so long ago, that its missionaries might establish a permanent work amongst the natives of Natal.

You will have read the letters in the *Congregationalist* and *Advance*, and I trust you will have an opportunity to read or hear a more detailed account after their return to America. We on the field shall read with great interest all we can get hold of, for it will be interesting to see how much a person can grasp of so large a subject in so short a time.

There was much prayer before they came, that they might bring a much needed blessing to missionary and people, and we know that prayer has been answered.

"Duties are pressing on me, and the time for work is brief;
What if with purblind vision I neglect the very chief?
What if I do with ardor what a thousand could, maybe,
And leave undone forever what was meant for only me?
From that, O Master, save me, move my hand, thought, voice, and pen,
To their peculiar service in this world of needy men!
And oh! whatever labors are not finished with my day,
Let them be for self—for others grant the doing, Lord, I pray!"

Board of the Interior

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Africa's Need

BY MISS LOUISE B. FAY

BISHOP HARTZELL says of Africa: "You can take China with her four hundred millions and put them on the lower continent of Africa and have room. You can take India with her three hundred millions and put it beside China and have room to spare. You can take the countries occupied in South America by our Methodist missions and put them in Africa and yet have room; you can put England, Wales, Scotland, and Ireland along the Mediterranean coast; you can take Porto Rico and the Philippine Islands and put them on the islands adjacent to that continent, and have a large place for a share of the United States."

This large continent, with its teeming millions of heathen, has about one hundred missionary societies working to bring it to the light. Yet all these make only one Protestant missionary to every one hundred and thirty-three thousand souls,—souls who can understand the gospel message, and can live as consistent Christian lives as you or I can; who, when inspired by the Holy Spirit, can stand firm for Christ through the daily taunts and jeers of heathen relatives, although they are very sensitive to ridicule; or, when called upon, can lay down their lives for him as cheerfully as any martyr. From personal knowledge I think that some of these redeemed natives during their few years of Christian experience make more progress with their simple faith and trust than we with our greater knowledge and our Christian environments.

Are we content to sit quietly by and think we have done our share because we have helped to send a few missionaries to this land, where they must fight not only against the deadly fever, superstition, and heathen degradation, but against a strong foe sent by Christian nations to destroy their brothers? And this foe is the accursed rum. It is said that Christian nations flood the land with ten million gallons of liquor each year. And in certain portions of the country white traders, not content with this amount of the poison, have set up their own stills, and with corn, sweet potatoes, and sulphuric acid, concoct a vile drink, which is consumed by the natives. And in the heat of the tropics this rum is almost sure to cause insanity or speedy death.

How often we hear that slavery is a thing of the past! Have you stood in your doorway and watched a long caravan of slaves file past guarded by men with guns? Poor, thin, weak, sick wretches—some of them destined to die on the road. All taken to the coast to be sold. Have you seen the shackles and yokes that have been used for these poor creatures lying by the roadside as you journey? Have you seen women, now and then one with a child on her back, fastened together with a heavy chain, their necks encircled by its cruel collar? Have you trembled at the rumor that a slave chain was in your neighborhood lest some one in your charge should be seized to fill it? I have. And yet the horrors of the slave trade are not worse in their effects upon the people than is the curse of rum.

In one of the Portuguese districts there has been recently an uprising of the natives against the whites. White traders were killed or mutilated and their houses looted. It was not safe for a white man to venture abroad. All were gathered at the fort or in strong companies. Yet a little band of missionaries, living in the heart of the turmoil, were allowed to go about their work without danger. They were conducted safely between their various stations. Not even a chicken was plundered from them. And why? The traders had brought rum and slavery, hardship and destruction to the native, while on the other hand the missionary had brought help and kindness, and the gospel of peace and love.

Of all the ways of reaching the hearts of the natives none are so effective as attending to the bodily ailments. Not only the regular physician, but often other members of the working force find their little skill in that line brought into use. And often through healing the body one is able to minister to the healing of the soul. Often while staying at the station for treatment the patient has learned to love his Lord. This has been the testimony of many a convert.

Many have already been brought into the kingdom. And they in turn are eager to bring others, and their faithful lives and eager testimony do much

good not only at their village, but when gone on long journeys after trade. Dr. Richards tells about a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days preaching Jesus.

An example of Christian fellowship among natives of different tribes was brought to my notice. Some Christian lads belonging to a tribe near the West Coast, a tribe famous as travelers, were going with others on a long trip of many months' duration in search of trade. As their way took them near to Mr. Coillard's mission, in the Barotse Valley, a missionary residing among them gave the lads a letter of introduction to the French missionaries. When the caravan returned home these Christian lads returned full of enthusiasm over their discoveries; first, that the white teachers in that far away country were teaching the very same truths of the very same Christ that they themselves were being taught, and next that when it was known that they were Christians, the Christians of that tribe took them in and treated them as brothers, although the two tribes were not very friendly.

* We wonder why the work in Africa is so slow. But think! There are four hundred and thirty-eight languages, with eleven hundred and fifty-three dialects besides, and most of these must be learned and then reduced to writing before any translating can be done. Is it any wonder that the work moves slowly? And then the laborers are so few! An African woman once asked this sad question: "Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?"

And since the work moves on so slowly, should we not do our very best to help it along? For many are dying before they hear of the glorious gospel. My sisters, do you hear the sound of drums in that lowly village? Do you hear the noise of shooting and the wailing cries? Do you realize what it means? It means that some one lies dead in one of those rude hovels—dead with no knowledge that Christ died to save him.

"Is it nothing to you, O Christian,
That Africa walks in night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this evening
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves."

Extracts from Report of Touring Work

BY MRS. STAPLETON, ERZROOM, TURKEY

A LONG twelve hours on horseback over the most dangerous and precipitous of roads brought us to Haserik, a tiny village perched on the mountain top, but well watered and boasting of quite a few fruit and nut trees, which, with the grain from the tiny fields, provides them their frugal living. They have a few sheep and goats and very lean cows, which pick their scanty fare on the brown mountains, the sides of which are so steep that the cows have to be shod to prevent them from slipping down.

It is to this village that the first Christians came from the church in Erzangan. We cheered them as much as possible, visiting their poor homes and urging them to send their girls here for an education.

Two hours down the mountain brought us to a long, narrow valley and the village of Packerich. Here Pastor Tateos keeps the handful of church members together. They are mostly women, as the men are far away, trying to find work in other places. Sometimes one of the family goes for five years, then returning, another will go and continue the work of the breadwinner. I am sorry to say, also, too often the one staying at home is content to let the woman do all the work.

Mr. Tateos has a school for boys and girls; goes once in two weeks to Haserik to hold service there in the summer. In the winter the paths are so filled with snow he can go but once a month, then he stays a week and has a Bible class every day. The poor women get scant attention unless there is a woman teacher in the village.

One poor girl of sixteen years, a bride, expressed a wish to know more and live a better life; but walking two hours each morning to the fields, working all day, and in the evening returning to attend to the animals and get ready the one cooked meal of the day left her no time for anything else.

Many women there remembered lovingly Miss Powers, Miss Van Duzee and Mrs. Cole. They begged us to stay a year with them and teach them. All brought a few walnuts and dried apricots as a good-by gift.

We visited Pasen also. This plain is one day to the east of Erzroom, and the two villages, Komatsor and Todoveren, have churches and schools. There too I saw the sick from several villages round, and gave out quarts of medicine for sore eyes.

At all of these villages we ate the black bread and such other food as could be found: milk, eggs and cheese. How I did long to teach them to

cook a few of these things well, but the best home in the place has nothing but the hole in the ground for the cooking of all food and only rude, earthen cooking dishes. Every dish is swimming in oil. The one plate from which all the men eat is rinsed off in cold water, and that is all the washing it gets. The women and children sit down here and there when they are hungry, but there is no regular time for meals. The little babies and tots just beginning to walk munch bread nearly all the time.

Many mothers come saying, "What am I to do, for all my children die when about two years old?" I always ask, "What do you feed them?" The answer invariably is, "Whatever we eat the babies eat." When one knows that the flour is one fifth grains of weeds and another one fifth dirt one does not wonder at the great mortality of children as well as the terrible dyspepsia found among the older people.

The women crowd around from early morning till late at night listening eagerly to all I say, but one needs to say the same thing a thousand times before it will be remembered enough to make their daily lives brighter or better.

On our way back from Van and Bitlis, where we spent our vacation very profitably, we stopped at Khanous, visiting five villages and having meetings both in church and home.

The women here seemed more ignorant than in other places, so slow were they to understand. It does seem as though it were more necessary that girls be taught well than boys, as they have the more chance to train the little ones if they only know how. But every child of one year and over, especially if it is a boy, rules the mother and the entire house.

We are glad to be able to send three girls to as many villages this fall. We tried to get a few things together to make their schools more attractive, for we know there are no school furnishings whatever. The Bible is often the only text-book.

We cannot be thankful enough for the new school building here. It is the center from which untold good may radiate to hundreds of villages about. The school has opened with a goodly number of pupils. I am trying to help Miss Bushnell by teaching two classes.

A CHRISTIAN heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away the Christian asked: "Friend, to whom have you prayed?" "I do not know," she answered, "but surely there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.—*Selected.*

Mrs. Mather's Tenth

BY MRS. J. M. THRALL

"WAS it the brown bag, marm? The one with the white spots on it, forninst the door?"

"Yes, Hannah."

The trim little maid stepped lightly up the stairs once more, only to return and say the package could not be found.

"Well, never mind," Mrs. Mather said. "Thank you, Hannah, I will look myself by and by."

Mrs. Selden Mather had something on her mind that bright morning, and she was still thinking about it when, after luncheon, she searched her "charity bag" for the bundle marked, "Ned's navy blue jacket," of which garment little Jimmy Wren stood sadly in need.

Early in her married life Mrs. Mather had put into practice a pet idea of her own, resulting in what she called her "bag room," where rows of these useful receptacles, little and big, held various adjuncts of family life not included in the everyday needs of the household. There was a bag for woolen pieces, each bundle wrapped and labeled; a bag for cotton pieces; an "accident bag," with its rolls of old linen, cotton and flannel ready for emergency. But best of all was the "charity bag," ample and stout, where the clothing no longer in use in the family was stowed away, duly mended, in readiness for the applicant who was sure to come.

Yes, Mrs. Mather heartily believed in bags, and her "regiment" in the storeroom, as her husband called the goodly collection, rendered excellent service, and threatened to be a brigade.

But to-day the charity bag failed to produce the blue jacket, and after a fruitless search the little house-mother seated herself on a packing case to rest. The thinking went on more vigorously than ever.

"A tenth of our income does not seem a great deal for us to give," she said to herself. "No, I don't see how we can do it. Even the plainest living costs so much, and as the children grow older we shall have heavier expense every year."

And then came the thought of what her husband had said the evening before: "Poor Williams! There he is out in that mining town trying to do the Lord's work, and crippled at every turn by the lack of a little money. Just read his letter, full of earnest purpose and love for his work. Not a word about his own privations; he only seems to feel the needs of that

wretched place, and to realize what Christianity can do for those people. Think what he has invested in this work as the world looks at these things. When Williams and I were in college together he was considered the cleverest man in the class. Had he chosen the law instead of becoming a home missionary his income would probably have been thousands to-day. Emily, I believe in laying aside a portion of one's income for the Lord's work just as one provides for the other obligations of life. As it is, we give very much as it happens. If an appeal for help meets us when there are no unusual demands upon the month's allowance we give; otherwise we feel that we cannot spare very much, and that there are a great many charities these days. The trouble is that what aid we give to help broaden the channels of Christian activity we regard as a gift and not an obligation. We would better think of the debt we owe to the Giver of all things. I have been thinking since Dr. Sanderson preached that sermon last Sunday, and now Williams' letter begging help for that Western church has settled it in my mind, that hereafter, if you are willing, we will give a tenth of our income for the Lord's work in the world. The command, 'Go ye into all the world and preach the gospel to every creature,' is just as much for you and me as if we could actually carry Christ's message to the heathen. I believe we shall be judged if we fail to hold up the hands of the workers, and that we are responsible for many an unlifted burden we are wont to feel lies before our neighbor's door because he is richer than we. If every Christian would put what he owes into the treasury of the Lord how much of human ignorance and misery would be lightened. I do hope you will think of it, Emily."

And she had thought of it, but only to come back to the same point. Finally she rose with a sigh, remembering the little jacket that must be found.

"I believe I put it in the chest over in the corner, after all," she said, "because I thought it might harbor a moth or two. I remember now."

And there, indeed, it was.

"Really, I have almost forgotten what is in this chest; it is months since I have looked through it," thought Mrs. Mather. "There is my old writing case, full of letters received long ago. I ought to have destroyed them before. It is a rainy afternoon; I will do it now."

Possessing herself of the large, old-fashioned case, Mrs. Mather sought the library and its capacious wastebasket. For a time the letter reading went on without interruption, and the contents of the wastebasket grew apace. Suddenly Mrs. Mather exclaimed: "Why! here are two of Selden's letters, written to me before we were married. I wonder how they could have gotten into this case, and tucked away in this pocket, too! How glad I am to find them!"

And this is what she read: "I know how deeply you will rejoice in all that I have told you; that at last my life is given to Christ. I think of what the future holds for you and me with a grateful heart that you have so long

known the Master's service. You can so strengthen and help me in this new life; I feel that you will lead me to higher thoughts of Christian living. May we seek to know more and more fully the mind of Christ. May our home be filled with the spirit of glad obedience to his will."

Ah, had she helped him in the upward way during all these years of their married life? Had that life been in accordance with the standard her husband had set for himself as fully as it would have been had she been more faithful? Had she not too readily taken the world's estimate of the relative value of things instead of seeking to know the mind of Christ?

She could see it all now. Her husband was following the path the Master's footprints had marked, while she had almost forgotten to look for those footprints along the crowded way where her own feet had wandered. So true it is that we lose Christ from our lives to-day, as Mary and Joseph, busy with the cares and confusion of the journey, turned from Jerusalem on their homeward way, not knowing that they had left the Christ-child in his Father's house. Sorrowfully Mrs. Mather gathered up the letters and went to her own room.

That evening after dinner she said to her husband brightly, "Selden, how much of our tenth do you expect to send to Mr. Williams?"

"Are we really to have a tenth, little wife?"

"Yes; I think I am ready to give it heartily now."

"Really, I should like to know what influenced your decision, Emily?"

For reply Mrs. Mather rather irrelevantly asked, "Selden, since we were married have you ever read any of my letters written during our engagement?"

"No, dear."

Mrs. Mather rose from her seat and returned with the letters, a portion of whose contents we already know. Together the husband and wife read them, and out of the talk that followed grew an earnest purpose to make their daily living help other lives. Is it strange that this purpose, shaping these lives from year to year, has made them to bear a faint "image of the heavenly," even while they yet bear the "image of the earthly."—*New York Observer*.

Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM OCTOBER 23 TO DECEMBER 10, 1903

COLORADO	55 25	SOUTH DAKOTA	45 19
ILLINOIS	1,182 90	WISCONSIN	193 27
INDIANA	14 45	MASSACHUSETTS	33 00
IOWA	234 36	TEXAS	10 00
KANSAS	233 90	MISCELLANEOUS	65 16
MICHIGAN	601 39		
MINNESOTA	447 34	Receipts for the month	\$3,690 58
MISSOURI	278 22		
NEBRASKA	22 92	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	258 93	Receipts for the month	\$68 55
OKLAHOMA	14 30		

MISS FLORA STARR, Ass't Treas.



REV. AND MRS. DING, WITH CHILDREN AND GRANDCHILDREN.

Life and Light

VOL. XXXIV

MARCH, 1904

No. 3

CONTRIBUTIONS FOR THE MONTH. We regret to say that the contributions for our regular pledged work have diminished in the last month. From December 18th to January 18th our Treasurer received for regular work \$6,366.84, less by \$3,808.16 than last year's corresponding month, so that for the first three months of the year our regular gifts are \$3,007.27 less than in the same time last year. We must all be doing our best every month in the year to secure the \$120,000 by October.

MISSIONARIES WELCOMED. A letter from Bombay tells of the safe arrival at that port, on December 20th, of the missionaries who sailed from New York, November 14th. Dr. Robert Hume came from Ahmednagar to welcome his two daughters, Dr. Ruth Hume and Mrs. Hannah Hume Lee, and we may be sure that Mr. Lee and Miss Campbell, Dr. Hume's assistant, were not left without a welcome. Miss Mary Noyes reached Madura, November 14th, and her sister, Miss Bessie Noyes, writes: "The teachers and girls were wild with joy over her coming. The teachers and missionaries living in or near Madura went to the station to meet her, and we were escorted to the house by a native band. At the church near our compound we found all the girls standing in two rows, between which we passed into the church. One of the girls put a garland around Mary's neck, and the others showered her with chrysanthemum petals as she passed. A prayer of thanksgiving for her safe arrival was offered in the church, and then the band, followed by the long line of girls, escorted us home." Such welcomes should give the workers courage to begin their hard work with brave hearts.

VISIT TO THE YALE MISSION. A few years ago several students at Yale, who had grown into near sympathy during their college life, resolved to continue their comradeship in missionary service, and they have established a mission in the province of Hunan in China. Mr. H. P.

Beach, formerly a worker of the A. B. C. F. M. in China, has just gone with his wife to visit and advise this new undertaking, and this letter of farewell from Mrs. Beach to the ladies at our Board Rooms explains itself: "We sail on Saturday, the 23d, by the North German Lloyd line direct to Naples, and there make close connections for Columbo. From there we go up into India for from two to four weeks, and then on to China. The trip up the Yangtze into the interior of Hunan will be full of interest to us both. We shall take a flying trip to the north to see our old home and friends, and return by way of Japan probably. It is a trip full of opportunity for seeing and hearing, and I hope earnestly may bring to us what may do good to others when we return. But above all we long to have something telling accomplished for the kingdom on the other side of the water, and crave the prayers of all those especially who are working for the better day there. Remember us in the Friday meetings, will you not, and often at other times as well. May something of the very life and spirit of Christ go with us wherever we go."

THE INDUSTRIAL MISSIONS The *Outlook* tells of the new society with this **ASSOCIATION OF AMERICA.** name that promises to do a most helpful work, supplementing that of the present missionary force. In every land the great majority of the people must gain their livelihood by manual labor, and where this is despised the task of training men to their best manhood is doubly hard. In time of famine, too, and special need, the missionaries find that the problems of poverty and want are quite as pressing as those of ignorance, disease and immorality. So the workers of many societies, our own A. B. C. F. M. in Africa and India specially, have founded schools for manual and industrial training. This new society will send out men trained and expert in different branches, and hopes that its work may soon be self-supporting. Their headquarters are at 105 East Twenty-second Street, New York, and already missionary merchandise is on sale.

PICTURE CARD The demand for picture cards upon the foreign field is **MISSION.** continuous and practically unlimited. Especially is this true with regard to cards that illustrate the Sunday school lessons. We have received a very generous offer of large supplies from the Providence Lithograph Company. This we have most gladly accepted. The cost of shipping these cards must be met in some way. Can any who read this paragraph help us answer the question how this shall be done? Surely nothing should be drawn from regular funds of the Board for this purpose. Small contributions will be thankfully received from those who appreciate the value of this opportunity for scattering the seeds of gospel truth through wide areas

where the missionary's voice cannot reach, providing it is realized that such gifts must in no case divert funds that would otherwise go to the regular work of the Board. The efforts of the children in saving and collecting Sunday school cards will be as much needed as ever. Their contributions of cards should be sent to us, express prepaid, or they can be mailed directly to the missionaries, whose addresses will be furnished on application for this purpose.

THANKSGIVING FOR THE BIBLE. The British and Foreign Bible Society will celebrate its hundredth birthday on March 6, 1904. They ask the Christian world to join in commemoration by special thanksgiving on that day for the blessings conferred on humanity by the free circulation of the Scriptures in the vernacular languages. Meetings have been arranged for that day in all parts of Christendom, King Edward and Queen Alexandra promising to attend the service at St. Paul's Cathedral, London. If we pause to think how truly all that makes life good to us comes from the truth the Bible brings into our lives, we must join with all our heart in giving thanks that we have it and in resolve to share it with all men everywhere.

MANCHURIA. We read with slight interest of Russia reaching out to take Manchuria permanently into her power, as if it were some small unimportant province. We do not realize that Manchuria is as large in area as all New England, with all our Middle States, with Virginia, West Virginia, Ohio, Indiana, and Michigan. Moreover, it so commands China by its situation that whoever holds Manchuria is easily master of China. If Korea be added to Manchuria all Eastern Asia lies within easy grasp of Russia when she chooses to reach out her hand to take. Whoever loves China must watch anxiously the march of events in the far East day by day.

THE THIBET MISSION. The land of Thibet in Central Asia, "the roof of the world," has so far been shut, almost hermetically sealed, against all outsiders. Very few travelers have visited the country, and none of these have penetrated to Lhasa, the capital, and the center of their religion. Now it grows plain that Russia has designs on this lofty region, and the diplomats of Great Britain feel that to allow her to obtain the rule there would be to the peril of their own possessions in Asia. So Lord Curzon, viceroy of India, is sending a "mission" to Thibet, ostensibly for commercial reasons, but with strong military force to support it. No nation can be left to itself in these days of exploration and possession. Where trade and armies go the pure gospel must go also. We must be ready to bear our part when Providence opens the door.

**LIGHT FOR THE DARK
CONTINENT.**

We read that the railway planned by Cecil Rhodes will probably reach the Victoria Falls on the Zambesi in three months. Not many years will pass ere one will be able to go from the Mediterranean to the Cape of Good Hope in comfortable trains. When cars and steamers penetrate the heart of Africa may they carry only blessing. Surely, then the slave trade which Livingstone called the "open sore of the world" will be done away, and such cruelties as those that have disgraced the Congo Free State will be impossible.

**INTERDENOMINATIONAL
CONFERENCE.**

Representatives of Woman's Boards of Foreign Missions in the United States and Canada met in conference in New York City January 13th and 14th at the Fifth Avenue Baptist Church, West 46th Street. The very natural feeling that the only occasion for such a conference was to furnish an opportunity for the discussion of Board interests and problems found expression in the first paper given, "The Object and Scope of this Conference," by Mrs. D. J. Burrell. All papers and addresses were merely introductory to the discussions, which were the chief business of the sessions. The relation of the World's Committee to the Conference was discussed by Mrs. Judson Smith, who has recently been appointed by the Executive Committee of the Woman's Board of Missions to fill the vacancy upon the World's Committee caused by the death of Miss Child. Representatives of six Woman's Boards explained their relation to the general Boards of their denominations, and others were called upon to discuss these relations and to throw additional light upon the subject from their experience. Mrs. Alonzo Pettit (Baptist) vividly set forth the disadvantages of working for special objects, thus centering one's interest upon a certain part of the field; and advocated a plan she has put into successful operation in her state (New Jersey) whereby all contributors are asked to give to the whole work, a percentage of every dollar to go to each field and for cost of administration. The Wednesday afternoon session was made memorable by an address from Miss S. D. Doremus on "Problems and Methods in Foreign Fields," followed by a valuable one upon the same subject by Miss Ellen C. Parsons. Both these ladies having traveled extensively through foreign missionary fields for the purpose of making close acquaintance with the work, were qualified to speak with authority upon the subject assigned them. Not stopping to dwell upon the most evident of the difficulties met by the work abroad, Miss Doremus called special attention to first, the inevitable comparison between Eurasian and missionary teachers; second, the problem of self-support for native women; third, the variation in salaries of native workers as paid by different Boards;

fourth, promiscuous hospitality; fifth, the adjustment of fresh reinforcements; sixth, the tendency to conform to the social life of foreign residents; seventh, the infringement of the Sabbath; eighth, the indifference of tourists. Sectional meetings for home and foreign secretaries, for treasurers, on work for young people and children and on literature, filled the morning of Thursday. The afternoon was devoted to the consideration of the United Study of Missions. Mrs. N. M. Waterbury gave the report of the committee who have so efficiently worked out the plan of United Study, and Miss Louise Manning Hodgkins spoke upon the most efficient method of enlisting in it the women who are unused to study. Unfinished business followed, and included a decision to hold this Conference in future once in two years. A proposition that a summer school be held for the training of workers in Woman's Boards received consideration, and was referred to a committee to be composed of representatives of the various Boards. The busy workers separated, feeling strongly the benefit of the hours spent in conference.

K. G. L.

OUR LEAFLETS. We call attention to the new Catalogue of Leaflets and Booklets. Arranged topically, we think it will be of better service to those who wish to order. "Children's Work in the Marathi Mission," by Rev. Robert A. Hume, D.D., is a new issue, combining the former leaflets on Industrial Work and Village Schools.

The Pastors, Preachers, and Teachers of the Foochow Mission

BY REV. W. L. BEARD, FOOCHOW



THESE workers are our co-laborers. They are working in the same field—the world. They are called and commissioned by the same Lord. They have the same solicitous care for the growth and welfare of the church in Foochow and in China that the pastors in any state here at home have for the growth and welfare of the church in their own commonwealth and in the country. They are not, as they are sometimes called, "native helpers." They are the leaders of the Christian church in their own land. The character of the church in Foochow depends on the character of these men and women. Their task is that of directing a Christian church in the midst of a heathen community, whose laws and customs are the result of generations of idolatry, and whose officials worship only gods made with men's hands.

From the force of circumstances these workers need the assistance and the counsel of the missionaries in directing the growth of the Chinese church. Most of them became Christians after they were adults, and the questions which we in America have met in our church work from our youth did not come to them until they were past thirty years of age. Again, an American pastor writes his sermons in a study, the walls of which are hidden with books. The public library gives to him the learning of the world. A Foochow pastor considers himself rich if he possesses as many books as he could carry on one shoulder.



NATIVE PREACHERS AND THEIR WIVES, FOOCHOW SUBURBS

But although these workers do not possess the wealth of accumulated information, study, and experience of Christian generations, and although their own books are few, yet there are three sources at their command from which they derive power and strength for their work:—

1. There is direct contact with God's Holy Spirit. Among others who know this power are Pastor Ien and Pastor Diong of Shaowu, Pastors Ling Caik Nok of Ing Hok, Ding Long Go of Foochow suburbs (see frontispiece),

and Ding Cung Sieng of Diong Loh; Preachers Ling Nik Huak of Gak Liang, Ling Seng Gang of Foochow suburbs, Ding I Chin of Ing Hok. Pastor Ling Nik Sing, of Foochow city, called to the higher service three years ago, will always live in the minds of those who knew him as a man who dwelt in God's presence. Mi Ding, one hundred miles up in the country from Foochow, accused of being a "foreigner," the pioneer in work among women at Sung Kan, Ing Hok, is patient, cheerful, and hopeful in the midst of trials and persecutions. She knows how to talk with God so as to draw strength from him.

2. These workers have much experience gained from contact with men in the practical affairs of life. This gives them a knowledge of men which is invaluable in solving the various problems that confront the Foochow church. Many of these men were engaged in business before they studied for the ministry. This gives them the business man's grasp of the situation, and recommends them to the business men of the community.



PREACHER UONG CU BAI AND FAMILY, OF SUNG KAN, ING-HOK

3. These workers use to the full the few Christian books which they possess, and the meager training which they have received. In conversation with Pastor Diong, of Shaowu, one year ago, he told me that in 1900, when all foreign buildings and the houses of pastors and Christians were looted in Shaowu, he lost nearly all. But the loss which he felt most severely was his Chinese Testament, on the margin of which he had written the explanation of various passages as he had heard them from the missionaries. He could buy a new coat, but could never replace that Testament. Pastor Ding Long Go, of Foochow suburbs, is the theologian of the mission. His Chinese Bible is full of marginal notes and explanations which he has heard from different missionaries; and most of these are written in his memory also. Preacher Uong Cu Bui, of Ing Hok, has the more familiar portions of Scripture memorized with the book, chapter and verse. During the third year of his preparation for the ministry he was my pupil.

He never failed to locate and repeat a verse of Scripture when given the meaning of the verse. I have seen him spend half an hour with an inquirer showing how the prophecies of the Old Testament were fulfilled in the New Testament, turning from one passage to another with no mistake and without hesitancy.

These men are widely known in the Chinese communities and districts in which they live and work. There are few villages in the Ing Hok station—seventy miles long and thirty miles wide—that do not know Pastors Ding



MRS. CIO LANG, A VILLAGE TEACHER, AND HUSBAND

Long Go and Ciong Ging Beng. These men have each worked in this station for twenty-five years. It would astonish an American pastor to walk through the Shaowu district—in area larger than the states of New Hampshire and Vermont combined—with Pastor Diong, and see the number of his acquaintances in all parts of the field. In many of the country villages the preacher writes and reads the letters for many of the villagers, both Christian and heathen. These men are respectfully called “teacher” (Sing Sang) by practically all who know them.

The teachers of the Foochow Mission are influencing directly 2,518 boys and girls in the day schools, older pupils in the intermediate boarding schools, and young men and young women in the two colleges, and young men in the two theological seminaries. Many of the preachers have had excellent training for their church work as teachers in day schools for several years before taking up the work as preachers. Two thousand and seventy-six boys and girls in one hundred and four day schools are receiving a primary education in a Christian atmosphere. It would be impossible to estimate the force which these one hundred and four teachers are exerting against superstition and idolatry, and for Christianity. In the boarding schools and colleges and seminaries each teacher is multiplying his own life through his influence on the students under him, many of whom are themselves becoming Christian teachers and preachers.

Cio-Lang, in a small village twenty miles down the river from Foochow, is living to-day, although she entered the heavenly life two years ago, in the girls whom she influenced for several years in that little boarding school in a small village, which was supported by the Christian Chinese women of the Foochow Mission.

Mr. Ding Ming Nong, as first assistant teacher in the Foochow Theological Seminary, is working in thirty different chapels in the field of the Foochow Mission through the young men, now preachers, who have sat under his instruction, and have received the impress of his deep spiritual life. He is the son of Rev. Ding Long Go, and stands at the left in the rear of the Ding family picture (see frontispiece). Except the youngest son, who is still in school, each son and daughter of Rev. and Mrs. Ding has served or is serving as preacher or teacher.

Mr. Ding Kai Ceng graduated from the Foochow College in 1896. He has been a very useful teacher in the institution since that time, making himself almost invaluable in the class room, and exerting a powerful influence for true Christian manhood among the boys and young men.

In the reconstruction of that great empire these men and women are a force which is overcoming and driving out superstition and idolatry and the hatred of that which is foreign, and which at the same time is bringing in and building up a national character with Jesus Christ as the foundation.

The work of evangelizing China must be done by these workers, rather than by the missionaries. You pray for the missionaries; pray equally for the Chinese pastors, preachers, and teachers.

Christian Literature in China

BY H. L.



HE "heathen Chinees" is not in all ways a heathen. He has his own philosophy, his religion, three of them all at once perhaps, his code of morals, from which we might well learn important virtues, and his literature. Indeed, hardly any nation, East or West, gives higher honor to learning and to letters than does China. While our own forefathers were still savages in the forests of Britain, the Chinese had a considerable literature, and were eminent among their neighbors for learning. Greatly to their honor the books in highest esteem among them are notably pure, no classic needing to be expurgated,

not one phrase that could raise a blush, or need to be passed over in reading aloud in any company. Their literature has trained them in courtesy, in temperance, and in reverence for public and private virtue.

The *Peking Gazette*, a sort of court record, is more than a thousand years old, and circulates ten thousand or more copies daily. Dr. Smith says it is wonderfully skilled in indirection, master of "the art of pointing at a deer and calling it a horse."

They have had for generations many moral tracts, also, based on the innate sense of right and wrong, but largely appealing to motives either superstitious or frivolous. Many of these profess to be a revelation from some god, but they are pitiable and incongruous compounds of light and darkness, truth and error, the inconsistency and absurdity of which the people do not perceive.

They pay great respect not only to the teaching contained in their books, but even to the mere printed character. Men carry baskets around to the shops to collect all scraps of paper with printing or writing on them. Benevolent and pious people hire these collectors, believing that the careless multitude would bring on themselves blindness and disease in this life, and the heaviest penalties of hell in the next, by using lettered paper to kindle fires or by sweeping it up as street rubbish. Little furnace shrines stand at the corner of many streets, into which the devout may throw every scrap of paper that is written, printed, or stamped, to be burned reverently in honor of the god of letters.

This love and reverence for literature being so marked a trait in the national character, here is manifestly a place of powerful leverage for those who would uplift the race. To replace books which are formal and wooden by those which are vital, to send out tracts which are leaves of healing instead of clouds of superstition, to give true and reverent modern science in lieu of sterile and antiquated error, is to waken many a dormant intellect, and to quicken many a despairing heart with the joy of a new hope. Wise men have long seen this opportunity, and fifteen years ago was organized the Society for the Diffusion of Christian and General Knowledge among the Chinese. The shortened form of this long name, the "Diffusion Society," is a household word, not only among missionaries and supporters, but among the Chinese *literati*.

The war with Japan in 1895 revealed to the Chinese officials, to their utter amazement, the fact that, contrary to all their belief, many nations were far superior to China in military and naval power. This fact opened their eyes to their need of a different education, and now in eleven of the eighteen provinces they have established colleges for Western learning. These

naturally create a great demand for text-books ; and the printing presses have not been able to send them out fast enough, though the printers have worked night and day. One missionary sent in a single order on which the postage amounted to one hundred and fifty dollars !

At least seven hundred Chinese students—some of them women—have gone to Japan to study the Japanese written language that so they may translate modern text-books into Chinese.

The Diffusion Society has done a great and most useful service in sending out text-books which, though not religious, are reverent in tone, and so far as they go an antidote to much that is skeptical or materialistic. Their catalogue includes books on mathematics, physics, natural history, history, geography, physiology, and the like, all written by Christian men. It also distributes much literature that is entertaining, refining and instructive, though not adapted to formal study. From *Little Lord Fauntleroy* and *Picciola* to Uhlhorn's *Conflict of Christianity with Heathenism* and the *History of Politics* is a long road, yet all of these and others all the way along find ready sale. Many devotional books, too, are named in their catalogue. Andrew Murray's *Spirit of Christ*, dear to many of us, is just as precious to Chinese Christians ; and the sermons and the life of Moody give help to many readers. Christian biographies, hymn books, theology, experimental religion find place in their list.

The society issues periodicals also, the important and influential *Review of the Times*, with a circulation of ten thousand, being published especially "to guide the mandarins and *literati*."

In some ways Christian tracts take the place of oral teachers ; and they have not only the advantage of traversing wider fields and reaching more souls, but the printed word abides in the home to be read again and again, while the spoken word may be forgotten almost as soon as heard. These tracts must be specially prepared, many of ours being quite useless, as they deal with ideas that have no meaning to the Chinese. Great numbers of tracts are published yearly, the societies of Great Britain and America helping in the good work. Some are single sheets, some are like thick books, some are local and ephemeral, while some are of permanent value. The style varies from the most simple, for children and uneducated women, to the most scholarly. They are distributed at markets and street corners, wherever the people gather, and a very large proportion are eagerly purchased even by the poor. Every third year the great examinations for their degree of B.A. are held, the number of candidates being about one hundred and fifty thousand. The missionaries try to give to each one of these, as he leaves for home, a package of booklets consisting of Bible portions and other

useful tracts and books. So these will be carried to all parts of the empire to stimulate thought, rouse inquiry, and prepare the way for the coming of the missionary.

Millions of pages of portions of the Bible are scattered yearly, while as the student's mind matures he grows able to appreciate the complete sacred volume. Our printing presses are driven to their utmost, yet some of them are six months behind their orders, so great is the demand for Bibles.

Our own missionaries, both men and women, have done much literary work, and have prepared many text-books for pupils of all grades. Dr. Sheffield and Dr. Goodrich give much time to Bible translation and to writing works of standard value, while Miss Miner and other women have given brilliant and useful volumes to enrich the lives of many a Chinese home.

Since the time of the Psalmist the entrance of the divine word giveth light, and surely in all this spread of Christian literature light is coming to the dark places in the Flowery Kingdom.

Zulu Women's Weekly Prayer Meeting

BY MISS LAURA M. MELLEN



IT was laid upon the heart of a Zulu woman in the Umtwalume Church to pray. She rose before dawn and went into the house of worship, there pouring out her heart in prayer, first that she might be cleansed and purified, then for a spiritual awakening among her people. She asked one of her neighbors, a Christian woman, to join her in the evening; they together spent that whole night in prayer; other nights followed, also early morning hours given to prayer in the church. They petitioned for an outpouring of the Holy Spirit upon themselves, then prayed for individuals, some of the other women; these soon joined them till a goodly number of the women of the church were giving the best time of their day to prayer. Then they said, "Let us change the time of our weekly prayer meeting to this hour." The weekly meeting was poorly attended, the women coming late after their day's work, and hurrying home to cook the evening meal.

One morning while at Umtwalume for the purpose of examining schools, I was awakened an hour before dawn by the ringing of the church bell, calling the women from one, two, and three miles away. At the first streaks

of dawn I went into the church and joined two women who were praying aloud but in a low tone. I thought of the promise "to the two or three gathered together in his name." Soon others entered and quietly knelt in prayer. When there was sufficient light to see, a hymn was sung, the leader read a portion of Scripture, giving the helpful thoughts and strength she had received from the passage; another hymn was sung, and the meeting thrown open to those present. Thoughts suggested by the passage read, testimonies, and requests for prayer followed in quick succession. A young woman with tears streaming down her face confessed her sins, and said, "O mothers, you know what my life has been, and all the sorrow and disgrace that have come through its sin; I throw myself into your arms and beg you to pray for me and help me to overcome." They prayed for her then and there. One thanked God for answering her prayer; in the night she had been burdened for this soul, and came early to pray for her, asking God to direct her to the meeting that morning.

The sun arose and sent its beams of light through the church windows as the women hastened to their homes with the "joy of the angels" in their hearts, and renewed strength to meet the temptations and battles of life.

Missionary Letters

Dedication of Capron Hall, Madura, India

The girls' training and high school, at Madura, has for years greatly felt the need of a home of its own. Largely through gifts from America, partly by help of the British government, this building is at last after many delays completed. In grateful memory of the service of Mrs. S. B. Capron, who gave thirty years of loving labor to the women and girls of the Madura district, the fine, commodious house is named Capron Hall. The school enrolls over three hundred pupils, of whom more than half have been boarders. Miss Bessie Noyes gives us this account of the opening ceremonies:—

THERE was a great rush to finish the last things in Capron Hall and have it made presentable for the opening on the fifteenth. You know it is being built for us by government, the public works department, as since we have received a grant of one third of the cost from government it is considered a public building, and the government engineers have charged us nothing for their services. This has been a great help, but they have been very slow in finishing the building, and even now are doing some last things, though they promised to hand it over to us December 1st. This has made it hard. The first two weeks of December I had examinations to superintend, and so was

not able to go often to Capron Hall, but Mary went every day and tried to "hustle the East," and succeeded so far that everything looked well at the "opening." She and Miss Helen Chandler rehearsed the girls in their parts for the exercises too. Last Monday and Tuesday morning we borrowed church benches and chairs and sent them over, and on Tuesday A. M. we were all busy arranging the seats and decorating the building with greens and flags and bunting. As hundreds of people wished to come we decided to hold the exercises in the court in the open quadrangle just back of the main hall, instead of in the hall itself. And this proved a charming place. Seats were arranged on the verandas on three sides, and the girls sat on the ground in the middle. The guests were seated on the verandas, with the chairman in the center facing the girls, the piano near her, and the European guests close by.

The exercises were at half-past four on Tuesday, December 15th. Miss Askwith, who is the principal of Sarah Tucker College, presided. This is the only college for girls in South India, and Miss Askwith has perhaps done more for the higher education of girls in this presidency than anyone else. Four of our girls are now studying for the F. A. degree; first in arts, like the first two years of college at home. We first all assembled in front of the building; then after the girls had sung a welcome song, welcoming all present to their "beautiful new hall," I gave the key of the front door to Miss Askwith and she unlocked it, and said she had the pleasure of opening the building. Then while Mary and Miss Chandler played a piano duet, we all passed through the hall into the inner quadrangle, and the audience were seated. It was a most beautiful sight to see the gay dresses and bright faces of the girls, with a background of green plants, and at a little distance the waving palms in the grove just behind the school yard. The pillars of the veranda were festooned with green, as was the balustrade of the upper verandas, and the flags and bunting were above. The court faces the north, as the building fronts south, and the wings shut off the late afternoon sun. The day was perfect, bright and cool. After all were seated the exercises were resumed with a song, "Happy Maidens," by the choir of high school girls. They sang both that and the "Good-night" song at the end, both part songs, most beautifully.

Scripture verses suitable to the occasion were recited by twelve little girls; this was in Tamil. The action song, "Little Builders," was very pretty, on character building. One of our high school girls, fourteen-year-old Nunnabai, recited "School Days," by Maltbie Babcock, very clearly and distinctly, and did not seem at all embarrassed by the vast audience. Mr. Chandler then gave an account of the history of the building, our plans for

it, the long delays, the raising of the money, its cost, our needs, etc. The dedicatory prayer was offered by Mr. Perkins, and a beautiful prayer it was. Perhaps the prettiest exercise was the Rainbow Song. There was a song about the clouds and rain, with ten little girls dressed in dark sarees to represent the clouds, while the girls all made a sound like raindrops by rapping on their books. Then came dancing in seven little fairies, each dressed in one of the colors of the rainbow, and chased away the clouds, while the choir sang "Seven Little Fairies." Then they had a little Tamil play, in which they formed a circle and went through certain swaying movements, clapping rhythmically while they sang about the rainbow and its colors, and then danced away again. They were all only five or six years old, and so graceful and unconscious in their movements that it was very pretty to see them. Miss Askwith made a fine address on the work of the higher schools for girls in South India, and on the need of higher education for girls. She urged our girls to go on for college education. It pleased us that she praised the four girls we sent to Sarah Tucker College in Tinnevely this year, saying that they were the nicest girls she had ever received there, and of high Christian character; and not only that, but all four of them stood the highest in their class, ahead of the Sarah Tucker girls. Wasn't that good?

After the final songs we took our friends around the buildings and grounds. Everything went on smoothly and successfully, and we only wish our friends in America could have been with us.

The next day the girls went home for their Christmas holidays. Mary and I are now very busy having the old school furniture scraped and cleaned, and getting ready to move by the first of the year. The girls come back January fifth.

China

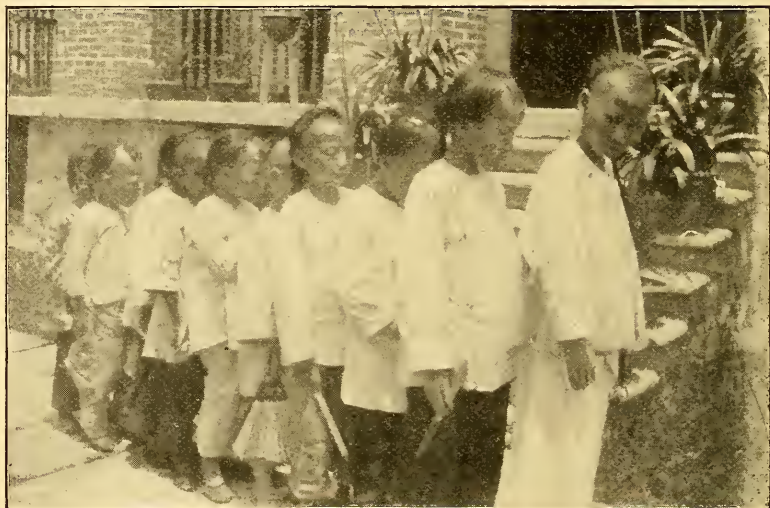
Mrs. Hodous sends a glimpse of her work:—

Mrs. Beard's classes have been put in my charge, and I have found them very interesting, though I feel as yet ill prepared for the work. A limited knowledge of the language prevents me from doing what I should like to do. In the spring was born our little son, Jerome, who hindered me from visiting the classes, and so they came to me to be examined.

One hot morning the class at Ha Buo Ga church walked one hour to my house to be examined. After a little rest and refreshment we had a season of prayer. Then I examined the women, and found they had read understandingly in their Bibles and hymn books. Dear old Mrs. Ding, the pastor's wife, is the soul of the class. She is a remarkable Christian woman,

an able helper and leader to the women in the class. Last week the class was reopened for the fall. One of the women died during the summer. Another woman's husband died, and she went home to her native village. Several were sick during those hot days, and one woman's house was burned at the fire last week. So there was a tone of sadness in our first meeting, and the prayers that were offered were as earnest as I've ever heard.

The class at Gen Cio Dong church had a very energetic young Christian woman for a teacher. As it was next door to us in the temporary church meeting place, it was easy to meet with the women and examine them. This fall conditions are such that the women cannot meet in the church, and the place yet remains to be found where they can meet. The church needs the class.



BOYS IN MRS. HODOUS' SCHOOL, PONASANG

At Iong Dong Dung I have a girls' school, with ten girls and eleven boys in it. You will find their pictures enclosed. How I do enjoy this school! The children are our hope for the future, and it is essential to reach and touch their young lives. They were delighted to see me after the summer vacation. With beaming faces they arose and welcomed me in their hearty way. How my heart rejoiced to be in a schoolroom again! A schoolroom; but, oh, how my heart ached that it was such a dingy, small room! The

desks, stools, and children were packed in very closely. I did not mind sitting two hours on a small two-legged stool without a back, but added to this a small room with twenty-one pupils, a teacher, her baby, and the remaining space filled in by curious neighbors and passers-by, made the air on that hot morning a little trying. The smallest boy managed to learn the Commandments during the summer. As he turned his back to me in reciting them, as customary, he just reached to the top of the table. The majority read books which I have not yet read, but with the teacher's help I managed to examine them. Then according to excellence the children came forward and selected a picture card which I brought for them. Simple little cards delighted them very much. I hope the Christian teacher may lead all these children to know Christ. Her picture is in the group of girls.

Please pray for me that I may be of some help to these women, girls, and boys whom I so long to help.



GIRLS AND TEACHER IN MRS. HODOUS' SCHOOL, PONASANG

Spain

This sketch of the girls' school in its new home, by Mary Lyon Page, will be of interest:—

The first term of the school year in Madrid has closed. It was short, as we did not begin until the tenth of November, but we taught until the day before Christmas, and then closed with examinations which showed good

work. They were held in the large room of Fortuny 5, which serves for morning prayers and assembly; it was so adapted that it served after a fashion: a map fastened on the wall, a blackboard put in a chair, and the class reciting crowded in between the harmonium and the first rows of girls. When we have our new building we shall, I suppose, have a hall in it. We four, who divide the responsibility, have all the regular classes; the others, a professor of music who comes in for an hour or two a day, and a seniorita who teaches embroidery and drawing, were not represented in the examinations. Although our classes with the preparation are supposed to occupy the whole day, it seems sometimes as if this work were only incidental.



MADRID RESIDENCE OF SOME TEACHERS AND PUPILS OF INTERNATIONAL INSTITUTE

The older students are college girls in age; but, being Spaniards, they as well as the younger ones need to have all the details of their life arranged for them. If one wishes to buy a spool of thread she must not only get permission to buy it, but she must be accompanied and advised, and in nine cases out of ten work made for her to earn the money needful! As we are away from the center, "going to Madrid," as they say, spoils a good half day.

During the days before Christmas the Protestant community regaled itself with "fiestas," and we were invited to attend and bring the girls. As English, Scotch and German missionaries each have day schools, there were con-

siderable to attend, but forces were divided and a representation sent to each. The festivals consisted of poetry, dialogues, recitations, more poetry, more dialogues, and at last when we were worn out and sleepy, more recitations and a sermon by the pastor! Spaniards appreciate length almost as much as talent.

We are having a week of vacation. As I write there is snow on the ground, and it is as cold as New England.

Turkey

Miss Emma D. Cushman writes from Cesarea:—

Our hospital is going on finely,—lots of patients and work galore. We have at last secured an evangelist for the dispensary and for work in the hospital among the patients—a Greek. We are hoping for another doctor here; the money has been found, but the right man has not.

Since the hospital opened we have had quite a number of children as patients. We had a little Turkish boy brought in from a village, born with a large tongue protruding two inches from his mouth. Dr. Dodd operated on him—trimmed his tongue off—so that he could close his mouth. He was only a little fellow about eight years old. I saw very little of him before the operation, but a few hours after it was over I went in. At first he was afraid of me, but I bent over him with words of sympathy. He seized my hand, and before I knew what he was doing both arms were about my neck and he was hugging me. The power of sympathy is pretty strong and affects all races alike. Almost the nicest of all are the cataract cases—old blind people going away seeing, and so very happy.

Mrs. Dodd has charge of the mothers' prayer meetings that are wonderful. Women come from neighboring villages—walk; she has anywhere from seventy-five to ninety-five, and of late the working women are coming very well. She is doing a great deal of good. Several months ago a woman was brought on a stretcher; she wanted to attend the meetings very badly and her friends brought her.

It is so marked, the change in these people under Protestant influence. I do not need to be told when a patient is a Protestant; something in the face tells me first. And then they have so much more self-control. This week a boy, cousin of a boy that works for me, came here to school. He was dressed in a queer village costume, so poor and wretched. We were helping to send him to school, and part of my work was to dress him. It was quite a transformation, and I thought as he walked off happy in his new clothes that he had not only changed his clothing but his whole life—it would never be the same; he could never go back to the old way again.

Two days north of us there is a poor, miserable village called Kaler; the people live in mud houses. I have been there more than once, and I noticed that though they were so very poor they were rather clean. There are about twelve Protestants there, and their place of worship is a miserable little dark room—a table, lamp, a Bible and the handful of eager listeners. When our hospital was being built we had among the workmen a boy from that village. He was so bright and quick that I kept him for a boy of all work. I learned he had been beaten and driven from home because he persisted in being a Protestant. He learned to read and write. At the end of a year I promoted him to nursing and secured another boy from the same village for his place. This second boy has proved almost better than the first. Now I have his brother to help my cook. Mrs. Dodd has secured a young man from the same village, companion to boy No. 1, and Mrs. Fowle is getting a cook from there, brother to my boy No. 1. My second boy has always been such a gentle, nice fellow. I could not understand what there was in his face that made him different but in visiting the village on my way home from Marsovan I found out. Twenty-seven years ago his father was cook in the college—then a boys' school—in Marsovan. He became a Protestant. He has been living in this village more than twenty years, and the seed has been very dormant, but now it is springing into life. The school-boy I first spoke of is from the same village and a cousin of my boy No. 2.

I am very busy these days buying my supplies for a year. Superintending a hospital here is very different from doing it in America.

Miss Emily McCallum, of Smyrna, writes:—

We looked forward to the opening of school with some apprehension, as the smallpox epidemic was so bad just at that time and we were told that plague also had made its appearance, and that quarantine was to be declared. However, people here are much afraid of smallpox, and we were very careful in insisting on vaccination. The question in regard to plague was hushed up on account of trade, and it was said that the first doctor who announced a case of plague would himself have forty days of quarantine.

We have not had quite so many pupils as last year, but some may come in yet. At present we have thirty-one boarders and about one hundred and sixty day scholars. One thing I am glad of is that we have an unusual number of Greeks. If we can only get a Greek girl to train for a kindergarten, then our Greek department will be quite complete. I have an interesting Bible class this year: five Jewesses, four Armenians and one Greek; not a Protestant in the class.

I hope you will remember to pray for our school, especially that we may have a spiritual blessing—that is what we are longing for.

One of our teachers in Turkey writes :—

Some of our friends go in midsummer to a mountain village a few miles distant to breathe its pure cold air and drink its clear water. A young girl who has been a day pupil in this school was sent there by the doctor in early summer, that the germs of disease in her might be fought with and conquered by the health-promoting microbes of that region. Soon accounts of her red cheeks and growing appetite began to come, with beautiful bouquets of wild flowers gathered by her in her walks. The father built a very simple cottage to be occupied by the English nurse, in her fugitive escapes from hard-pressing work in the hospital, and by his own family. That father is one of the most valued helpers on this mission compound. He is master of one of the self-help departments. He patiently trains the boys in cabinet work, and is himself a master builder of great skill, judgment, and patience. He scarcely knows what it is to take a vacation, for building and repairing is always going on, and new furniture is always needed. His wife and the other children stayed with the invalid on the mountain side. The youngest child, a boy of two years, more or less, in climbing over the rough porch fell and badly sprained or, perhaps, broke some of his bones. The mother did not hesitate; husband, doctor, nurse were all at a distance. She took the child on her back and, walking, brought him nine miles to the place of help. She is a singularly quiet, retiring woman. How could she ever bear the strain? It was her mother love. Her prompt action saved her child from a crippled limb. I saw her husband this morning crossing the compound with the bookseller. I said, "May I ask you a question?" calling him by name; and he turned back. "Was your wife ever connected with the girls' school?" "Yes," he said, "thank you." I think the thanks were partly for the connection and partly from relief that I wasn't asking some long-promised help in picture framing.

Yesterday, after lessons, I sat with the head nurse in the hospital sitting room. We spoke of the assistant nurses and those now in training. I asked if their education in the girls' school had proved of value in this work. "Oh," she said, "it has been of the greatest use, especially in giving them habits of obedience and accuracy. I see the difference," she added, "in the case of that nurse who did not have the school training. She alone cannot see the necessity of prompt, unquestioning obedience." This nurse herself wore the nurse's gold medal one year in England, and her standard in everything is of the highest.

Yesterday I listened to the reading of a letter from the principal of Talas Girls' School. She mentioned two graduates of this school who have just entered upon the work of teaching in Talas. She not only expressed satis-

faction with the quality of their work but praised them for their refined and ladylike manners. Something had drawn my thoughts to Sivas girls, as two of them having finished the course of study at Sivas have come here for additional study. They are a great addition to our advanced classes. The country is full of splendid material everywhere, and the seed sowers get one hundred per cent for their toil.

I am told that letters must be handed in within an hour, and I meant to write much more. I leave to the young ladies to tell of the progress of the girls. It shall be mine this time to gather up the incidental facts that show character building, and results that come to light long after the daily records of school have ceased.

I see the missionaries throwing themselves heart and soul into the whole varied life of the boys. Last Saturday was college "field day." I spent four hours on the campus. The missionaries and the professors were on the ground from first to last, watching everything, keeping most careful tally, comparing with records of other years, and in every way showing an interest not excelled by any competitor. The night before was a time of entertainment given by the college students to their friends. They have gained much in the last three years, and manifested great freedom, cordiality, and courtesy.

Mexico

Miss Dunning sends this pleasant word of her work in Parral, October 28, 1903 :—

The school is outgrowing all its clothes. We have reached the refusing point, as there is no room; now they would not all have seats if they came all at once, but that never happens. One little fellow has been absent for several days, but his two sisters have been here so I did not suppose much was the matter. Upon going to the house I found he had the smallpox. The way we don't take contagious diseases when we are so much exposed is a cause for great thankfulness. The greater part of the school is Roman Catholic as usual, but all have a Bible lesson each day. One child seemed much interested and asked to take a Bible home. She was allowed to do so, but brought it back next day. Her family is very strict Roman Catholic, and I don't suppose they were interested as she seemed to be. She has a very thoughtful look always during the lesson.

A short time ago we had a very delightful service, when eight were received into the church and two couples were married, though they have been living together for a long time. We have so many cases where they cannot be received as church members because they are ashamed to be married after living so long together without being husband and wife; but these couples were so glad to be married, and now seem to be so happy. Then there was

a line all across the church of parents with babies, who were all good but one, he resisted; I think it must have been some strong Roman bent in him. Some day Mexico will be different from what it is now.

We had a very good convention of Christian Endeavor Societies in Chihuahua in September. I did not go, but many did from Parral. One of the prominent men of the city made an address at the temperance meeting, though he is a strong Romanist. He said in beginning, "Some may think it very strange for me to take part in such a place, knowing my religious creed, but I have accepted in behalf of the subject, although in religion we are separated by an abyss." Years ago even this much would not have been done. I am sure we have not grown any more like the Romanists, so they must be coming nearer us, notwithstanding the abyss.

Why is it that the Board seems to be cutting down its work in Mexico? Certainly, if they knew the state of Mexico, the kind of religion there is here, they would not retrench but rather enlarge their work. I said it seemed difficult to find people who cared to come to Mexico; they preferred countries where they knew nothing of the gospel. The people themselves when converted think their former state about as heathenish as need be.

Mission to the Hebrides

THE veteran missionary, Dr. John G. Paton, writes of four months spent on the island of Malekula, one of the New Hebrides group. It is believed to have a population of from sixteen to twenty thousand savages, who cannot be said to wear any clothing. They strangle to death or burn alive many of their aged, sick and suffering, and all infants whose mothers die. When their little girls are six years of age they knock out their upper two front teeth, generally, after which the father of each tries to sell her as a wife to the man who will give him the largest number of hogs for her. Her weeping and pleading are disregarded, and she is forced to follow her purchaser to his home, where he may have three or four wives living already. If she runs away twice, he with fiery sticks burns three holes in a row into her breast or sides. If a third time, he places hot burning stones behind her knees to prevent her being able to run away again. Yet among these savages three missionaries have now, after a year's dangerous work, been instrumental in winning two hundred and thirty-four intelligent church members. Near the mission house they have built a new village, in which they live all clothed, and begin and close each day with praise and prayer, and from which they go forth to preach the gospel. They invite all new converts to their village; and if they wish to live in it, aid them in building their houses on a given plan along straight streets which are kept clean and in good order.—*World Missions*.

An African's Description of the Railway

A NATIVE of Uganda who accompanied the prime minister on his way to the coronation of King Edward wrote to his friend about the Uganda railway, giving the following description of it: "My friend, I can tell you the Europeans have done a marvelous thing to make the railway and the trains. They fasten ten or fifteen houses together and attach them to a fire-place, which is as big as an elephant, and the road it goes on is as smooth as the stem of a plantain. It goes as fast as a swallow flying, and everything you see outside flies past you like a spark from a fire. If it were to drop off one of the bridges not one in it would be saved, for it goes dreadfully quick. The hills it passes are as high as those of Koki, and they have bridged over great valleys so deep that you cannot see the bottom when you are going over them."

IN Africa 438 languages and 153 dialects are found; into only about 70 of these has any portion of the Bible been translated. Five hundred of them have not even been reduced to writing. The Soudan, with its 60,000,000 people, is still without a single Protestant missionary who can speak the language, though three societies are now endeavoring to begin work there.—*Young Lutheran*.

Japan

IN view of the possibility of war between Japan and Russia, it will doubtless interest a number of people in this country to know that Vice Admiral Count Togo, the commander of the Japanese fleet, and the captains of three of the principal battleships of the Mikado's navy are converts to Christianity. Native Christians are indeed beginning to occupy many high and honorable positions in the state. Quite a long row of members of the lower and of the upper houses of parliament are Christians, and a number of the latter occupy seats on the judicial bench. Moreover, three of the largest daily newspapers of Tokyo are in the hands of Christians, and under the circumstances it cannot be denied that Christianity, with all that the latter involves in the way of civilization and enlightenment, is making its way quietly but surely in Japan.

New Guinea

REV. MR. TURNER, of New Guinea, reports a great feast held under Christian auspices, in which people gathered from all quarters. There were present twenty-six native chiefs, many of them having been leaders in wholesale riots and massacres. They all bowed together fervently in prayer, and after the addresses the feast was spread, followed by games and by many expressions of good will. Mr. Turner exclaimed: "And what a

gathering! Who is there that can look upon it without saying, 'This at least is prophetic of the dawn of a better day in this part of the interior of New Guinea?' Think of it! Here is a company of some eleven hundred natives, many of whom have not seen one another before; if they have, it has only been when facing one another in battle array. And here are gathered together representatives from at least forty-five different villages; villages which, in many cases, have left each other severely alone, or, if they have had any dealings with one another, it has been in terms of war, bloodshed, terrorism and death."

OFFICIAL announcement is made that the Fiji Islands are no longer to be cared for by the Wesleyan Missionary Society, since they have become nominally Christianized and civilized, education, commerce and worship being carried on according to Christian ideals. They contributed for missionary purposes last year \$25,000, and are doing very much to carry the gospel to the other islands of the South Sea.—*Selected.*

WHEN the China Inland Mission was formed thirty-six years ago there were but 91 missionaries in all China, and in the interior there were 200,000,000 people without one missionary. The burden of these millions was laid so heavily upon the heart of Hudson Taylor that he dedicated himself to the work to which he was called. No appeal was made for workers or for money, but in answer to prayers 22 missionaries and the money for their expenses were given. There are now about 800 missionaries connected with the work.

Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

One Mission Band

BY MRS. HARRIET W. GODDARD



COME with me to a meeting of my mission band. You will find fifteen or twenty children—not one ten years of age—chiefly ex-cradle rollers. While they are gathering we have a little map play, which specially interests the boys. We have the A. B. C. F. M. map of the world always before us (even while using that of the country studied); it being absolutely essential

for little children that we keep before them the relative idea of the world as a whole. Some one chooses a mission station, or the home of some missionary, and all present strive to see who will locate the place first. By the time to open the meeting all are wide awake and happy.

After a brief religious service we take a trip to the mission station under study, the children describing the entire journey from their home to the field, and telling what missionaries will welcome us. One tells of the climate, another of the productions,—the boys delighting to tell of the animals to be found in Africa or India. Often they are given topics in advance to be reported at the next meeting. Of course when the children cannot read, it means asking some one in the home or school to aid them, thus furnishing another instance where “a little child shall lead them.” Incidentally the children learn geography and history, as well as missionary knowledge. If there is restlessness in the meeting we stop and sing, or the restless child is asked to use the pointer for the leader, and this proves very diverting. We have a president, secretary, and treasurer; all chosen from the children and under the leader. The president aids the leader in any way called upon. The secretary, usually the oldest and best able to write, reads the minutes of the last meeting, roll call, etc. The treasurer takes up and keeps the collection. This is kept in an earthen jug, and when filled there is a “jug breaking meeting,” which is a delightful occasion, and the anticipation of this aids in speedy filling of the jug. Besides this each child owns a jug or wooden barrel in the home, and when he brings it in full he is rewarded by a Scripture card.

At the collection each child tells how he earned his money. Often the method of one is suggestive to another, and frequently these little stories are very touching. Then comes the distribution of the *Daysprings*, always an interesting feature. Attention is called to any article of special interest or bearing upon our topic. After a sentence prayer the little meeting is closed.

Let no one enter into this work who is not willing to return home tired out. But does it pay? There is no work like it! No one comes through a “stern sense of duty”; nor do you have to go out into the “highways and compel them to come in,” but you are surrounded by eager and expectant listeners waiting to hear the word of the Lord as it is being carried out through his ambassadors the world around. The Master said, “Feed my lambs.” He also said, “Of such is the kingdom of heaven.”

NOTE.—The leaflets printed for the Committee on Junior Work, “India,” by Miss Jackson; “Africa,” by Miss Smith; “China,” by Miss Weston, and “Turkey,” by Mrs. Crawford, have proved most valuable as text-books in the hands of the leader.

Our Work at Home

What Lack I Yet? A Question for Lent

BY E. R. A.



LOOKING up to the starry firmament one is overwhelmed with a sense of one's own littleness and incompetency. The wisest of men feels as did the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?"

So is it in things spiritual. We are conscious of aspirations for a holier life, of a measure of love, of a degree of devotion, but when we consider our Master he is so far, far above us that the heart sinks, and we feel that we have hardly begun the upward road.

Sitting alone with my heart, thinking wistfully on his life, so radiant with love, so far-reaching in its beneficent power, my inmost self cries out for more likeness to him. I say, perplexedly, How shall I attain? How, in all the ages, can I grow to be even a faint reflection of his glory? I take hold of my sordid, laggard, cowering self, and bring it to his pure light, and pray, "Search me, O God, . . . and see if there be any wicked way in me." Sternly I try to find what keeps me from my best, what lack I yet.

Laying open, so far as I know how, the deepest secrets to his probing, cleansing touch, I see that in three points I am far short—vision, devotion, love. I lack the single eye, the clear vision that comes only with renunciation. I do not give the complete devotion that would prove me truly his child. I fail almost wholly in that passionate love for the Master and for his children which should fill my heart.

The clairvoyant vision that dwells gladly on those eternal things that are not seen by bodily eyes is not ours. We know that all around us lie great realms of truth that no man has grasped; that before us and above us are hopes so wondrous fair that no human phrase can tell their significance, but our eyes are holden that we see them not. To see things in their true proportion, the utter inconsequence of fine food or costly raiment, of old pewter or china, of drawn work or laces or Persian medallions, except as

in some slight measure they may minister to soul values—is to be lifted above the earth-clinging fog that obscures and baffles.

All women may well wish to be fair, to be adorned. To see, as St. Peter saw, that real adorning is not in plaiting hair, or wearing gold, or putting on apparel that makes one fashionable—simply, a far different thing, but in a meek and quiet spirit that illumines the face from within and fascinates like the fire of a gem—this is to have the veil taken from the eyes. To know the value of patience, of courage, of truthfulness, of lofty ideals and far-reaching, unselfish purpose, to feel how incomparably superior these are, for ourselves and our dear ones, to mere things which can be bought and sold—is to put life on its right basis.

To gain even a glimmering perception of the value of one immortal soul, our own or another's, of its possibilities and its perils; to realize that we are truly our brother's keeper, and that the number of our brothers is countless—stirs one to eager resolve to do and give one's utmost to help to bring these wandering souls back to the Father's love. God grant to us this clear vision that we lack!

Who of us gives up the self with the complete and joyful devotion for which the Master looks? How few have learned to seek not their own but another's weal! We, comfortable, easy-going stay-at-homes, complacent in our usual round of selfish busy-ness, may well blush to think of the sacrifices our missionaries are making. Said Mrs. Alice Gordon Gulick, well-beloved, "Are there two standards of Christian living, one for those at home, that they may have all comfort and luxury, and another for us on the field, that we must bear pinching and weariness to carry on the work that belongs to you just as much as to us?" How many missionaries have turned away, not only from all good things, but from father and mother, and wife and children, and brethren, that they may carry the gospel to the perishing, while we here at home give up nothing—nothing that we really miss. We have not yet begun to learn that all that we are and all that we have are ours only that we may spend them joyfully, eagerly, for him. By humble resolve, and stern, persistent, costly sacrifice we must win that complete devotion which to-day we so sadly lack.

Love is "the greatest thing in the world"; the most powerful, the most precious, the most divine. Dares any one of us say that we love enough, that in this we have no lack? We are fond of those near us in locality and sympathy, but callous and practically indifferent to those a little farther off. The calls for help from Macedonia have been repeated and heart-piercing, but who of us has gone hungry for an hour or denied ourselves one ornament that we may send food and clothing to those starving and naked? Who of

us, reading of the war clouds in the far East, spares an anxious thought or gives over one pleasant plan in behalf of those who may soon be widows and orphans? Mrs. Howard Taylor tells us that in China as many human beings as all in Boston die every half month, and only the least fraction have ever known of their Father, yet we make no move to tell them of his love. We read of him who came to give his life a ransom for many, and if we are stirred at all it is with so faint and vague a response that our outer life is little changed. The love that should be steadfast, eager, passionate, glowing, joyful, self-forgetful, is fitful and half-hearted.

Oh, women! we lack many gifts, many graces; we need the eternal years that we may grow to be like him, our pattern. For the lack of these three essentials—the true vision, the complete consecration, the glowing love—we are ourselves to blame. May the meditations of these Lenten days help us to see our need and to find its supply through the riches of the One who giveth grace for grace.

Our Daily Prayer in March

WE are to pray in the first days of the month for blessings somewhat general, but the need is just as great as for help for individuals. Let us be earnest in these petitions. Turning to Bulgaria, the need and the workers there, the heart springs up in quick intercession. We have so much; that people has so little.

Miss Maltbie, with Miss Baird and eight Bulgarian helpers, carries on the girls' school. This year she has had one hundred and seventeen pupils, fifty-eight of whom are boarders. The course of study is varied, practical, and adapted to fit for wide usefulness. Miss Haskell, a missionary daughter, long the associate of Miss Maltbie, has been transferred to Salonica, where she has charge of the important work for women. Mrs. Thompson, with her children, is now in Scotland, her home, seeking health and strength. Mrs. Clarke is one of the missionary wives whose Christian life, though not conspicuous, has far-reaching results. Mrs. Baird has care of the work among women, while Miss Baird is the assistant in the large school.

Mrs. Haskell, full of blessed memories and experiences, is now in Salonica, where her faith and presence are a stay in troubled times. Mrs. Marsh, whose name is one of the first seven missionaries of the W. B. M., finds her influence continually increasing after years of helpfulness. May she see abundant fruit of her labor. Miss Clarke finds that the fifty children in her kindergarten bring her into close touch with many homes, and the work is

growing and full of promise. Mrs. Ostrander, a new recruit, must still give much time to language study, but looks with hope and enthusiasm to the people she longs to serve.

Truly, Macedonia still cries, as in the vision of St. Paul, Come over and help us! and the native Christians there need our sympathy and our prayers. Mrs. Bond has done a great good in touring and in giving medical help to women, though not professionally. Now her own strength feels the long labor, and she is needing rest. In the midst of all the year's excitement and the great distress all about them, Miss Cole and Miss Mathews have stayed bravely at their post, caring for nearly fifty pupils. Miss Mathews writes, "We are so busy that we have no time for fear." Mrs. Holway, who shared the distress of mind and soul in the troubles of last May which caused the death of Mrs. E. B. Haskell, is now in Switzerland trying to recover from the strain. Miss Stone, so well known and beloved, needs no introduction, but she will rejoice to think that on this day we pray specially for her.

The mission at Foochow reports some most encouraging facts. Mrs. Hartwell, a veteran, is an *emerita*, full of good works, greatly revered by all. Mrs. Whitney, herself in delicate health, yet as the wife of a physician, finds many openings for helping needy souls. Miss Hartwell, one of the missionary women who are equal to any emergency, was for two years acting principal of the college. Her energy, faith and prayer make her a stimulus to all whom she touches. Now that she is here for rest, many of us will doubtless see and hear her. Like all new missionaries, Mrs. Hodous needs special grace to help in language study and in growing used to the sights of heathendom. She is full of interest in the work opening before her, and in our missionary letters in this number you will find a glimpse of some of her work. Mrs. Peet, the wife of the president, is herself a valuable teacher in the college. Miss Wiley, whose home is in Oregon, is also a most useful college teacher, helping her pupils to Christian lives. Mrs. Kinnear, wife of the physician, in addition to the care of her own family, has been a teacher of music. She has also much skill in photography, and her camera has done telling work to aid the missionary cause. Mrs. Beard, now in this country on furlough, has had charge of the work for women at Foochow. To Mrs. Hubbard, daughter of Dr. Peet, a former missionary, is largely due the opening and the maintenance of the important work among women at Pagoda Anchorage. Miss Chittenden, full of love for the Chinese women and girls, and remarkably fluent in their language, comes close to many lives with all the blessing of the gospel. Mrs. Hinman's health obliged her to leave Pagoda Anchorage, and she is now at Shanghai, where her husband is secretary for China of the Christian Endeavor Society.

Miss Garretson, in charge of the preparatory department of the girls' college, touches her pupils at their most plastic age, and her work is very important. Miss Newton, a most efficient and devoted worker, with an uncommon command of the language, stands at the head of the girls' college. Miss Worthley, comparatively a new-comer, is already a highly-valued helper, holding always lofty ideals before her pupils, and we look for long and blessed service from her. It may clear some confusion to remark that Ponasang is a suburb of the great city of Foochow, and that the girls' college at Foochow and the girls' boarding school at Ponasang are the same institution. A view of their new building is given on the last page of this calendar. Miss Osborne is at present teaching in the boys' college, a place that seemed providentially open to her.

Miss Brown not only teaches the kindergarten, a growing and most important work, but she is also training teachers who will give like service in towns and villages where no missionaries reside.

My Sin—My Loss

BY MARY D. BISBE

Straight lay the work before me, but I turned aside.
"Not now, my Lord; I cannot do it now," I cried;
"To-morrow or some other day it shall be tried!"

Swift came and went the days with tireless feet,
And still in negligence I sat and saw them fleet
Away; nor raised me idle from my seat.

The love of ease had grasped my soul and held it fast,
And at her feet my life, my all I'd cast.
The service call grew fainter, till it ceased at last;

Then turned my Lord away with sorrowing face,
That I should thus reject him and abase
The powers he'd given in his loving grace.

I lost life's greatest blessing, and I gained God's frown.
Another did the work—my work—and gained renown,
And more,—God's smile, the love of men, and heaven's crown.

Missionary Games

“A Missionary Match.” It is conducted something like an old-fashioned spelling match. Some mission country is selected as the subject and sides are chosen. After the sides are arranged opposite each other, the choosers, first upon one side and then upon the other, give an item—no matter how short—about the country or mission which is the topic, and so proceed all the way down the lines. The first one that fails to recall an item moves out of the ranks. The side that longer keeps one or more in place has the privilege of choosing the subject for next time.—*Exchange*.

“Countries and Characters” may be played the same as “Beast, Bird and Fish.” One player throws a knotted handkerchief to another and calls out, “Africa,” “China,” “India,” and then counts ten if possible before the second player can name some worker or place connected with the country specified.

Another game is to decide upon some letter for a starting point, and have a contest to see who can write in a certain time the longest list of names of places or persons in mission countries beginning with that letter.—*Selected*.

Suggestions for Auxiliary Meetings

For April: Chapter IV in *Rex Christus*—*Christian Missions, Part I*

EVERY auxiliary needs a map of China to be used at every meeting. If nothing better be available, the little outline between pages 28 and 29 of *Rex Christus* can be enlarged on a blackboard. Even if roughly done it will help to make clear the location of our mission stations. If one has access to the fine large *Atlas of Protestant Missions*, prepared by Mr. H. P. Beach, it will be encouraging to note also the work of other societies.

It would be well also to put on the blackboard the list of our four missions and their stations, and to read them together once or twice in concert, to make sure that they are familiar to all. The slip containing names and addresses of our missionaries in China has already been widely distributed, and Miss Hartshorn will gladly send all that are wanted.

As the study of our medical work in China will be taken up in detail in September, that part of Chapter IV may be passed over at present. Some one should give a sketch of Robert Morrison and his work, and some other woman might tell of Robert Milne, both stories told in the monthly lesson leaflet for the month.

With Mr. Beard's article and the story of Christian literature in this magazine we have ample material for all our study time. At this meeting, too, we shall use our pictures, Nos. 11 to 16.

Never forget to give time to missionary letters and recent news; and pray much for native workers and Christians there. Pray that the kingdom may come and God's will be done in China as it is in heaven.

Book Notices

Twelve Little Pilgrims Who Stayed at Home. By Lucy Jameson Scott. Published by Fleming H. Revell Co. Pp. 271. Price, \$1.

This attractive story of "Fireside Travels" is dedicated, "To the girls and boys everywhere who are helping to send the glad tidings into heathen lands"; and the story is told by the editor—more widely known as Mrs. O. W. Scott—of the Methodist counterpart of *Mission Dayspring*, called the *Children's Missionary Friend*. The illustrations in half-tone are charming, and it is to be regretted that at the very threshold the appearance of the book should be cheapened by half a dozen coarse wood cuts.

Mrs. Scott not only knows the way to the hearts of children, but she knows how to depict real flesh and blood children, so that they live and move and have their being through this account of how they "saw not a little of Japan, China and India, and learned many curious and interesting things."

When these twelve girls are searching about for an appropriate motto, one little girl jumped up with a cheerful: "I've just thought of one, 'And Jesus said unto his disciples, forget me not.'" And while a subdued smile went round the group the wise teacher chose that motto as meaning, "We will not forget his children in other lands." Some boys came in one rainy day "to hear what the globe trotters said," and they were allowed to remain, and were eventually voted in as "honorable members," although honorary was suggested as the proper word. No better way to interest a young girl in missions could be found than through the medium of this charming story.

Child Life in Many Lands. Edited by H. Clay Trumbull, D.D. Published by Revell Co. Pp. 215. Price, \$1.

Dr. Trumbull writes the introduction to this collection of sketches of children among our immigrants and in the slums and in a day nursery and among the American Indians, as well as about other children all over the world.

The sketches are written by such specialists as Mrs. Ballington Booth, Mrs. Elaine Goodale Eastman, Mrs. Dr. Hepburn, Mrs. James S. Dennis and others, who have lived in the countries where these children are found.

Medical Missions, Teaching and Healing. By Louise C. Purington, M.D. Published by Fleming H. Revell Co. Price, 10 cents.

Dr. Purington is well known to those ladies of our Board who live in the vicinity of Boston. She is connected with a school in Dorchester, and for several years had charge of the Young People's Work of Suffolk Branch.

This little brochure which she has written is full of interesting facts concerning the knowledge and practice of medicine by women of all ages, from the mother of Socrates to the latest medical missionary sent out by the Woman's Board. When our author asserts that Dr. Fannie Butler, of England, who went to India in 1880, was "the first woman medical missionary to India," our Methodist sisters will not fail to remind her that their beloved Clara Swain, who did such notable work in India, preceded Dr. Butler by ten years and was really the first woman to go as a physician to the women of the East.

G. H. C.

Sidelights from Periodicals

JAPAN.—The *Independent* for January 21st contains an article by Rev. J. H. De Forest of the American Board, entitled "The Japan of 1903," which is a thoughtful and interesting sketch of present conditions.

CHINA.—The *Independent* for December 31st gives an illustrated article on "The Real Rulers of China."

Bearing less directly on the work of foreign missions is a story by John La Farge in the *Century* for February, entitled, "A Fiji Festival." Also, in the *Century* for January, "Latest News from Lhasa," the personal adventures in Thibet of a Buddhist priest of Japan.

Woman's Board of Missions

Receipts from December 18, 1903, to January 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.			
Amherst.—Cong. Ch.,	1 00	10; Dover, Knolley's Mission Circle, 40;	
Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, First Ch., Aux., 8; Calais, Aux., Th. Off., 30.90; Greenville, Aux., 6.50; Searsport, First Ch., C. E. Soc., 17; Thomaston, Aux., 15. Less expenses, 28,	49 40	Lyme, Children's Mite Boxes, 2.15,	52 15
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Bath, Central Ch., Aux., 15.50; Hallowell, Aux., 25; North Berwick, Judge Nath'l Hobbs, "In memory of Mrs. Ellen F. Hobbs," 25; Waterford, Aux., 20,	85 50	Total,	52 55
Total,	135 90		
NEW HAMPSHIRE.			
Milford.—A Friend,	40	Saxton's River.—Cong. Ch.,	10 00
New Hampshire Branch.—Mrs. Allen L. French, Treas. Atkinson, C. E. Soc.,		Vermont Branch.—Mrs. T. M. Howard, Treas. Ascutneyville, 10; Barton, Th. Off., 7.50; Brattleboro, West (Th. Off., 6.05), 8.30, S. S., 10; Burlington, First Ch., 94.25, College St. Ch., 37.35; Chester, Th. Off., 14.25; Danville, 4.35; Franklin, C. E. Soc., 3; Glover, West, Th. Off., 5.70; Hinesburg, Th. Off., 3.25; Hyde Park, North Ch., Th. Off., 2.75; Jericho, Second Ch., 9; Ludlow, Th. Off., 12.95; Lyndonville, Th. Off., 1.40; New Haven, 7.30; Newport (Th. Off., 41, of wh. 25 to const. L. M. Mrs. Georgena Cattanaeh), 46.41; Norwich (with prev. contri. to	

const. L. M. Mrs. Susan E. Sawyer), Th. Off., 11.22; Randolph, C. E. Soc., 10; Richmond, C. E. Soc., 2; Saxton's River, Merry Rills, 3.50; Sheldon, 1.50; St. Johnsbury, North Ch. (add'l Th. Off., 4.50), 39.93; Westminster, C. E. Soc., 5; Westminster West, Th. Off., 3.85; Winoski, Th. Off., 3.15; Vergennes, S. S., 20. Less expenses, 51.04,

326 87

Total, 336 87

LEGACIES.

Newbury.—Legacy of Mrs. Frances F. Atkinson, through Treas. of Vermont Branch, 100 00
Swanton.—Legacy of Mrs. Charlotte H. Dean, by H. M. Stone, Exr., 1,731 21
Windsor.—Legacy of Mrs. Sarah H. Freeman, through Treas. of Vermont Branch, 1,290 25

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 28; Lexington, Aux., 47.93; Lowell, Kirk St. Ch., 8.10; Malden, Maplewood Ch., Aux., 25.88, Jr. C. E. Soc., 17; Winchester, First Cong. Ch., Offertory Envelopes, 5, 131 91
Barnstable Co. Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux., 3; Hyannis, 4, 7 00
Berkshire Branch.—Mrs. Charles E. West, Treas. Adams, Aux., 7; Adams, North, Aux., 170.11; Dalton, A Friend, New Year's Gift, 200; Great Barrington, Aux., 43.55, S. S., 6.70; Hinsdale, Aux., 20; Housatonic, Aux., 15; Lee, Second Ch., Aux., 125; Pittsfield, First Ch., Aux., 22; Sheffield, Aux., 17.25; West Stockbridge, Aux., 10, 636 61
Canton.—Cong. Ch., Woman's Miss'y Union, 2 00
Centreville.—S. S., 6 00
Chicopee.—A Friend, 80
Essex South Branch.—Miss Nannie L. Odell, Treas. Lynn, North Ch., Cradle Roll, 1.25; Salem, Two Friends, 15; Tabernacle Ch., Y. M. Aux., 36; South Lynnfield, Aux., 10, 62 25
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Conway, Jr. C. E. Soc., 7; East Charlemont, Mrs. Whiting, 5; Greenfield, Aux., 18.70; Sunderland, Prim. Dept., S. S., 5.95, 36 65
Hamphshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, South, Aux., 30; Easthampton, 6.60; Williamsburg, Missionary Threads, 5.12, 41 72
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Ashland, Cong. Ch., C. E. Soc., 20; Holliston, C. E. Soc., 5; Saxonville, Edwards Cong. Ch., 8.50; Wellesley, Miss Sarah F. Whiting, Christmas Off., 10, 43 50
Milton.—M. L. R., 62 50
Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Abington, Aux., (Th. Off., 18.50), 23; Braintree, Aux. (Th. Off., 4.15), 10.20; Brockton, South Ch., Aux. (Th. Off., 29.11) 50; Halifax, Aux. (Th. Off., 9.06), 30.46; Hanson, Aux., 18.57; Plympton, Aux. (Th. Off., 12.80), 13.80; Quincy, Bethany Ch., C. E. Soc., 5; Scituate Centre, Aux., 6.35; Sharon, Aux.,

12.15; Stoughton, Aux., 17 70; Weymouth, East, Aux., 40; Weymouth, South, Old South Ch., Aux. (Th. Off., 31.25), 31.90; Wollaston, First Ch., Little Mission Band, 10, 274 13
North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Ashby, Aux., 15; Concord, S. S. Miss'y Ass'n, 40; Fitchburg, C. C. Ch., Mrs. Mary A. Temple, 1.40, King's Dau., 1; Groton, West, S. S., 20; Littleton, United Workers, 6.70, 84 10
Shelburne Falls. 40
South Hadley Falls.—Christmas Gift, 25 00
Springfield.—South Cong. Ch., 125 00
Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chester, Mission Band, 5; Holyoke, Second Ch., Aux., 30; Springfield, Hope Ch., Cheerful Workers, 5; Cradle Roll, 1, Memorial Ch., Aux., 11.95, South Ch., Aux., 45.65; West Springfield, First Ch., 1.50; Westfield, First Ch., S. S., 25, 125 10
Suffolk Branch.—Miss Mary L. Pelkey, Treas. Arlington, Pleasant St. Ch., Bradshaw Miss'y Ass'n, 25; Boston, Central Ch., Jr. Aux., 218, Mt. Vernon Ch., Aux., 4, Y. L., 8.50, Old South Ch., Aux., Mrs. Hamilton Hill, 50, Mizpah S. S. Class, Dau. of the Cov., 30, Park St. Ch., Jr. Aux., 40, Union Ch., Y. L. Aux., 51; Brookline, Harvard Ch., Aux., 100; Chelsea, Central Ch., Aux., 50, Third Ch., Prim. Dept., S. S., 5; Dedham, Aux., 25; Dorchester, Central Ch., Aux., 11, Second Ch., Go Forth Mission Band, 11; Hyde Park, Aux., 96.02; Jamaica Plain, Dan. of the Cov., 10; Needham, Aux., 20; Newton, Elliot Ch., Aux., 260; Newtonville, Aux. (with prev. contri. const. L. M's Mrs. Julia Morris Butler, Mrs. Grace Tinker Davis, Mrs. Caroline Vose Cobb, Mrs. Jessie Elizabeth Cary, Mrs. Ellen Sherman Corson, Miss Florence Louise Crain, Miss Helen Banfield Tufts), 16; Roxbury, Highland Ch., Extra-cent-a-day Band, 5, S. S. (Christmas Off., 6.75), 7.95, Int. and Prim. Dept., S. S., 9.48, Mrs. A. W. Bogart's S. S. Class, 1.50, Immanuel Ch., Aux., 39.78, Walnut Ave. Ch., Aux., 80; Somerville, Broadway Ch., Aux. (Th. Off., 23.78), 39.20, Earnest Workers, 25; Waltham, Trinitarian Ch., Aux., 5; Wellesley Hills, Aux., 38, 1,281 43
Wellesley College. 27 00
Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Charlton, Cong. Ch., 3; Gilbertville, S. S., 50; Holden, Aux. (Th. Off., 10.84), 24.12; North Brookfield, Aux., 6.25; Petersham, Mrs. Anna Dawes McNutt, 100; Rutland, Woman's Union, 7; Webster, First Cong. Ch., 5; Winchendon, Aux. (50 of wh. const. L. M's Mrs. Florence M. Coolidge, Mrs. Elvira Hill), 77; Worcester, Park Ch., Jr. C. E. Soc., 1.30, Piedmont Ch., Aux. (prev. contri. const. L. M's Mrs. Elisha Tolman, Mrs. Silas H. Batchellor, Mrs. Augusta R. Chase, Mrs. Hannah M. Greenwood, Mrs. C. A. Twitchell, Mrs. Wm. F. Hyde), 273 67
Total, 3,246 77

LEGACY.

Plymouth.—Legacy of Sarah T. B. Sampson, by J. W. Cooper, Exr., 15 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Newport, Friends, 3.58; Peacedale, Aux., Th. Off., 32; Providence, Academy Ave., The Sunbeams, 10, Beneficent Ch., Cradle Roll, 6.15, Central Ch., Mrs. Lydia A. Salisbury, 5, Elmwood Temple, Prim. Dept., S. S., 3.60,

60 33

Total, 60 33

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Central Village, Aux., Th. Off., 3.16; Groton, S. S., 7; Colchester, Aux. (const. L. M. Mrs. William Patten), 25; Lebanon, Aux., Th. Off., 10; New London, Second Ch., Th. Off., Add'l, 1; Norwich, Second Ch., Aux., 21, Broadway Ch., Aux., 20; Pomfret, Aux., 32,

119 16

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 80; Enfield, L. B. Soc., 50; Farmington, Aux., 29.55; Hartford, Asylum Hill Ch., Aux., 174.75; Farmington Ave. Ch., Aux., 2, C. E. Soc., 6, First Ch., M. C., 15, Home Dept., S. S., 9.75; Long Hill, Union S. S., 3.85; New Britain, First Ch., Aux., 115.07; South Ch., Cradle Roll, 2; Somers, C. E. Soc., 20; West Hartford, Aux., 26.73; Greystone Light Bearers Mission Circle, 1.50,

535 20

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 45; Cheshire, Aux., 38.50; C. E. Soc., 3; Cromwell, Eaton Circle, 20; Darien, Aux., 40; Deep River, Aux. (const. L. M. Mrs. Jane E. Marvin), 25; Durham, Aux., 20, Light Bearers, 3.50; Fairfield, Friends, 10; Greenwich, Aux., 36.65; Guilford, First Ch., Aux., 20; Hadlyme, C. E. Soc., 5; Higganum, Aux., 33.84; Hotchkissville, C. E. Soc., 10; Kent, Aux., 25.25; Killingsworth, Aux., 15; Litchfield, Mission Band, 195; Middlebury, C. E. Soc., 25; Middletown, First Ch., Aux., 75.72; Morris, Aux., 27; Mount Carmel, C. E. Soc., 10; Naugatuck, Aux., 15; New Haven, Welcome Hall, S. S., 17.42; Newtown, Aux., 12.50; North Madison, Aux., 8.36; North Woodbury, C. E. Soc., 10; Norwalk, Aux., 4.95; Roxbury, C. E. Friends, 7; Salisbury, Aux., 10; Sound Beach, First Ch., Woman's Miss. Soc., 20; Warren, Aux., 13; Watertown, Aux., 19; Westbrook, Aux. (25 of wh. const. L. M. Mrs. Mary S. C. Bailey), 32.25; Westfield, C. E. Soc., 10; Winsted, Second Ch., Aux., 33.84, Friends, 200, Miss Ogden, 35,

1,131 78

Total, 1,786 14

LEGACY.

New Haven.—Legacy of Cynthia Chatfield, by H. C. Warren, Trustee, add'l, 2,748 01

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas. Berkshire, Aux. (const. L. M. Mrs. C. M. Ball), 25; Brooklyn, Lewis Ave. Ch., Evangel Circle, 38, Earnest Workers, 73.50, Park Ch., Aux., 5; Richmond Hill Ch., Aux., 15, Temp-

kins Ave. Ch., Aux., 50, King's Dau., 25; Buffalo, First Ch., Aux., 188; Bancroft, Aux., 20, Niagara Square Ch., Aux., 40, Pilgrim Ch., Woman's Miss'y Soc., 15; Harford, Pa., Aux., 14; Lockport, Home for the Friendless, Jr. C. E., 1; Madrid, C. E. Soc., 5; Middletown, First Ch., Aux. (25 of wh. const. L. M. Mrs. E. G. Medrick), 32.99; Moriah, Miss Elizabeth Dewey, 10; New York, Mrs. George S. Hickok, 5, Manhattan Ch., Aux., 35.50; Norwich, Prim. Dept., S. S., 5; Oakdale, Mrs. W. E. Newton, 5; Patchogue, Aux., 20; Rensselaer Falls, C. E. Soc., 2.50; Rocky Point, Mrs. M. S. Hallock (with prev. contri. to const. self L. M.), 15; Syracuse, A Friend of Missions, 5, Danforth Ch., Aux. (25 of wh. const. L. M. Miss Ella E. Cook), 45, Plymouth Ch., Aux., 58; Walton, Aux., 30; West Winfield, Aux., 26.40. Less expenses, 93.69,

716 20

Total, 716 20

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 115; N. J., Bound Brook, Prim. Dept., S. S., 3.60; Jersey City, First Ch., Jr. C. E. Soc., 5.35; Orange Valley, Aux., 23.08; Va., Herndon, C. E. Soc., 10,

157 03

Total, 157 03

PENNSYLVANIA.

Oxford.—Miss Mary M. Foote,

12 00

Total, 12 00

NORTH CAROLINA.

Southern Pines.—Harriet A. Barrows, 5, Anna M. Foster, 5,

10 00

Total, 10 00

GEORGIA.

Marshallville.—Lamson Normal C. E. Soc.,

75

Total, 75

FLORIDA.

W. H. M. U., Mrs. E. W. Butler, Treas., Ormond Miss'y Soc., Th. Off.,

15 30

Total, 15 30

Donations, 6,366 84
Gifts for Special Objects, 163 00
Legacies, 5,884 47

Total, \$12,414 31

MARY H. DAVIS HOSPITAL FUND.

Gift of Mrs. Lucy J. Wood, Boston, Mass., in memory of her sister Miss Mary H. Davis. Income for support of Bed in Hospital, Ahmednagar,

1,000 00

TOTAL FROM OCT. 18, 1903, TO JAN. 18, 1904.

Donations, 20,142 35
Gifts for Special Objects, 851 11
Legacies, 8,324 19

Total, \$29,317 65

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Letter from Miss Wiley

FOOCHOW, CHINA, September 10, 1903.

ON writing the reports of the individual Bible women in my care during the past year, I find that the work of Mi-Nguong Sing (W. B. M.) and of Ling Huoi-mu (W. B. M. P.) are too closely connected to admit of a separate report.

The removal of the chapel to a more roomy building has been a great benefit to the station class which Mi-Nguong Sing has so faithfully taught for some years. More women could be admitted to the class, and they were so much more comfortable that they made better progress than when crowded into the little room at Au-haeng. The class now meets in the loft of the chapel, where an occasional breeze can blow through and reduce the temperature a little in that stifling city.

The largest number of women at any one time during the year was seventeen. Those who had already learned to read somewhat sat at a long table at one end of the loft and memorized portions of the Bible and read from the Romanized New Testament. Another study which has been of interest to those most advanced has been the gospel history which Miss Hartwell put into Romanized colloquial. As soon as they learn to write they take considerable pride in writing the answers to the questions. The beginning class sit at another table and ponder the mysteries hidden in the primer.

The boys' day school is underneath the loft, and there seems to be lively competition between the women and the boys as to who can make the most noise and hence show the greater diligence. As the boys are in the majority, the women try to make up the deficiency by a greater volume of sound by each. On my telling the women that they would progress faster if they put their strength into thinking rather than shouting, one woman said it would be impossible to learn by just looking at the words; another said that her home was lonely and these "lively afternoons" were very precious to her; while

another said that the small child that she had brought would conclude that she was good natured if she stopped shouting the lesson and would at once become naughty.

It was a work of some days before the new members were reduced to a mild hum during study hours. One day I tried having them whisper while they studied, but the experiment was only a revelation of what seventeen Chinese women can do when they set out to out-do each other whispering. The humming was much to be preferred. In spite of the methods the women have advanced unusually fast. Besides having a better place to study, perhaps an additional reason for their more rapid improvement was that the majority were relatives of church members and were really anxious to learn for the truth's sake.

During the year Mi-Nguong Sing was ill, and obliged to go to the hospital for a few days for treatment. She went with the greatest reluctance, and not until a sedan chair was sent for her and another teacher was provided for the class. On her return she said that God had taken her from her work that she might have time to pray more for the souls of the women whom he had entrusted to her.

The plague, though not as severe as it was last year, has still been an ever-present fear in the minds of all. The husbands of three members of the class died of it in one week during July. Others have lost relatives and friends. Poor, destitute women with so little of happiness in life! How much they need an enduring faith in a better world!

A pathetic instance came to my attention just before leaving the city for the summer. A girl who attended the class three years ago was at that time taken away and married to a heathen. Of course she went to her husband's house, and of course she had a mother-in-law. Mi-Nguong Sing made repeated attempts to visit the little wife, but as the visits occasioned family quarrels they were discontinued. So the girl remained in her husband's house practically a prisoner, with a mother-in-law as jailer. Not long ago the husband and mother-in-law were called away to a distant village to attend a feast of their clan, and the wife was left at home in the care of a neighbor. Three years of patient endurance had softened the heart of the neighbor woman, and she planned a rare treat for the neglected little wife left in her care. So one Sunday she came to church with her charge, for that was the treat,—to take her to church. I wish all those who think lightly of church privileges might have seen the face of that young woman as she sat "feasting her soul on manna sweet." Not a sentence of the preacher's long sermon did she lose, as every word must be treasured up to comfort her lonely heart through perhaps three years more of captivity.

At the end of the service in the women's prayer meeting what earnest prayers were offered that this much-wronged "little one" might be a light in her dark corner. Mi-Nguong Sing exclaimed with tears in her eyes that she knew God would answer her prayers during the past three years.

When the record of deeds done here are recorded in the light of eternity, how many beautiful surprises there will be at the abundance of the harvest in the hidden places! And doubtless no one will bear with them more sheaves than these faithful Chinese Bible women who have gone forth bearing the precious seed.

As Mi-Nguong Sing has not been strong of late, it was decided to let her spend all her time and strength on the women of the class, and to give the visiting to Ling Huoi-mu. Her son, a graduate of Foochow College, is preacher at this chapel, and being an unmarried man it was necessary to have his mother with him. She had formerly been a Bible woman, but later family duties kept her at home. Now that the widowed daughter of an older son lives with her, she has time to again take up this house-to-house visiting. She has gone out every day to visit the people and talk to them of the "doctrine." Her work has already begun to show results, as the attendance at church has increased and some of the women are "learners," two of whom have unbound their feet. On certain days of the week Dr. Stryker holds a clinic in the chapel, and Ling Huoi-mu then has an opportunity to speak with many that she could not possibly reach in her visits. With Mi-Nguong Sing as teacher and Ling Huoi-mu to do the visiting much can be done for the women, and is being done.

The lives of these women are often beautiful examples of faith and trust, and as they tell of their work and how God leads them in their daily duties it gives new hope that the women of China shall not always be borne down by burdens too heavy for them to bear, but that some day all shall know of him who came to bear them for us.

Letter from Mrs. Baldwin

Writing from Brousa, Dec. 11, 1903, in anticipation of her coming visit to America, Mrs. Baldwin says:—

WE expect to bring with us one of our girls from the orphanage who has been with us here in this school the past year. The one who wants her to share his home with him has sent money for traveling expenses, etc., and we have been asked to take one or two other Armenian girls with us if the necessary passport can be procured.

We have lost one of our boarders since the beginning of our term. Her eyes have always been weak, and after beginning her studies this year they

pained her so that at last, after taking away some of her lessons, she gave up altogether. We were sorry to lose her, as she was a large girl, and so an efficient help in the domestic department. As the girls do so much of the work it makes a difference when the older girls drop out. Temporarily, we shall lose another in a few days; the doctor has said she must not study for a few months, and as her home is in Constantinople it seems best for her to go and rest there. She is a good scholar and a senior, so that it would worry her to stay and see her classmates pushing ahead. If she is able to start we shall try to send her with a friend next Tuesday.

Our dear Mariam, you know, is with us again this year, and is doing such good work, but unfortunately just now is suffering greatly from her old trouble,—rheumatism. Miss Mianzara came in this morning to ask my advice about taking her to the hot sulphur bath. I made the necessary arrangement, and they have gone for the day. Her nerves were all upset by Yeonigh's death, and I think this brought about the sudden attack. I hope it will go in the same way. The day is dull and rainy, but she will be well wrapped up, and no one could better care of her than Miss Mianzara. I would have gone with them if I had not planned quite another sort of a day.

I think I must have told you that one of last year's graduates has gone to Glasgow, and this is what was written to her mother the other day: "First of all I am delighted to tell you that she is keeping very well; she seems to like Glasgow, and best of all her heart is in her work. She is doing all her work well, and is especially fond of the medical work, not turning away now when she sees any unpleasant sight, but trying for His sake to keep the suffering. Both Dr. D. and Dr. C. are surprised at the practical way in which she does everything and she so young. Dr. D. says she is a born nurse. . . . There is to be a large conference at Grove Street next Saturday, when your daughter is to sing a Turkish hymn, and Miss Haines from India will appear in native costume and give a short address. I do not think Mathilde has been homesick; if she has been it was only for a few minutes, for when she remembers that she is not here to please herself she is as happy as ever. She is a dear good child, and a favorite with everyone. . . . With two other students she will have cooking duty next week, and we are all looking forward to tasting some Turkish food. I am sure she will like to do the cooking too."

We hear good reports from and about Araxie Garabedian in Smyrna. I had a letter a few days ago from one of my old pupils at the other end of the town, who with her husband is doing good work in the schools at Talas. One of these days I hope to have plenty of time to write to all the pupils who have gone out from us and are engaged in work here and there. Did I tell you that Beatrice is now living in Brousa, and not very far from us? She has matured rapidly, and it is very pleasant to see the gentle dignity with which she presides over the little home, and the careful way in which she is training her little girlie.

We have lately had a flying visit from Mr. Favre, from Geneva, who is particularly interested in our orphanage work. He had been absent from his home four months visiting all the stations in Turkey where the Swiss committee had any part in the orphanages.

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Religious Work in Japan

Miss Gertrude Cozad, who is now in this country on furlough, wrote, upon her return, of the work of the Woman's Evangelistic School and other aspects of Christian work in Japan:—

ONE of the interesting things about the opening of the Woman's Evangelistic School is the reports of the work of the students, which we have given at our Sabbath afternoon meetings with the women. Our school term is only seven months, and each student during the five months' vacation goes out to work in connection with some church. The work of these women is not preaching, nor holding general meetings, though I know of many who, indirectly, often unwittingly, preach most effective sermons to the honorable brethren, who would have scorned to listen if there was any evident preaching about it. They hold women's meetings, often organizing women's societies, which meet on a week day for Bible study and for working for benevolent purposes. They have usually a Bible class on the Sabbath for adults, and besides that have a Sabbath school for children, while house-to-house calling, as there is opportunity, is an important part of their work. The idea of the Sabbath school is new to the people of the village or town, and inducements have to be offered to get the children to come in. I am always glad to have cards sent to me, to be given to our women who are doing such Sabbath-school work. They paste the pictures on paper on which the lesson subject and golden text are written. Good advertisement cards, or old Christmas cards, if clean and nice, are very acceptable, and if any will, during the coming year, send them to me at 22 Knox Street, Cleve-

land, Ohio, I shall be glad of them. After this year, if sent to Mr. Swett, Congregational House, Boston, he will send them to me.

I consider these many Sabbath schools, which are being conducted over the length and breadth of Japan, one of the most potent influences for Christ. Sometimes it seems very discouraging and almost useless. The children change, or they are unruly, or you can't see any direct results, but so many people, when they become Christians, say the beginning was back in the little Sabbath school. Prejudice is broken, and they get a taste of Christian teaching. For years they may drift away, or may scorn the teaching, but the seed is in the heart, and it is bound to grow when the time for it comes. It has been many years since the work at large in Japan has been so hopeful and interesting as it has been for two years past.

I hesitate to speak of this special interest. It is hard to tell just what are the results of the great evangelistic movement of the past two years. Still, though the discouragements must be great, there is no doubt that the spirit of God is moving mightily throughout Japan.

MISSIONARY work is a necessity of Christian life ; you cannot escape from it. Andrew calleth Simon, Philip bringeth Bartholomew, the woman at the well says, "Come, see the man that told me all that ever I did."

You longed that your child should know Christ when the light of his glory broke upon your life. You began to be a missionary for your Father, dear child, when the Christ found you. It is always so. Hear me—the first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. My life moves out towards some one else. The life I live as a Christian man is God's life. God's life is a life of compassion ; it is in the nature of God that the atonement lies and was necessary, and all new-born men and women want to help some one else. You say, I cannot say that I do. Then you are not a Christian, and I make no apology for saying so. If you have no compassion for the lost, no care for the perishing, no tears for the weak and wounded and the weary upon the highway, canst thou call thyself Christian? "If any man have not the spirit of Christ he is none of His." I repeat that Christian life necessitates missionary work. You cannot help loving, caring for, going to, the lost if there be within you the love of God. Therefore I want to say just at this point, that if you find you have no interest in missionary work, before you criticise it go to some quiet place of soul communion with God and let him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—*Rev. G. Campbell Morgan.*

The Rahuri Girls' School, India

BY MRS. JOSEPHINE L. BALLANTINE

THERE are at present on the rolls of the school about seventy-five girls. I do not give this number as absolutely exact because it is all the time changing, owing to girls being promoted to the Ahmednagar High School, and to new girls from the village schools being taken in.

The girls are nicely graded, and are all the way from the primary to grammar grades. The smallest children are taught much after kindergarten methods—singing motion songs, which they delight in, and learning easy lessons from objects and charts. They are sweet, interesting children, and well worth all the labor spent on them. All classes above the primary are inspected annually by a government inspector, and government grants to the school depend upon his report as well as promotions from class to class.

The school has grown so fast that the schoolhouse is never large enough, and some classes come to the bungalow veranda to recite. Schools have grown to be the most important work of the large Rahuri district, and out of every ten dollars spent for work there, nine dollars is spent on the children. Work for children starts in the village school, where little half naked tots sit on the floor and learn to make the strange Marathi letters on a broken piece of slate with an almost invisible pencil, and sing the multiplication tables as loudly as they can. When we know that some of them will surely be the pastors and teachers and Bible women of the future, we are anxious that they should be well taught.

Almost all these children are very poor, more so than you can well imagine; but the Hindus are a patient and gentle people, and take their hardships with little complaint. They need not only Christianity to help them on, but the knowledge of some good trade to live by and to better their material condition. They will then be able to support their own institutions, but in their present poverty we often feel that they are doing too much already.

In our schools now the pupils think little of caste—a high caste and low caste pupil often read from the same book, holding it together. Some years ago the low caste child would have been mobbed and perhaps killed if he had attempted to do such a thing.

The Bible is carefully taught every day in all the mission schools. Every one of these children is getting new life, and in place of the mere existence which has contented their parents they are filled with ambitions and hopes, we might call them ideals, which will lift them up out of the old Hindu life into the light and love of Christ.

This season of the year is a good one for study, and the children have made good progress. The girls' school for the first time has had a head master instead of a mistress, and the change has worked well thus far.

Report of the Ponape Mission under the A. B. C. F. M.

For the Year Closing April 30, 1903

BY MISS ANNETTE PALMER

THE past year has been one of continuous building and improving of mission property. The girls' school building, now completed, is a two-story frame structure of twenty-one rooms. This building is a home for girls, where they receive their lodging, food, clothing. Periodic visits are permitted for a limited time, but the purpose of the school is to keep the girls in a healthful, homelike environment until fixed habits of neatness, industry and purity are acquired. The girls are taught sewing, cooking and general housework, in addition to reading, writing, arithmetic, music and geography; all teaching is done in the vernacular. A beginning has been made in the teaching of German. It is the hope of the two lady missionaries in charge of this school to develop Christian character in the girls sufficient to provide for the coming teachers of these islands wives that will be true and helpful. There are twenty-five girls now enrolled at Ponlon.

On the hill "Kitietik," which overlooks the sea, has been built a mission residence. The boys' schoolroom is in the rear of this building. There is another room in the main part exclusively for the boys. It is provided with a large reading table, benches, books, papers, games and an organ; the boys spend their evenings here as well as much of their spare time during the day. We have four other houses belonging to the mission. We hope to build two small houses the coming year for the married couples that are in school.

Much has been done in improving the land for both pasturing and farming. We have our breadfruit, yam, bananas, cocoanuts, papayas, pineapples, mangoes and sugar cane in increasing quantities, so that, it is hoped, in food supplies the school will soon be self-supporting. The boys are provided with clothing, food, quarters, books, etc. from mission funds. They are expected to work four hours a day at manual labor. There are twenty-one enrolled in this school.

During the year six sessions of school are held of six weeks each. The central object of all education in this school is to fit men to teach the gospel story and to live lives worthy of it. Boys are carefully chosen with this object in view. Those that prove themselves unfit for teachers and ministers by their inability or immorality are dismissed. The study of German has

been added to the course; though taken at so great disadvantage, the boys give promise of making good progress. The American Board has been requested to appoint to this work a German missionary, which we hope can soon be done.

The islands of Pingelap, Mokil, Ngatic and Nukuor, have been visited this year. Nukuor is a new station. A Christian ceremony had never been performed on the island. Having opened a school there, all of the islands connected with the Ponape Mission now have day schools. We have two boys from each of these islands in the Ponape Training School, and two girls from each in the girls' school. Pingelap has two schools, there being too many children to work to an advantage in one. All that we can say for these schools as yet is that the children learn to read and write a little.

In Ponape evangelistic efforts have been made in most of the little settlements of Metalanim and Kiti, the names of the two largest tribes on the island. Seventy-six persons stated that they desired to be Christians. These same places are to be visited again in June, when those ready for it are to be baptized and received into church fellowship. A new church building is in progress of construction at Japalap. A day school has been opened at U. More schools should be opened were suitable teachers obtainable. The church life has gained an activity in the past year that gives much encouragement for greater growth during the one before us. We are grateful for the kind interest and sympathy shown to us in our efforts to help these people to a higher moral and spiritual life as well as intellectual.

From Miss Stella M. Loughridge

TALAS, TURKEY IN ASIA, NOV. 21, 1903.

I AM glad to report the station in good health, though Dr. Dodd's children had an attack of diphtheria a few weeks ago. Miss Dwight, whose health was not good last spring, has grown steadily stronger, and is bearing up surprisingly under her work and responsibilities.

Our housekeeper, a very valuable woman, left us this fall to go to America. Miss Dwight has taken charge of the housekeeping. Her early life in Constantinople is proving of great help to her. She uses the language with considerable ease, and knows the ways and customs of the people.

Miss Orvis, too, is making rapid strides in the language. She is an indefatigable worker, and is willing to use what language she has, and so improves rapidly. Not long ago she led a Christian Endeavor meeting in Turkish. She, too, is teaching two or three classes every day in the school, and has charge of the sewing classes.

Our school this year is about the same in size as last year. There are more boarders but fewer day scholars, making the total the same. We feel that an increase in the boarders is a decided advance, for it is with the girls who make the school their home that our most lasting work can be done.

The average amount paid in tuition this year is much higher than that of last year, and that was considerably higher than the year before. This demand for higher tuition will keep the number down for a few years, but the missionaries feel that the quality of material which we get to work upon is much better now, and that the girls and their parents will be much more appreciative of their privileges than they would be if they had to make no sacrifice.

It seems an Oriental custom that no matter what the ability of a man, he must always receive a reduction in the price first demanded. Two or three girls were kept out of school for several weeks in the hope that the reduction would be made. When parents saw that we were firm they sent the girls and now seem perfectly satisfied to pay what we ask. Our girls are working hard this year and seem more in earnest than they did.

We are having several classes taught this year by our senior girls, thereby saving in expense for teachers and affording an opportunity for our girls to gain experience in teaching under direction of the teachers. They appreciate it and are happy to do it. Three of them are helping to pay their tuition by this means. We are anxious to find ways by which girls can work out a part of this expense when they are not able to pay. We have set one girl at the homely task of mending our stockings, and she seems so happy and contented to be doing something for us. Another girl gets our breakfasts and washes the dishes, and three others make the fires and attend to them throughout the day. We hope by this means to be more economical of wood, which in this part of the country is very precious.

We expect to welcome Mr. Fowle back to our station this week, and also two new missionaries, Mr. and Mrs. Irwin. We need them very much.

Extract from a Letter from Mrs. J. P. McNaughton

SMYRNA, TURKEY, Dec. 8, 1903.

It gives me great pleasure to tell you what I can of the work done by the Bible women in the Smyrna field.

Maritza Hanum (Hanum means Mrs.) has been longest in the field. Smyrna, as you know, is a large and busy city. Many persons come here

from the interior cities in search of work. Many are disappointed, and find themselves worse off than in their interior homes, as living is high and work rather hard to find. Some have settled down and are making homes; others drift off to America; a few go back again to their native cities. As Maritza Hanum is herself a native of Cesarea she knows a great many of these strangers, and understands their trials, and can be a real help and comfort to them. She is especially kind where there is sickness or trouble of any kind.

The weekly prayer meeting of the Armenian women of our Protestant congregation is often conducted by her, and her words are always earnest and helpful. The last time I was present the subject chosen was prayer, and she especially urged the women to present definite petitions and wait for God's answer, feeling sure that it will come.

This winter we are trying the plan of holding the weekly meetings in the houses of the members. It seems to give new interest and spirit to the meetings.

Maritza Hanum was obliged to undergo an operation this fall, and was in the hospital for about three weeks. She is well again, but is obliged to be somewhat careful about going about in wet weather. She would wish me to give her love to all of those who are interested in her work, and ask for their earnest prayers. Last winter she spent in Afion Kara Hissar. This is a large interior city where we have a work, and where the interest in the truth is very marked. Maritza Hanum is very much beloved by the people there. A year ago last August a terrible fire devastated the place, sweeping away about eight hundred houses of the Armenians and three hundred of the Turks. The suffering was very great. The government gave the destitute people rooms in three large khans. All winter Maritza Hanum went about among the poor. We were able to send considerable help, as friends at home were generous in their contributions, and the native churches of Turkey also sent help.

Mr. McNaughton and I visited the city in February last, and were much impressed by the good work she and the pastor and his wife were doing. They were very anxious to have her again this winter, but the need in Smyrna was very great, and it was thought best to have her remain here. Her illness would make it impossible for her to endure the severe winter and the storms of the interior, but it may be best for her to go at a later day.

Maritza Hanum's father was a priest, and she has relatives among the wealthy class, who think it a disgrace to work for Christ as she does, going from house to house no matter how poor. She has suffered all kinds of persecution and reviling, and every attempt has been made to turn her from her purpose to work for Christ. Her relatives have urged her to make her home with them and give up the work, but she refuses. She has a Sunday-school class of boys every Sunday, and has a very good influence over them. Thus you see her work is very varied.

The name of the Bible woman in Bourdour, a city in the interior, is Oriote Zumroot (Oriote means Miss). She came from Oorfa to supply the need in Afion Kara Hissar, but it was thought best to transfer her to Bourdour, where the need was very great. She seemed to work better with the pastor there.

The work in Bourdour has had a very interesting history. It has grown in the face of great opposition from the government and from the native Greek and Armenian Christians. Some years ago money for a building was raised. The Bartletts were spending the summer in Bourdour while the work was going on. They suffered every annoyance and finally the building was burned to the ground, but an indemnity was obtained and another building erected.

The pastor is a godly man and his influence is most marked. He told us when we were last there that there was a great change in the city in the matter of keeping the Sabbath, and in drunkenness, which used to be very common. One of the most earnest Protestants is a reclaimed drunkard who repented through the efforts of the pastor. He is a wealthy man and has a good deal of influence.

The Bible woman goes in and out among the homes, reading and praying with the women, teaching some to read, holding prayer meetings and Sunday school. A recent letter tells of much destitution and poverty among the people. I was able to get together a bundle of garments to send for distribution. I also sent Sunday school cards for the children, and some pictures to be given to the school children at Christmas.

The pastor's daughter has a little school and wishes to do something to make their Christmas bright. They have so little in their homes that a card is a great treasure. About a year ago we visited the city, and the Bible woman and I made many calls together. Everywhere we went I saw how strong her influence was and what a good work she was doing.

She writes that many homes are open to her and that she is not able to answer all the calls that come. I hope the friends will remember her in their prayers.

Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM DECEMBER 10, 1903 TO JANUARY 10, 1904

ILLINOIS	1,612 16	TEXAS	5 00
INDIANA	22 15	MISCELLANEOUS	25 00
IOWA	284 75		
KANSAS	82 34	Receipts for the month	\$3,872 10
MICHIGAN	328 20	Previously acknowledged, less cor- rection	3,680 58
MINNESOTA	434 77		
MISSOURI	323 19	Total since October, 1903	\$7,552 68
NEBRASKA	56 72		
NORTH DAKOTA	60 35	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	383 00	Receipts for the month	\$19 80
SOUTH DAKOTA	32 61	Previously acknowledged	68 55
WISCONSIN	211 11		
KENTUCKY	2 00	Total since October, 1903	\$88 35
TENNESSEE	3 75		

MISS FLORA STARR, Ass't Treas.

Life and Light

VOL. XXXIV

APRIL, 1904

No. 4

CONTRIBUTIONS FOR THE MONTH. Contributions for our regular work for the month from January 18 to February 18, 1904, are \$11,343.21; less than the contributions for the corresponding month last year by \$401.18. For four months the contributions are less than those for the same time the year previous by \$3,408.45. Since this is one third of our financial year we look with solicitude for later results, still hoping that the gifts will not only equal those of last year, but if possible come nearer the goal for which we are aiming.

WINTER MEETINGS. The extreme cold of the past season has not altogether chilled the enthusiasm of our workers. From one of the hill towns of Vermont comes this report: "Our ladies' missionary meetings keep up a very good attendance. Even on that afternoon of our severest day here, when business was almost suspended, the mercury that morning ranging from thirty-five to fifty degrees below zero, and not reaching higher than sixteen below during any part of the day, twelve ladies turned out for the missionary meeting. Usually we have about twenty-five; a good record for this small church." Hartford Branch reports a conference as follows: "Our conference was a great success. Seventy-five were invited, and there were full fifty there; this with the mercury at zero, and ice everywhere, and many of them located in remote places in the country, is a very good showing. The topics for discussion were: The devotional service in auxiliary meetings; the program for auxiliary meetings; membership in auxiliaries—how secured and retained; sidelights on the treasury; young people's work. You would have been interested to hear the way these topics were discussed; there was such animation and real interest, and such good points brought out."

PRAYERS.—The leader of a mission band in New York says: "I am asking my mission band to offer prayers, and find they will bow the head and repeat a Bible prayer when they dare not do anything else. They are asked in the notice of the meeting to do that. I have asked them this month to pray for special objects which they are studying, such as to pray that chil-

dren may not suffer with their bound feet, and that mothers may not bind their little girls' feet, and have asked them to pray at the next meeting for what they prayed for all the month." Repeated requests for forms of prayer to be used in meetings have led us to print two leaflets with forms which may be found useful. One of these is made up of sentence prayers, and may be easily cut and distributed. These may be furnished freely to auxiliaries and mission circles of the Woman's Board of Missions.

FRIDAY MEETINGS. Two of our recent Friday meetings have been made especially interesting—one by Dr. E. E. Strong's account of his visit to South Africa; the other by Mrs. Alice G. West's explanations of the charts prepared by her and used at the Board meeting in New Haven, showing the progress of Christian work in the world through all the centuries, especially the work of foreign missions during the last hundred years.

OUR LENTEN OFFERINGS. The Lenten envelopes still find favor among our societies. About ten thousand envelopes with the accompanying letter have been sent out this year, and we are hoping for a large addition to our treasury because of the use of these yearly visitors among our constituency.

UNDER APPOINTMENT. Miss Sarah P. Judson, of Bristol, Conn., has been appointed a missionary of the American Board, adopted by the W. B. M., and designated to the Marathi Mission, to take up kindergarten work with Miss Mary Harding in Sholapur.

MISS ABBIE G. CHAPIN, of Tung-cho, China, who has been obliged to come to this country on account of her health, is living in a tent with relatives in Tucson, Ariz., hoping to regain health and vigor.

ABBIE B. CHILD MEMORIAL. A letter just received from Rev. James Smith, of Ahmednagar, brings the following glad tidings: "The Secretary of the Cantonment Committee informed me this week that the military authorities have voted to give us all the land lying between Miss Nugent's compound and the new hospital for the girls' boarding school at a yearly rental of Rs. 150 (\$50). This completes the permanent possession by the Woman's Board of Missions of the block of land between the city wall and the hospital from east to west, and two great roads on the north and south. It is without doubt the very best site for the girls' school which there is, and we did not dare to hope that we could get it after all the trouble and delay there was in securing the land for the hospital. The engineer has just written me that he has approved the plans, etc., for the building, and we ought to be building before this reaches you." This assures us that the Abbie B. Child Memorial Building will soon be a reality.

Five hundred dollars is still needed to complete the \$3,500 asked for this purpose. Let any who have not as yet had a share in this work send contributions promptly, in order that the entire sum may speedily be forwarded to Ahmednagar. Recent word has been received from the same source to the effect that the annual grant made by the government for the running expenses of the school has been raised from \$547 to \$1,446. This is the largest grant made by the government to any school of our Board in India, and represents the results attained in a very rigid examination on the part of government officials.

THE WAR AND OUR MISSIONS IN JAPAN. How will the war affect our missionaries and their work? This is a query that we hear on every hand. First of all, as none of our own missionaries are located in the territories to which it is hoped active hostilities will be confined they will not be affected at all directly, either in their persons or in their work. Indirectly, however, it may be expected that their work will be much affected. The excitement of the whole Japanese people, as at the time of the Chino-Japanese war in 1894-5, will be such as to distract attention pretty generally from all ordinary forms of activity. Exercises in schools and preaching and worship in the churches will noticeably smack of war. We may hope, however, that though many Christian activities will necessarily be directed in somewhat different channels until peace is restored, yet the real progress of the kingdom will not be seriously hindered. Missionaries are apt in discovering and entering into new opportunities for Christian service that grow out of every kind of calamity and disaster, pestilence and war. Famine, earthquake, massacre, and war in the recent history of our work have resulted in new orphanages, increased church membership, and broadcast seed sowing by the printed page, the Scripture portion, and the living voice. So we confidently expect it to be in this present stress God causing the wrath of man to praise him.

THE FOOCHOW MESSENGER. We have just received the first number of the *Foochow Messenger*, issued as a quarterly, and devoted to the interests of the mission work of our Boards, principally in the Fuh-kien Province. This number gives a general statement of the work for 1902 in the five stations of the Foochow Mission, with valuable details of evangelistic, educational, and medical work. This promises to be a valuable aid to those who wish to keep informed of the work and workers in this province. The subscription price, including postage, is twenty cents per annum, and may be forwarded in United States stamps if other means of payment are not convenient. Address, H. T. Whitney, M.D., Pagoda Anchorage, China.

The Message of the Martyrs

BY ALICE M. KYLE



IN all centuries the way of the Cross has been a *via dolorosa*, and the early history of Christianity is but a succession of challenges to the on-looking world that "the blood of the martyrs is the seed of the Church." Not alone, however, with that noble army of martyrs whose praises the Church militant evermore chants is our present thought concerned, but with that nearer, more familiar company of our very own, who so little time ago witnessed a good confession when in North China and Shansi thirteen adult missionaries of the American Board with their five children fell before the fury of the Boxer uprising, and thousands of their Chinese friends and helpers sealed their loyalty to Jesus Christ with their life blood.

During the nearly four years that have elapsed since that sorrowful summer of 1900, the smoke of the battle has cleared away, the tumult of people ceased, and at this time it may be that some message from those thus crowned may reach us who remain.

Their word comes surely to those whose martyrdom of anguished suspense and terrible uncertainty was scarcely less than that of literal fire and sword, those wives and children, those fathers and mothers, brothers and sisters, who gave of their dearest and murmured not, and the word is this: "For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake," and in many a sleepless night and weary vigil sounds the voice of consolation from the dear ones who beyond others have entered thus into the joy of their Lord: "So we grieved, so we struggled, so we doubted, but we have overcome, we have obtained, we have seen, we have found, and in our victory behold the certainty of thine own."

To their fellow missionaries who have had the task, unspeakably sorrowful, of gathering and shepherding the scattered and bleeding flock, of standing amid desolated mission stations, and doing tardy honor to the mutilated mortality of those who fell, is not the message one of triumph over pain, of serene courage and unfaltering trust, breathed out in many a farewell word? "We must still feel that we are in the hands of a loving, heavenly Father." "If you never see me again, remember I am not sorry I came to China." "May the Lord be merciful to you and let this news come to you gently." "We are resigned and very peaceful, waiting till the Lord sees fit to move. When that time comes the counsel of the wicked shall come to naught."

From every silenced voice, too, rings out a call to young men and women at home, chosen of God to be of such an apostolic succession that they hasten to take up the work laid down. Some have responded, and Miss Reed, who went to Pao-ting-fu in the autumn of 1902, found in the "little row of white gravestones a constant reminder of how much had been given to make possible the harvest for which we hope." At the American Board meeting in Manchester last October the spirit of the true soldier sounded out in the voices of those under appointment to Shansi, two of whom have already gone, Dr. and Mrs. Willoughby A. Hemingway; and Miss Jones (W. B. M. P.) has already entered upon the evangelistic work in the Pao-ting-fu field, finding everywhere the blood-steeped seed springing up. More workers are needed, and shall not the call be effectual, that the solitary place may be glad for them? Throughout all Christendom the message of the martyrs has been sounding these many months. What is its purport?

There were moments when even Christian people, overwhelmed by the horror of the sufferings of delicate women and little children, forgetful for the time that the symbol of their religion is a cross, were tempted to cry out with the disciple who betrayed his Lord, "To what purpose is this waste?" But a little later this spirit was hushed in the presence of such messages as those of Horace Pitkin to his little child, and the last words of Mrs. Atwater.

And as the days have come and gone these words of faith and others like them have had free course, and have been glorified in the thoughts of thousands of humble workers at home, who have learned to be ashamed to complain of little hardships, or to count their tiny sacrifices in Christian service, remembering those who "loved not their lives unto the death," praying to be made worthy to follow in their train, in steadfast, faithful, every-day doing of the will of God. To all such workers in our churches, loyal upholders of the missionary cause in the days of suffering and seeming defeat, there may come comfort and renewed endeavor in words like these: "Perhaps it is a greater energy of the Divine Providence which keeps the Christian from day to day, from year to year, praying, hoping, running, believing, against all hindrances, which maintains him as a living martyr, than that which bears him up for an hour in sacrificing himself at the stake." Or if this claim seem presumptuous, remembering our ease-filled lives where strenuous sacrifice is little known, at least it is true as we turn to the Chinese Christians and see them victorious over the despoiling of their goods, confessing the Jesus for whom "tens of thousands of their fellows voluntarily faced torture, outrage and death in a thousand horrid forms," and bearing with renewed zeal and consecration the story of a crucified Saviour to

provinces open as never before to the blood-stained feet of such messengers. Significant is the statement that the people are more eager than ever to secure copies of the Bible; that there were at the beginning of the year eight hundred and eighty-five more church members in the Chinese missions of the American Board than before the massacres, while the number of native helpers has increased nearly threefold. Before the face of facts such as these, unbelief bows its head, and Christian faith catches from its martyred saints the asseveration, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Shall not this message penetrate also the ears of those who have not heeded earthly invitations to this service, that a great company of witnesses at home may keep pace with those in China for whom this sacrifice has not been in vain?

And finally, infinitely touching, and breathing consolation for those who mourn, and inspiration for those who are carrying on the work, is the eloquent message which comes through the works which have followed those whose earthly service has ceased. Nothing more vivid in this regard has reached us than the following words in a recent letter from Miss Bertha Reed:—

"Miss Jones and I were in the country a few weeks ago, and had such an interesting trip. We went to one place we had not visited before, but where Miss Morrill had stayed many times, and where Miss Gould had been with her sometimes. It was one of the most encouraging places we saw. A number of the women could read quite a little—a result of much patient work on Miss Morrill's part, I know, and they understood much about the truth. We stayed in the room Miss Morrill used to occupy, and the women kept telling us things that she did and said, and told us how they had sorrowed for her. I can assure you that they remember her, and that the fruit of her work remains. In another place we came upon a young woman, a Mrs. Chang, who once read just a month with Miss Morrill. She has for a year now been teaching the children in her village, with the result that eight or nine children can recite beautifully from the little Christian books and can sing some of the Christian songs, the only village children we found that could do so where there was no missionary school. She is doing a great deal of good there. Dear woman, she has been suffering persecution—a persecution that brought physical injuries that did not heal rapidly. We could not but admire the sweet, patient spirit in which she told of her troubles. I wish very much Miss Jones could have an associate in her work. The number of villages to be visited is very great, greater than before the trouble, for the work has increased greatly, and there are many calls for such visits."

Christian Chinese Women

Letters translated and explained by Miss Emily S. Hartwell

A. D. 1903, 5th moon, 8th day.

The Pagoda Anchorage District Meeting, held at Diong-loh City. To the pastors and their wives, all teachers, and the brethren and sisters in Christ of the great American nation, greeting and heartfelt thanks:—

China has received the wonderful grace of God because you have generously contributed funds to send missionaries to tell us the truth. We, therefore, warmly thank all those who have shown their love to Jesus by sharing their blessings not only with us but our children's children to the latest generation.

Seven years ago, after Miss Child, the secretary, visited us, Mrs. Hubbard opened a girls' boarding school with about twenty pupils. Many more wished to come, but there was no building for the school, so that the many who could not be received in the few rooms in a part of the chapel at Pagoda Anchorage were forced to wait. Four years ago Miss Garretson was loaned from the Ponasang Girls' School for a time. Then Miss Borts was sent out specially for this school, and we were glad because it seemed then that God had provided a permanent teacher so the girls of this district of five hundred thousand souls could have an opportunity to study. A year ago Miss Borts married Dr. Bliss, and went with him to Shao-wu, and the school which numbered over thirty girls was closed. The girls of Diong-loh city and all this large district were filled with grief because it was too far and too expensive for them to go to school at Foochow. They are earnestly longing for another lady to be sent to open the school again.

Two years ago the Woman's Board sent money and bought a beautiful site, outside this city of Diong-loh, for a building for this school. Now, again, we have a new and greater proof of your love for your sisters in China in that, since Miss Child has laid down her lifelong labors of love, the Woman's Board has given funds for a home for the lady workers, and has asked the girls and boys to give money for a girls' school building as a memorial for Miss Child, that the example of her zealous love for others may be ever before the girls of China to inspire them to follow the Master by earnestly seeking to save others as she did. We beseech the Board to send out a lady of wisdom and patience to have charge of this boarding school. We also need other ladies to visit the women's station classes and the children's day schools of this great region. Again we pray God to give abun-

dant grace to you in America, that you may permanently establish this school, so that the disappointed hopes of the girls who are waiting with longings too deep for words may be realized, that they may have an opportunity to learn the truth.



CHILDREN OF SCHOOL NOW CLOSED FOR WANT OF A TEACHER

When Dr. F. E. Clark visited this city after the China National C. E. Convention in 1900, he said in his address that Christians could not be too careful to live right, and compared the Christian life to a railway train which would be wrecked if it ran off the two rails which were laid for a fixed track. Christian education lays the rails for the perfect track. How can Christians be instructed in the way of truth, and their usefulness saved from being wrecked, without schools? We feel this work is one of greatest joy.

Although we in China are separated from you by tens of thousands *li* (a *li* is about a third of a mile), still our hearts are bound together in prayer as by links of one great chain. May this letter, sent by Miss Hartwell, convey to you our warm thanks and earnest wishes that God will keep and protect our American brethren and sisters in Christ and give you peace.

Signed for the station { PASTOR LAU MAING-SIK,
PASTOR LING CUNG-SIENG.

News comes from Foochow that the building for the girls' school is begun, also the Woman's Board has funds for the new missionary woman to take charge of the school. Where is the lady? Shall the girls waiting at home, weeping, as their mothers tell us, because they have no school to go to, be left to mourn and the memorial building for Miss Child stand unopened because there is no one to take charge of the school? She will need at least one year to gain some knowledge of the language before she can begin work. Dear reader, are you praying that God will call you or some one you know to enter this open door of glorious opportunity?

Some weeks since I received a letter from Mrs. Lau, wife of the senior pastor who drew up the foregoing letter. She is a refined and queenly spirit, and was the first associate teacher in the Pagoda Anchorage Girls' School as long as it remained in her husband's chapel, where it was first opened. She is now head teacher in the Pagoda Anchorage Bible Woman's Training School, in charge of Mrs. Hubbard, and her letter tells of some of the work done by the women in the training school during the last summer vacation. After assuring me of her love and prayers she adds: "Four of the women of our school and three girls home on vacation from the Ponasang Girls' School have been studying Chinese classics daily with Pastor Lau. These women knew some classical Chinese before, and hope by studying in vacation to fit themselves as day school teachers, where the classical character is required as well as the Romanized colloquial. [In the women's station classes only the Romanized colloquial is taught.]

"Mrs. Ieng-ieng went to a new place, Uong Sioh (yellow stone) to teach a few women and go out visiting with Geuk-hua, a girl from Miss Garretson's school at Ponasang, home for vacation. Very unexpectedly one day Geuk-hua learned that her relatives had arranged for her to be married. Mrs. Ieng-ieng and Mrs. Buong-biu went with Geuk-hua (chrysanthemum flower) to tell the gospel to the wedding guests, and also to strengthen her, as she declared she would not bow down to the ancestral tablets. Although they went early the feasting had already begun, so the two women stayed outside the house to talk. A relative came to our chapel afterwards and said Geuk-hua was firm and did not bow down to the tablets.

“Later Mrs. Buong-biu went to Sai-gang to do Bible woman’s work with Mrs. Cu-mi, the station class teacher there. By this arrangement there were two women visiting houses together during the summer interim between the two terms of the station class. They found very good opportunities to tell the gospel. A new place, Iong-muong, was furnished with a Bible woman, as Mrs. Ciu-ngong went there.



MISS HARTWELL AND SOME OF HER ASSOCIATE WORKERS, 1902

“Once during the summer I visited and examined the girls’ day school at Ma-tau (horse head). You remember the teacher graduated from our former girls’ school under Miss Borts. She is the only Christian in her village, and her school the only center of Christian work there. She had between ten and twenty girls, three of whom were reading the Romanized

newspaper. For the privilege granted these women to learn to read the Bible, also for all these trained workers to spread the gospel in this district, we send our grateful thanks to the friends in America who give the funds to send missionaries to China. That God will bestow grace and peace richly upon you all as reward for your loving interest is our united, earnest prayer.

LAU HÜ SE."

The following is part of a letter from Mrs. Lau's daughter-in-law, who lives with her and teaches in the training school, also. Her husband was a pupil of mine at Foochow twenty years ago. He speaks English well, and during part of the time the past few years has been a teacher in the Philippine Islands, receiving pay from the American government. Thus the bread cast upon the waters in so-called foreign missionary work has already returned to help America, and work abroad has proved a good home missionary investment.

This younger Mrs. Lau—who is called by her husband's given name, Mrs. Kieng-huo, to distinguish her in the family—has never been strong since she entered the family, and would be a confirmed invalid had it not been for help at our Foochow Woman's Hospital under Dr. Woodhull and Dr. Stryker. She is one of many greatly helped by surgical skill, and as we read her letter let us remember that the mission has asked \$5,000 to remove and enlarge this hospital. The present location was secured nearly twenty years ago when it was impossible to buy elsewhere. It is on a hill difficult of access to bound-footed women. But, worst of all, there is absolutely no possibility of enlargement so that there can be a special ward for contagious diseases. Since 1901, when the bubonic plague became prevalent, the entire hospital work is constantly jeopardized by the danger of cases of plague, which in the first stages have symptoms like ordinary fevers. The lack of proper hospital facilities cripples the work not only at Foochow but in the out-stations, as most of our workers and those they work among look to our Foochow hospital for surgical aid. Does it seem good economy to invest money in training workers and then provide inadequately for their physical safety? "Self-preservation is the first law of nature"; is not this need most urgent and imperative?



MRS. LAU'S YOUNGEST DAUGHTER

"MY DEAR MISS HARTWELL: Are you quite well again? Mrs. Hubbard tells me you are very much better already, and I am very thankful. I trust

God will give you new strength as he did me when I was weak, and through your kind interest I went to Foochow to the hospital and received great help. This past term my health is very much improved, and it has been a joy to help in the Lord's work.

"After morning prayers at 8.30 the women study quietly for a quarter of an hour, then I hear the class in gospel history recite and also read in the Romanized newspaper. At 10 A. M. I look over and correct the answers of the gospel history class. At 10.45 comes the Romanized primer class. When they come to the names of the disciples I tell them about the different ones, and when they come to the geographical names I teach them to point out the places on the map. They also learn to write the abbreviations of the books of the Bible. At 11.15 the class in the three, four and five character poetical books write out the translation of the classical terms and learn to explain the meaning of the Bible truths fully. At noon the school is dismissed for dinner. In the afternoon I study classical Chinese awhile with my father-in-law, and at four o'clock I help teach the women draw designs for embroidery and sort out the silks for their work. In the evening I practice some on the organ, for the women cannot sing well and the organ is a great help. At night I am too tired to write many letters, but I pray for you, and feel sure you do not cease to pray for China at this time when our country faces so serious and imminent dangers.

"I thank God that you and Mrs. Hubbard understood that I had poor health and urged my going to the hospital, so that I have been greatly comforted in my physical weakness. I also have peace in my heart. I send warm thanks to all the kind friends in America who give us doctors and hospitals, and thus show their sympathy for us in far-away China.

LAU KIENG-HUO sō" [sō, pronounced saw, means Mrs.]

Woman's Work in South Africa

BY MRS. H. B. ALLEN



THE Woman's Missionary Union of South Africa owes so much to the story of the "First Ten Years of the Woman's Board of Missions in America," and to the report sent to Miss Ferguson of the work of the New Haven Branch up to 1878, that it may not be amiss in giving you an account of mission work in South Africa to tell you something of what has been accomplished by this daughter of Mt. Holyoke in Cape Colony.

When Miss Ferguson and Miss Bliss (graduates of Mt. Holyoke) began their work in Wellington, Cape Colony, they felt that God had put his children in South Africa that they might reach out helping hands to those in the dark parts of the continent. There was no woman's organization for mission work in the land. The Dutch Church at that time was not an enthusiastic mission church.

The school at Wellington opened in January, 1873, with forty pupils enrolled. Of these seventeen were professed Christians. Before the first term closed the whole number of pupils were counted on the Lord's side; and having given themselves to the Lord, they were anxious to do something for him. They gathered the native children from the streets and started a Sunday-school class, the pupils of the seminary being the teachers, and for over twenty years this Sabbath school was continued, and in it many of the young women of the land received a training in mission work which was continued on lonely farms, in the villages and towns, and on the mission field. It was given up only when it seemed wise to hand it over to the pastor of the mission church.

At the end of the first year one of the consecrated young women was asked by a missionary in the northern part of the Transvaal to return with his family and become a teacher of the native women and girls of his mission station. She consented and was the first unmarried young woman in South Africa to go out among the heathen.

Each Monday morning at devotion it was Miss Ferguson's habit to tell the pupils about the Lord's work in different parts of the world. Each Monday evening the girls brought their missionary offerings, and so often they said, "We never knew anything about mission work before, and felt no interest because we didn't know; but now we see there is something for us to do." That first year their offerings were sent to Mrs. Schaufler to support a little girl in her school in Austria, and when "Bertha" was through another girl was supported by them.

In 1878 came this new inspiration referred to above. They must ask the Christian women of South Africa to join them. There were wonderful possibilities. The girls of the Huguenot seminary took it up with zeal and earnestness, believing God was calling them to work for the heathen women and children of their own land; but outside their own circle there was little response. Women were not ready for it. They said they did not know the need; they were not accustomed to working in this way. And so the teachers and pupils formed a "Huguenot Missionary Society." As the girls left school they formed mission circles in their homes with their brothers and sisters, sometimes in schools where they were teaching, or

among the children of the neighborhood. Delightful letters were sent to Wellington, and how the teachers rejoiced as the number of the circles increased until they counted twenty, thirty, forty. One and another of the school-girls offered themselves for mission work, and some married missionaries.

In 1887-1888 Miss Ferguson was given a year's vacation. Instead of coming home she decided to visit the mission stations where her "daughters" were at work. It was a time of varied experiences.

She came back to Wellington almost persuaded to devote herself wholly to mission work, but Mr. Murray and other friends strongly objected to this, and she was led to see that she could do more by preparing others for the work than by doing it herself. Every year since then she has had a class preparing for the mission field, and up to this time between seventy-five and one hundred of the Huguenot girls have gone into mission work. All through South and Central Africa these girls are working among the heathen, and they have had representatives in India and Persia. Besides these several hundred have gone from the Huguenot schools to become Christian teachers in all parts of the land.

In April, 1889, the much desired "Woman's Missionary Union of South Africa" was formed with Mrs. Andrew Murray as president. It had been ten years since the principals had carried this desire of their hearts to the Lord in earnest prayer, and it was a great joy when at last the prayer was answered. The growth of the Missionary Union was slow. It was not customary for women to take part in meetings. But gradually interest deepened. When their own children gave themselves to mission work, often under great opposition, their hearts were touched.

Many ask, "What is to be the result of the war in South Africa?" It is early to answer that question. We realize in our own land how long it has taken to heal differences and restore amicable relations. The spirit of the Dutch is difficult to subdue. It will be some time before the people take kindly, as a whole, to English ideas and methods. The imperial government is doing a great deal in the Transvaal and Orange River Colony for the school system, putting up fine buildings, sending out large numbers of teachers, university men and women. Many who can afford it send their children to Cape Colony to be educated. There the schools have comparatively few English teachers. They are mostly American, Scotch, and Colonial. The schools are older and established. Miss Ferguson writes of more applicants than they can receive, of their need to enlarge their accommodations; and this is true of all the Branch Huguenot seminaries. But all this unrest is not strange; if only the government may be wisely administered it seems good must come out of all the trying experiences of these last years.

Extracts from Letters

Writing from Ahmednagar, India, January 1, 1904, Miss Florence E. Hartt says:—

WE were very glad to meet all the new recruits (Rev. and Mrs. Theodore S. Lee, Dr. Ruth Hume, and Miss Emily Bissell). They were given a meeting of welcome in the church the day of their arrival; I have never attended a nicer one. Mr. Lee in his reply carried all hearts by storm. We have not many large men in our mission, and it is quite a treat to see a well-proportioned six-footer. Miss Bissell received a royal welcome, you may be sure. She arrived in the nick of time, for her mother has been quite ill since, though I do not think it is anything very serious.

As yet nothing has been settled about the girls' school, though it is very probable that Miss Bissell will again take charge of it. We had but a week's holiday in October on account of bad plague in the villages, and so we decided to give a week's vacation at Christmas, closing school in time for the girls to get home for Christmas. School re-opened yesterday, and all are back, looking so fresh and happy that I felt very glad that we allowed them to go. To-day we had the school Christmas. Every girl got some small present; the most of them came from kind friends in the home-land, who, could they but have seen the happy faces of the recipients, would have felt well repaid for all their labor and trouble. Those who got dolls looked especially happy; we had about forty to give away—very nice ones they were, too. It really costs very little to make girls in this land exceedingly happy at Christmas.

During Christmas week I went to Wai, to Miss Gordon's, arriving at daylight Christmas morning. I think I never saw children more happy than hers were that day. There, also, each one was remembered by some small gift. The tiny little girls went around hugging their dolls all the time I was there. It did me good to see them. Little Baby George Harding also fell heir to many presents. He is a dear, healthy baby, with very fascinating ways, but I suppose they all have that.

The day before I came away we all went for a picnic under a big banyan tree about nine miles from the Wai bungalow. We went as far as we could in tongas, and walked the rest of the way. This tree covers three fourths of an acre, and is said to be either the second or third largest in India. It would cover much more ground were not the farmers jealous of its encroachment upon their fields. Right in its heart is the inevitable stone temple with its rude idol, which is greatly venerated by the poor people living near. One cannot help wondering whether the true light will ever shine in all these dark corners. The work is so great and the laborers so few.

As we were nearing the tree Miss Gordon was stopped by a man who had in his arms a child whose every limb seemed to be shaking with palsy. He anxiously inquired where he could go to have his child cured, and Miss Gordon had to tell him that there was no clever doctor nearer than Miraz. She earnestly begged the father to lose no time in getting the child there. I wonder whether there will ever be a medical missionary in Wai! The need is very great. [Dr. George Harding was designated to Wai, and it was intended, had he lived, that eventually he would be located there.]

Mrs. Estella A. Perkins, Pao-ting-fu, North China, writes :—

When this year's Calendar came I made a mental vow that I would not open it until I had sent my thanks ; but, dear me, New Year's morning Miss J. had opened it and hung it before I could make a protest. I do thank you, or somebody, for this and last year's, too.

I often think of you ladies, and wish that I might run in to see you ; but on the whole I think I should want to come back soon, for life here is very interesting just now. The people about us, and, I suppose, about all the small Christian communities in China, are becoming very much interested in this Jesus doctrine which is being taught, and are comparing it with their own "road" to the disadvantage of the latter. We have some day schools in the country which are a delight to our hearts, and the young men and women growing up around us are a comfort to our souls. Mrs. and Miss Pierson and Miss Morrill and Miss Gould sowed the seed and we are seeing the fruitage. It is lovely.

News from Other Fields

THE English Church Missionary Society is at present facing a large deficit, and is taking steps for a large increase of receipts before the close of its financial year, March 31st. While the prayers of the faithful in special services of intercession are solemnly invoked, every possible effort is made in other ways. One of the schemes is for the collection of a million shillings from its constituents, and three sheets of receipts, varying from one shilling upwards to many shillings, are issued to all who will take them.

This society has an orphanage at Secundra, India, where there is an industrial staff of Christian printers, bookbinders, carpenters, carpet makers, weavers, and other handicraftsmen. Their workshop proved the thoroughness of its training by gaining four prizes at a recent industrial exhibition at Lucknow. The latest, and perhaps the most important, experiment of the society in the direction of industrial mission work is the apprenticing of orphan boys to the locomotive department of the Bengal State Railway for seven years. This scheme has been so successful that the demand for boys has grown rapidly.

Christian Endeavor in Mission Lands

It is pleasant to know that the visit which Dr. F. E. Clark is making in far-away Samoa is among a people prepared for his coming. Christian Endeavor Societies have for some time flourished there, and have proved, as elsewhere on mission ground, a wonderfully helpful method of training the young people and of keeping converts in Christian service. The Samoa "C. E. Band" recently sent to India a box containing fifty-three jackets, pencils, cards, beads, and such Samoan articles as baskets and bottles encased in basket work. It was just a token of love, said one of the presidents, intended, no doubt, for the orphans.

Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

*Helps for Leaders**The Starport Cradle Roll*

BY MRS. ALICE G. WEST

It wasn't a very long Cradle Roll, but it had a distinguished sound. It reminded you of your childhood list of English sovereigns, "Henry, Stephen, and Henry, then Richard and John." Down next to the end came also a Wilhelmina, but it rather lessened the royal effect to have the list wind up with a Mary Ann. And yet, when you stop and remember your history, Mary Ann is doubly royal. The reason why the Starport Cradle Roll was so short was not due to lack of zeal in its founder, but due simply to lack of cradles. Babies seemed to have gone out of fashion in Starport. Another unique feature of this little village Cradle Roll was that it did not originate with the minister's wife. Starport had a minister's wife, and the minister's wife had a cradle; but she was new, not only to her maternal responsibility, but to parish work in general and to missions in particular. Besides, she was the type of woman that seldom originates things. On the contrary, the doctor's wife was born to the helm, and had been brought up on missions. She came to Starport fresh from a college mission study class, and took to the Endeavor work and the Woman's Auxiliary as a duck takes to water. The Cradle Roll was her scheme, and she contributed, in addition to the motive

power, two of the babies,—her sturdy little yearling twins. The minister's wife contributed Henry the first on the roll, the roll being not alphabetical, but chronological, with the newest baby in the place of honor at the top. This arrangement accounted for little Mary Ann at the foot of the list. She came suspiciously near the age limit, being either four or five, according to whether her Celtic mother was taking her on an electric car or trying to put her in public school. That she had a Celtic mother of elastic conscience did not bar Mary Ann from the Starport Cradle Roll, because the doctor's wife insisted that Mary Ann was a dear little girl, and unless a priest ten miles off should see fit to interfere, the Cradle Roll should be one bigger for the pretty little Papist, and the little Papist so much the happier, at least, for the Cradle Roll. The serious problem came over Baby Stephen up at the big house with the pillared portico. Stephen's grandmother, Madame Lane, sometimes came to missionary meetings, but his mother was not a native of Starport, and had never seemed to care much for local society. The doctor's wife had a way, when she wanted a thing done, of assuming that it would be easy to do, a habit that saved her much anxiety. So she rang the pillared door bell and sent in her card, as calm to all appearance as if she were paying an every-day call. Once face to face with the ladies of the mansion it was not difficult to introduce the subject of the new baby at the parsonage, and to explain her plan of inviting those ladies in the village who had very little children to meet at her house on Thursday afternoon to introduce the other little folk to the newcomer. Madame Lane and her daughter-in-law accepted the invitation gracefully both for themselves and for the heir of the house.

Dr. Kent asked his wife that evening if her conscience didn't prick over this method of entrapping the unwary into a missionary meeting. "Who said anything about having a missionary meeting?" answered she with round-eyed surprise.

Besides mothers and grandmothers Mrs. Kent invited a few maiden aunts. Some because they were interested in missions, others because they were not. Anna Kent's invitations were always accepted. Perhaps it was because she lived in one of the old mansions of Starport, but more likely it was because her parlors were sunny and homelike, and because she herself was much like her rooms. The only household preparations she deemed necessary when the day arrived were a few extra flowers, some "animal crackers," and a collection of possible playthings, all the way from her amber beads to the egg beater.

The first arrival was the parsonage baby, escorted in state by both father and mother,—the father carrying the precious bundle, as young fathers de-

light to, and the mother adjusting the wraps and bestowing advice, as young mothers are apt to. It took both father and mother, assisted by the hostess, to find the baby in the midst of the white worsteds that enveloped it, and then the father reluctantly took his leave, not being on the favored list. The next arrival was little Mary Ann, whose proud and happy mother had spared neither soap nor starch in her preparation. Mrs. McGrath came as far as the door with a beaming face, but refused Anna's friendly urging to come in. Last of the eight little guests to arrive was Baby Lane, whose escort included, besides his mother and grandmother, a white-capped nurse. This extra formality had a wee bit chilling effect at first on the mothers who had wheeled their own babies, but it soon passed off when the fun began.

Anna Kent's program was not original, for she had borrowed it bodily from a missionary book. It was "Tableaux in China." She had extemporized three or four gay little Chinese costumes with skull caps and embroidered shoes, which did duty in each tableau on varying children. Not having a drop curtain or even folding doors, she resorted to the simple contrivance of asking her adult audience to shut their eyes while the stage manager was at work. In the first tableau Mrs. Kent set her own pair of babies, in the gay Oriental costume, down into a little rough packing box spilling over with excelsior and crumpled wrapping paper. This was entitled, "A box of precious china." Every tableau was a pictured pun. The last was the crowning attempt. Its name was "My new china dinner set." Round a low table on hassocks sat three or four Chinese tots, with a dish of boiled rice in the center of the table, in which they were poking their chopsticks with greatest glee and effect.

Leaving the babies their chopsticks, but rescuing the dish of rice, Mrs. Kent sat down at the piano and improvising a rollicking accompaniment sang "Little Mousey Brown" in a way that made even babies listen. Then came the number on the program in which was embodied the missionary kernel. She passed around to each baby a tiny sealed envelope on which was written the question, "Why am I glad I am not a little heathen Chinese?" By the help of maternal fingers a folded sheet was extracted from each envelope and the answers read aloud in turn, a different answer in each, one of the sad facts of Chinese baby life. Of course the sadness did not cloud the little faces, but Mrs. Kent hoped that a missionary seed had found lodgment in a few adult memories.

Then came the final ceremony for which the whole had been planned. Out from behind the piano came a large sheet of cardboard painted with floating cherubs and at the top in gay letters, "Starport Cradle Roll." When Mrs. Kent explained that she wanted every Starport baby's name on

the Roll, as members of a club of babies who were glad they slept in Christian cradles, not a baby demurred, and not a mother refused to guide the baby fist to pencil his name for the first time. The most imposing signature on the completed list was "Stephen Landsdowne Lane."

Several minutes before the hour appointed for adjournment the minister arrived to escort his family home. He apologized by saying that his watch was probably fast. He did not appear to be in the least hurry, however, and was actually the very last to take final leave. It takes so much longer to wrap up a first baby than a fifth, but finally the father shouldered the little white bundle and gave an extra tuck to the blanket at the feet, while the mother put in an extra pin at the head, and the door closed behind them.

As Anna Kent came back into the sitting room she found her doctor with one twin on his shoulder, and the other kicking ecstatically under his arm.

"Well, Nan, did your Cradle Roll suit you?"

"I shall not tell you a single word about it now; you know you have no business to keep office patients waiting just to satisfy your curiosity! But I have scored two points. Mrs. Lane whispered to me that she wanted the next Cradle meeting at her house, and the minister's little wife borrowed that book about Chinese babies. What do you suppose she said she wanted it for? She said they had decided to have their boy a minister, and she wanted to begin to teach him everything that ministers have to know about missions and things!"

"Whew!" said the doctor as he disappeared into the office.

Our Work at Home

The Far Look

BY MRS. KATE KINGSLEY IDE

"I ALWAYS advise my patients, who can afford it, to take a sea voyage for such trouble," said the oculist. "The general nervous exhaustion you are suffering from involves the optic nerve, which may give out. You have used your eyes for close work so long they must rest. It is not new lenses that you need, but the rest that comes from a new outlook or far look."

"But I cannot afford a sea voyage. Moreover the sea is cruel, and the far look from the ship's deck monotonous and dreary. I am fonder of the mountains. They draw me up from the flats of life. The silent cloud-waves that surge across the blue mountains betoken only perpetual mercy. I have been thinking of a cottage, 'Alta Vista,' facing Mt. Lafayette and the Presidential Range on Sunset Hill," replied the patient.

"Very well, go there; and whenever your eyes are tired step to the window or porch and gaze steadily at your mountains for five or ten minutes at a time. Exercise your eyes in looking off."

Herein is a parable for daily life. Routine work is one of our greatest blessings. It makes us brave, and gives us the power of endurance, even of sorrow and suffering. Deprived of it we are apt to collapse. But there is danger wrapped up in the blessing. Doing the same things over and over in "the narrow patch" dwarfs and narrows us, unless every opportunity is embraced to look up and around and off to the everlasting hills of God's righteousness, love, and joy, where we get glimpses of eternity that remind us we are immortal, and that there is really no horizon to our life; that this life and the future life are one life; that the smallest things we begin in this world will go on endlessly; that the green fruit here will ripen and mellow there.

"It was precisely her distinction that she was never conquered by routine," says the husband of the late Alice Freeman Palmer. Though much of her work was prosaic and practical, the habit of mind of this gifted woman was poetic. In the midst of things she looked above and beyond. 'Twas the far look that made her heart sing,—

"I wonder why I am so glad to-day!
My friends have gone away—
Some in the country, some by the salt sea,
Some in the mountains—
All are gone from me;
And some are sick, and some are very sad,
And yet, I am so glad!

"Why should I feel so glad and well and strong?
Sickness has left me weak, and pain for long
Has kept me silent, constant company:
But now my heart is singing joyously;
No task would be too heavy, no pain bad
To-day, I am so glad!"

At Eastertide all is joy and brightness because of the hope of immortality. But how about the consciousness of immortality being so realized as

to become a mighty motive in the every day life? What is immortality or the practice of it but the practice of duty day by day with the far look?

Is not the uplift that comes of the far look the need of the hour in our missionary work, lest we become mechanical doers, unprogressive leaders, and discouraged collectors in the little circle at our feet, missing "the glory" for which we and missionary societies were made?

"The Young Ladies' Mission Circle met with me Friday evening. The good old standbys were all there, and seemed to enjoy it."

Of course they enjoyed it, not only the "delicious sponge cake and pineapple ice," but the conference, prayer, and program. I know those "standbys," their faithful works, and how strong is their sense of duty. Yet I have sometimes thought they lacked the far look, which is partly a matter of education. The far look puts enthusiasm and joy—contagious joy—into the old work, and is always planning new things. Especially does it seek new recruits. A leader with the far look will never be satisfied with only the blessed old standbys. With her it is not a question of "holding our own," bringing up "our quota," "reaching our assessment," "honoring our church"—it is an immortal work with and for immortal souls. And so there must be an endless chain of workers sought out, one by one, who shall catch the missionary spirit by coming in contact with it.

"We must not put her in as secretary. She is new and unfamiliar with the work. She will not come regularly to the meetings; or, if she does, it will not be because she is interested in the work, but because she is in office." Though there may be a grain of truth in this statement, it is indulging in the near and narrow look.

How did you and I become interested? Perhaps you were born so; I was not. It happened in my young womanhood. I was returning a call, when, in the midst of pleasant conversation, my hostess took from the table near which she was sitting her *LIFE AND LIGHT*, saying, "Do you take it?"

"No! Is it interesting?"

"I think so. Please take it home, and look it over at your leisure."

My hostess was a missionary leader with the far look. That was a quarter of a century ago. My friend soon passed through the portières into "the other room"—the larger life. But it was the beginning of my interest in missionary literature. Ever since bound and unbound volumes of this little magazine have been in my library. Through them I have had many a far look.

Report of the Central Committee on the United Study of Missions

Prepared by the Chairman, Mrs. N. M. Waterbury, and presented at the Conference of Woman's Boards of Missions held in New York, January, 1904



AT the Woman's Meeting on Literature, during the Ecumenical Conference, the question was discussed as to whether it would be feasible and desirable for all Woman's Boards to unite in a scheme of systematic study of missions. An informal rising vote evinced hearty approval of the general plan, the details of which were left in the care of the World's Committee of Women's Missionary Societies. A meeting of this committee was called in New York on April 30th, and it was voted to proceed to carry out the suggestions as soon as practicable. A committee of five were appointed to make definite plans: these were Mrs. J. T. Gracey, Rochester, N. Y.; Miss Ellen C. Parsons and Mrs. A. T. Twing, New York City; Mrs. N. M. Waterbury and Miss A. B. Child (chairman), Boston; representing the following denominations—Methodist Episcopal, Congregational, Presbyterian, Protestant Episcopal, and Baptist.

Formation of Committee

This plan of United Study first took shape in the mind of Miss Abbie B. Child, Secretary of the Woman's Board of Missions, and Chairman of the World's Committee. She was at once elected chairman of this new committee, of which the other members were Mrs. J. T. Gracey, Miss Ellen C. Parsons, Mrs. A. T. Twing, and Mrs. N. M. Waterbury. The first meeting was held in the rooms of the Woman's Board of Missions in Boston, Sept. 25, 1900, at ten o'clock. By invitation of the chairman, Miss Clementina Butler of the Methodist Church was present, as Mrs. Gracey was unable to meet with the committee at that time. Later Miss Butler became the Secretary and Treasurer of this Central Committee on the United Study of Missions.

That the time was ripe for this movement was indicated by the immediate call for some plan of study. In response to this demand a folder was issued entitled "Christian Missions in the Nineteenth Century," consisting of six programs prepared by the various members of the committee, and referring to the report of the Ecumenical Conference as a general reference book. While all felt the inadequacy of the effort, it seemed, with the very limited time and no available funds, the best that could be done.

Text-books

It was also decided to venture later upon the publication of a book to form the first of a series, and to consist of six chapters, dealing with the beginnings of missions. Miss Louise Manning Hodgkins, M.A., was asked to undertake its preparation. This was in the spring of 1901, and the book was desired for use in the early fall. Miss Hodgkins declined, but finally under protest yielded to the earnest and repeated appeals of the committee and to her own convictions regarding the need of such systematic study. Through the heat of the summer she toiled, a true pioneer in a noble cause. The result was *Via Christi: An Introduction to the Study of Missions*, which has found its way into missionary societies from the Atlantic to the Pacific, and even across the seas, and has since its publication sold forty-six thousand copies.

The second of the series, *Lux Christi: An Outline Study of India*, by Caroline Atwater Mason, was also undertaken under protest by the author, but was carried through to a triumphant end, and with the added momentum of the year before found a still more cordial reception. In the eighteen months since its publication forty-one thousand copies have been sold.

Rex Christus: An Outline Study of China

Rex Christus: An Outline Study of China, was the third volume of the series. Warned by previous experience, the committee took steps to secure an author as early as possible, but the sudden death of Miss Child, who had begun correspondence with Dr. Arthur H. Smith, caused a break in the plans. Dr. Smith, who was in the interior of China, fully six weeks away, wrote that he could not undertake the work in connection with his other duties and complete it within the time set. The unsettled state of affairs in China caused delay in the mails, and the committee spent an anxious three months until the matter could be finally decided. It was a happy day when Dr. Smith consented to undertake the work, and an immense relief when the manuscript of the first chapter arrived. The book came in sections, in order that it might be put into the hands of the editor, Miss Frances J. Dyer, who was chosen to arrange material in a form to correspond with the preceding text-books. As may be imagined, the work of collaboration at a distance of twelve thousand miles and with limited time was not easy. It is amazing that there are so few errors or inaccuracies. No man is so well qualified as Dr. Smith to write of the great Empire of China, and no man, we are sure, could have been more gracious and kind in granting a request which seemed to him well nigh impossible. That the book was in the hands of the publishers July 10th, and on the market

before the end of August, seemed little less than a miracle. In four and one-half months the sales have been thirty thousand. One of the chief values of this series is in the excellent bibliography which each author has provided. Heretofore it has been almost impossible to obtain such lists as these, which they have so admirably selected and arranged.

Choice of Publishers

It has not been difficult to find publishers. The fact of a constituency so well assured by our many Woman's Boards made this pathway easy. The Macmillan Company, being an international house, and one well and widely known, was finally selected. An agreement was made that authors should receive ten per cent, and the committee a share in the profits, to be used for printing and other necessary expenses. It must be understood that the committee in starting was absolutely without funds, with the exception of donations, in no case exceeding \$10, from the Boards represented on the committee, with contributions of \$5 each from a few other Boards.

Financial Situation

The financial returns since the first year have been encouraging, and after some months of anxiety as to ways and means, they can now report all liabilities met and a comfortable balance in the treasury. It has been possible to secure good trade discounts from the publishers. The aim has been to give to our Woman's Boards every advantage, as the only expenses of the committee have been for printing programs and circulars, postage and express, sample copies and traveling expenses for the necessary business meetings, storage, and some slight secretarial expense.

Series of Pictures

After the publication of *Via Christi* in 1901 it was decided to issue a series of twenty-four pictures illustrating the course, but owing to the delay in their publication and errors in management on the part of the firm to which they had been entrusted, they were not widely used. The following year the committee concluded to retain the management, and were able to send out a set of pictures on India with satisfactory results. The pictures of China, illustrating *Rex Christus*, have had a wide circulation. It has been possible to furnish the pictures to the Boards at a very low rate and still cover the cost.

Maps

Thus far the effort to secure a satisfactory wall map has been unsuccessful. The cost of making an accurate map is very great, involving a large outlay for really satisfactory work. The committee has not been in a financial

position hitherto to undertake this. Many of the Boards, however, already have maps which are used in their own churches, and which supply the need fairly well. The text-books have contained small maps, and many local societies report successful attempts at map drawing.

Present Committee

The committee now consists of six members, the secretary and treasurer having been added shortly after its formation. During the absence of Miss Parsons on her trip around the world she was admirably represented by Miss Hodge, of Philadelphia. Miss Sarah Louise Day, Treasurer of the Woman's Board of Missions, Boston, is the duly appointed Auditor of Accounts. Although the committee is so small in numbers, it has twice met with serious loss in the death of its members.

Death of Mrs. Twing

Mrs. A. T. Twing, Honorary Secretary of the Woman's Auxiliary of the Protestant Episcopal Church, who served with such intelligent enthusiasm during the first year, was called suddenly while in attendance at the Triennial meeting of the Auxiliary in California. We have missed her greatly in the meetings of our committee, as her judgment and suggestions were always wise and valuable. Her place has recently been filled by Mrs. Harriet L. Scudder, of Boston.

Death of the Chairman, Miss Child

Of our other loss it is not easy even now for me to speak. It is such a continuous loss sustained in the death of our leader, Miss Abbie B. Child, in November, 1902. It was she who had the vision, she who planned it all, and who delighted in the ideal of women of every denomination bound together in the study of the progress of the kingdom of God. The thought lay always close to her heart, and with all her other cares she so quietly and efficiently carried the many details of the work that when we awoke one morning and found her place vacant we felt an unspeakable sense of loss, which time has not diminished. Never was there a gentler, kinder, and more persistent leader. Her co-worker on the Woman's Board of Missions of the Congregational Church, Miss E. Harriet Stanwood, was appointed to represent the Woman's Board of the Congregational Church on this committee.

Remarkable Sales

The success of the plan of United Study of Missions proves that it has met a real need. The fact that since the publication of the first book of the series in September, 1901, the publishers have actually sold nearly one

hundred and twenty thousand copies of these three Studies, and that forty-four Boards are using the material, while each year the sales are increasing, gives us some reason for referring to the "success" of the enterprise. We have even greater reason, however, to rejoice in the use made of some of these books. In missionary societies in city and in country, East and West, and in Canada, which was quite ready for annexation, women and girls are studying missions with a thoroughness and earnestness which exceed our hopes. Some women's clubs have ventured upon these courses. Certain professors in a great university were willing to follow these outlines in a series of lectures before the women's missionary societies in an Eastern town. Many public libraries have added the preferred lists of books to their shelves.

College Study Classes

Study classes in such colleges as Harvard, Vassar, and Mount Holyoke have used our text-books with great pleasure and profit. Clergymen have studied them, and in many cases are using them for general missionary classes in their churches, while several leading secular magazines have agreed to publish articles in the near future which we trust will prove of value for reference. Already inquiries are coming concerning the book on Japan for next year.

The Coming Volumes

Dr. William Elliott Griffis, whose intimate knowledge of the Japanese, as well as his charm as a writer, so admirably fit him for such an undertaking, has this book, *Dux Christus: An Outline Study of Japan*, well in hand, and the committee hope to issue it early in June, in order that societies beginning their calendars in September may have the material in time. The fifth volume of the series is to be *Christus Liberator: An Outline Study of Africa*.

Future Success

It is not difficult to prophesy the future of United Study. A movement which began only about three years ago and can show such growth is surely an answer to a demand which will be increasingly great. The effect of the study is felt in a general stimulus to all missionary literature, and is being manifested in marked improvement along the line of books, periodicals, and leaflets. The publishers are sanguine of even greater sales when the series is completed and published in an attractive set of volumes. They will form a capital missionary reference library. With the wide range of missionary topics, and the immense amount of information to be given con-

cerning missions, there will be no difficulty in continuing these courses at least through the twentieth century, which is perhaps as far as we need to look.

A Summer School

A subject of great importance to the United Study of Missions has been touched upon in this Conference—the need of a summer school for missionary methods for women's missionary societies. Would not hundreds of women, young and old, leaders of study classes and missionary societies, welcome the opportunity to attend normal classes where all the work of the year would be thoroughly presented by inspirational leaders? With some of the bright women who have written the books, and others who are using them so successfully, to demonstrate just how to do it, nothing will seem impossible.

The Permanent Result of the Ecumenical Conference

A little group of women were chatting together at the close of one of the committee meetings held in connection with the Ecumenical Conference. One questioned as to the permanence of the results of the great gathering, and whether there was any way of perpetuating the magnificent enthusiasm of the occasion. Another remarked, "I think one really permanent issue of the Conference will be along the lines of missionary study suggested in the sectional meetings held by the women." Whether there be other results or not, certainly this plan of United Study inaugurated at that Conference has marked an epoch in the history of missions. Few will share in the feeling expressed by one dear old sister, who is concerned about all this study of missions. She thinks it is a mistake, and is leading us away from the study of the Bible. She does not approve of these sensational methods. Another fears that we may lose the tenderness and prayer which should characterize our meetings. Rather, as we stand on this new Mount of Vision, and watch the wonderful working of the God of nations, shall we not gain an added faith in prayer, and a more earnest desire to understand all our Master's teaching, and to obey all his leading?

Our Daily Prayer in April

STILL our thoughts turn to China. Mrs. Gardner finds her chief work in caring for her home and six children; yet many a Chinese mother is helped by her sympathy and example. Mrs. Bliss, formerly Miss Borts, of Pagoda Anchorage, is the efficient, beneficent wife of a busy missionary physician, with constant calls for service. Miss Walker, a missionary daugh-

ter, has charge of the boys' and girls' schools, kindling so much enthusiasm in her clientele that the Chinese give one third of the school expenses. She holds the pen of a ready writer and her letters give vivid pictures of customs and life around her. The Bement sisters work in great harmony; each the stronger for the other's help. The doctor is a skillful and widely beloved practitioner, and her work makes many openings for her sister's zealous work among women.

Miss Woodhull has grown, in twenty years of service, to fill an important place in many kinds of work. The training school for Bible women is wholly in her care, and out of this grew the important kindergarten. The mothers who come to be taught must bring their little ones, they could not leave them; the little ones must be cared for, and here was the germ of a kindergarten all ready.

The spirit of Dr. Stryker, niece of Miss Garretson, was well shown in her eagerness to go. In 1901, when she was ready to start, the country was still disturbed after the Boxer uprising, and the secretaries hesitated to send new workers thither. But she said, "If it is safe for those already there, it is safe for me," and her present enthusiasm bears out the promise in these brave words. Dr. Woodhull not only treats the patients who come to her, but trains her helpers to be themselves physicians, and puts missionary spirit into them. She also sends letters full of impulse to us at home. Mrs. Smith, a young wife and mother, and Dr. Smith, are learning the language, and beginning to get hold of the great work at Inghok.

The missionaries in West Africa need our sympathy and prayer even more than those in some other fields, for they are in the midst of real black heathenism. Mrs. Stover, whose husband has care of the literary work of the mission, assists him in Bible translation in preparing text-books for school use, and helps in the teaching. Mrs. Webster, whose husband died in the mission, having no children of her own, gives her life to teaching the children of those who sit in darkness. Surely many will rise up to call her blessed. Mrs. Fay, whose own family is divided, some of her children left in America, and the younger ones with her, cares for her home, teaches in the school, and reaches out a guiding hand to many young men and women to help them to make their homes after the Christian pattern.

Mrs. Sanders, with many years' experience, an invaluable helper, takes entire oversight of the mission printing press. Mrs. Wellman, wife of the station physician, besides care of her own children, finds many ways to serve others. Miss Stimpson has charge of the day schools for both girls and boys. More than one thousand pupils are under her oversight, and she also takes care of the Junior Endeavor Society. Miss Campbell is her faithful aid, and together they exercise a power beyond reckoning.

The work at Chisamba is carried on entirely by workers from Canada. Miss Helen Melville is superintendent of the hospital which can care for fifty patients. She also does much evangelistic work and some teaching. Her sister teaches and cares for the schools, having between five and six hundred boys and girls under her supervision. Mrs. Currie, busy and useful, is always helping the needy, while Miss Bell is enthusiastic in school work, "so glad to be just here," she writes. Mrs. Woodside, mother of several children, gentle, efficient, helpful, gives Christian blessing to many. Mrs. Read, left a widow in 1903, has returned with her little ones to her home in Canada; our prayers for her should be tender and real. Mrs. Massey, bride of the physician, is just beginning a work full of promise. Dr. Bower, greatly worn by long and strenuous labor, much of the time in loneliness and trying conditions, is now at home for rest. May the passing days bring back the strength she so freely spent in behalf of the ignorant and suffering. Miss Redick has taken the care of the schools formerly in Dr. Bower's charge.

Mrs. Wilder has charge of the work for women at Chikore, and her rare gift of song is a great help in Christian service. Mrs. Lawrence finds many openings through her husband's work as physician. Miss Gilson, in charge of the station at Melssetter, is now principal of the government school there, a position that gives her wide influence with the young. Mrs. Fuller, still learning the language, shares with her husband the care of the important industrial work. Mrs. Thompson, long with Miss Hance in the Zulu Mission, teaches day and Sabbath schools, and does much work among the women. Mrs. Bates, finding her first duty in the home, yet gives abundant sympathy and much help to direct missionary service.

Suggestions for Auxiliary Meetings

For May: Chapter V in Rex Christus—Christian Missions, Part II

TWENTY pages of this chapter of fifty pages deal with woman's work and were written at Dr. Smith's request by the very capable editor of the text-book, Miss F. J. Dyer.

In her little pamphlet, "How to Use *Rex Christus*," she says of this chapter: "Inasmuch as women are doing such a magnificent work in China, it might be well, for this meeting, to concentrate attention wholly upon their achievements. It will be easy to assign topics, as all the phases of the work—educational, medical, visitation in the homes, ministry of the native Bible women—are brimful of incident. Study the field as a whole; then let one person summarize the share which your own denomination has had in it. Show how American women, at the time of expansion of privileges for themselves, needed the inspiration of larger service for Christ for the best

development of their own character. Pictures of Christian native workers, Nos. 16 to 24."

As the "fly in the ointment" of this United Study is to crowd the program with matters of general interest and crowd out our own denominational missionaries, this chapter gives a splendid opportunity to emphasize the work the nine missionaries specially supported by the W. B. M. are doing in China. The W. B. M. I. has seventeen representatives in China. They have issued pictures of these workers with which any interleaved copy of *Rex Christus* may be illustrated, and the sight of these faces, some in the glow of youthful enthusiasm, others showing the marks of long and arduous service, are an inspiration.

The study of China will have failed to kindle missionary zeal unless the close of the year finds us better acquainted with our own missionaries and what they are accomplishing.

Under the Educational Work tell of what Miss Andrews and Miss Chapin are doing at Tung-cho, and Miss Reed, at Pao-ting-fu, who was graduated from Cornell University and went to China in October, 1902. Miss Reed's picture can be found in this year's Prayer Calendar for November 18th. Information in regard to our workers will be found in the Annual Report of the Corresponding Secretary for China, published by the Woman's Board and given on application. Letters from these missionaries can also be obtained at the Board Rooms, and strategic extracts can be obtained by examining a file of the magazine, *LIFE AND LIGHT*.

In the Foochow mission familiarize yourself with what Miss Brown is doing in kindergarten work, and Miss Hartwell, who has charge of fourteen day schools. Miss Garretson has interesting stories to tell of the eighty pupils she has charge of, from sixteen to twenty years of age, in the preparatory school for the girls' college.

Then present the Foochow Girls' College and what Miss Newton, assisted by one of our younger missionaries, Miss Worthley, are doing there. Pictures of Miss Worthley and Miss Osborne appeared in last year's Prayer Calendar. As far as possible present pictures of the missionaries and of school buildings and the Chinese pupils. Since Miss Cheney left Canton we have not as yet any representative there; nevertheless, there is educational work in South China which should be spoken of.

Under Medical Work particularize the Woman's Hospital at Foochow, where Dr. Woodhull and Dr. Stryker do such efficient work. Also the Tung-cho medical work. The chapter in *Rex Christus* is admirably arranged in its sub-divisions, and contains a large amount of strategic information; only let leaders in preparing programs emphasize the special work our own Board is doing.

The Empress Dowager and the celebration of her sixtieth birthday would be an interesting topic. A picture of the handsome copy of the New Testament presented to the Empress by the Christian women of her empire on her sixtieth birthday might be obtained. In *Women of the Middle Empire* is a chapter devoted to the Empress Dowager, with a picture of this able but unscrupulous woman. In contrast to this most conspicuous example of a heathen Chinese woman might be given a sketch of Mrs. Ahok, which can also be found in the book mentioned above. Some one should speak of the Anti-Foot-binding Society and other reforms. Chapters VI and VII of Mrs. Little's *Intimate China* deal with the foot-binding reform. Also in this chapter is a summary of the great Boxer Rising which cannot well be omitted.

The themes for study with the books of reference are also suggestive. To give animation and variety to the meeting a closing quiz is always in order. If the leader cannot trust prompt and spontaneous replies to leading questions, she can prepare such questions in advance, and send brief, written answers to ten or a dozen beforehand, so that when the quiz comes she need not fear that it will be met with dead silence.

G. H. C.

Book Notices

Station Class Sketches, Stories of Women in Foochow. By Emilie Stevens.

This pamphlet is issued by the Church of England Zenana Missionary Society. It has ten remarkably interesting illustrations showing bound and unbound feet and the sweet faces of Bible women and hospital nurses among the native converts. One of the pictures is of a baby tower where infant girls are thrown and left to die. The sketches of these Foochow women will be of special interest to those who take the United Study of China another year.

The Women of the Middle Kingdom. By R. L. McNabb, A.M., formerly missionary in China. Published by Eaton & Mains. Pp. 160 Price, 75 cents.

The eighteen illustrations of this book are unhackneyed, and there are three representing pronounced types of Chinese womanhood. There is a likeness of the Empress Dowager, presumably authentic, although unlike any we have previously seen. The face is full front, and shows the masterful spirit for which this able but unscrupulous woman is distinguished. In striking contrast with this bold Manchu empress is the refined face of the widow of a wealthy and benevolent Chinese mandarin, Mrs. Ahok, who is taken sitting, a full length figure, with tiny, bound feet visible, while her maid stands just back of her mistress. A chapter of thrilling interest is given to the account of how Mrs. Ahok was led to accept Christianity.

The third typical picture forms the frontispiece of this volume, and is the full length, standing portrait of Dr. Hū Hing Eng, a young Chinese woman who studied medicine in this country, and who now has charge of one of the hospitals in Foochow supported by the Methodist Woman's Foreign Missionary Society.

In these three Chinese women we have perhaps the most illustrious examples furnished by that great empire,—the heathen obstructionist, the Dowager Empress; the educated Christian Chinese woman, progressive and consecrated, and the most advanced type of the young Chinese medical missionary. May her type multiply in the twentieth century.

Tufts and Tails; or Walks and Talks with Chinese Children. By the Ven. Archdeacon Moule, of Mid China. Published by the Church Missionary Society of London.

This charming little *brochure* of seventy-two pages is very fully and attractively illustrated, and it is just the book with which to win a child's heart to interest in their contemporaries on the other side the globe. There is a most tender and appreciative preface by the author's brother, who is Bishop of Durham.

A Miracle of African Missions. By John Bell. Published by Revell Co. Pp. 138. Price, 60 cents.

This is the story of a Congo convert named Matula and is told by his spiritual father, a Baptist missionary. In this Congo mission the native Christians from the first have adopted as a cardinal principle of church membership that every member should personally engage in some definite Christian service, and it puts us Christians in Christian America to the blush to read how much more conscientiously these native converts fulfill their church vows than do we. It is a story of thrilling interest.

A Junior's Experience in Missionary Lands. By Mrs. B. B. Comegys, Jr. Published by Revell Co. Pp. 121.

This is a book for young people, especially boys, and would appeal to Junior Endeavorers. It tells of a boy visiting mission fields in company with his father and is chiefly made up of letters written to boy friends in America. The illustrations are numerous.

G. H. C.

Sidelights from Periodicals

The seat of the war in the far East is naturally of chief importance this month. Of general interest are two articles—one in the *March Century* on "Economic Changes in Asia," by Dr. Arthur Judson Brown, Secretary of the Presbyterian Board, which is based on a recent tour through Japan, Korea, China, India, etc.; the second in the *World's Work* for March, entitled, "Korea, Japan, and Russia," by Robert E. Speer. This article, with its many fine illustrations, describes not only the life of the Korean people and their relations with China and Japan, but also throws light on past conditions in China, as the Korea of to-day is described as "a fragment saved from Chinese life in the time of the Ming dynasty, seven centuries ago."

JAPAN.—In the *Outlook* for February 20th there is a delightful article on "Japan and Her People," by Bishop Brent of the Philippines, giving many new and some "familiar facts through the medium of a fresh personality." "Japan's Claims Against Russia" in the *Independent* for February 11th,

and "Why Japan Resists Russia" in the *North American Review* for March, are timely articles by native Japanese. *The Review of Reviews* for March under title of "The Men Who Are 'Doing Things' for Japan," gives the faces of several leading Japanese with a descriptive paragraph of each.

CHINA.—The *Outlook* for February 13th prints an article by a former Secretary of the American Legation at Peking, entitled "What of China?" It is a serious discussion of the national and international problems of that great empire.

E. E. P.

THE great doors of opportunity are open. No, not doors, not measured openings, but the very sides of the world are taken off, so that anybody coming from anywhere can go to the center, and in the uncovered, exposed hundreds of millions are our opportunities. Opportunity is power. What we ought to do we can do. When God opens a door before his people, that is his command to them to enter, and his promise to back them to the extent of his resources. Whenever a people sees God's beckoning hand, and hears his call, and are obedient to the heavenly vision, then they rise to higher levels, take up heavier burdens, achieve greater results, and reap wider harvests for God.—*Bishop C. H. Fowler.*

Woman's 'Board of Missions

Receipts from January 18 to February 13, 1904.

MISS SARAH LOUISE DAY, Treasurer.

Christmas Offering,	216 68	NEW HAMPSHIRE.	
MAINE.		<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Amherst, Aux. (Th. Off., 3.43), 9.33; Bath, Aux., 5; Bennington, C. E. Soc., 5; Concord, Aux., Th. Off., 50; Derry, Central Cong. Ch., Aux., 34; Exeter, Aux., 10.20; Keene, Second Cong. Ch., M. C., 4; Lebanon, A Friend, 5; Littleton, Aux., 42.31; Manchester, First Cong. Ch., Aux., 55; Nashua, Aux., 32.55; Newington, Aux., 5.50; Salem, Aux., 5.15; Wilton, St. Paul's Ch., C. E. Soc., 10,	273 04
<i>Auburn.</i> —A Friend,	40	Total,	273 04
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Amherst, 1; Bangor, Aux., E. R. Burpee, 150, Central Ch., 10; Bar Harbor, Aux., 12; Calais, Aux., 48.25; Rockland, Woman's Ass'n of Cong. Chs., 53.40, Y. P. Ass'n, 5,	279 65		
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Augusta, Aux., 30.75; Bath, Central Cong. Ch., 30.50; Farmington, Aux., 27; Portland, Mrs. Oren Hooper, in memory of Carl Putnam Hooper, 20, Mrs. J. P. B., 25, Mrs. W. H. F., 25, Bethel Ch., Th. Off., 9.25, High St. Ch., Aux., (Th. Off. 63.36), 236.36, Second Parish Ch., Th. Off., 18.54, State St. (Th. Off., 100), 118.50, St. Lawrence Ch., Th. Off., 5, Williston Ch., Add'l, 1.75; Waterville, S. S., 10.32; Westbrook, Cong. Ch., S. S., 13.33; Wilton and Phillips, Ladies, 3.50; Yarmouth, First Parish Ch., C. E. Soc., 10,	573 88		
Total,	853 93		
		LEGACIES.	
		<i>Hanover.</i> —Legacy of Mrs. Susan A. Brown, add'l, by Thomas Weston, Trustee,	208 80
		<i>Holts.</i> —Legacy of Mary A. Lovejoy, by E. J. Colburn, Extr.,	9 04
		<i>Manchester.</i> —Legacy of Miss Elizabeth Shannon, First Cong. Ch., Manchester, N. H., through Treas. of New Hampshire Branch,	100 00

VERMONT.

Pittsford.—Cong. Ch., S. S., 2 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Dorset, Aux. (50 of wh. const. L. M's Miss Anna G. Carhart, Miss Harriet E. Gilbert), 50.25; Franklin, Aux., 2.35; Hartford, Aux., 20; Highgate, Cong. Ch., 2; Jericho, Aux. (with prev. contri. const. L. M. Mrs. Mary O. Balch); Ludlow, C. E. Soc., 10; New Haven, Aux., 16; Rutland, Aux., 57.15; Stowe, S. S., 4.64; St. Johnsbury, South Ch., Aux., 36; Thetford, S. S. Prim. Class, 1; Westford, Aux., Th. Off., 7. Less expenses, 14.50, 191 89

Total, 193 89

MASSACHUSETTS.

A Friend, 50 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Medford, Mystic Ch., Aux. (75 of wh. const. L. M's Mrs. M. F. Fenton, Mrs. J. Keith, Mrs. A. R. Spear), 80, 80 00

Auburn.—Mrs. Mary J. Rich, 20 00
Berkshire Branch.—Mrs. Charles E. West, Treas. Dalton, Y. P. Soc., 50; Peru, Top Twig M. C., 2.25; Stockbridge, Aux., 25.20; West Stockbridge, 15, 92 45

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch., 24, Union Ch., C. E. Soc., 2.75; Georgetown, First Ch., Aux., 5; Memorial, 48; Ipswich, Aux., 47; Newbury, Oldtown Ch., Jr. Aux., 2; Newburyport, Aux., 56; Belleville, Aux., 100; Powell, Miss'n Circle, 25; South Hyfield, C. R., 1.30; West Boxford, S. S., 1; West Haverhill, Aux., 9.05, 321 10

Essex South Branch.—Miss Nannie L. Odell, Treas. Salem, Crombie St. Ch., Aux., 10; Danvers, First Ch., 6, 16 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Buckland, Aux., 16.12; Prim. Dept., S. S., 3.65; Conway, Aux., 15; East Charlemont, Mrs. Whiting, 5; Montague, 6.25; Orange, Aux., 9.54; C. E. Soc., 10, Little Light Bearers, 3.91; North Deerfield, 12.68, 82 15

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Northampton, Edwards Ch., Aux., 31.32; Mrs. Swan's S. S. Class, 3, Miss Armstrong's S. S. Class, 2.33, Miss Spitzli's S. S. Class, 2.93, 39 58

Malden.—S. M. S., 5 00

Middleboro.—Sunshine Band, 5 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, South, Aux., 10; Brockton, Porter Ch., Aux., 18; Cohasset, Aux., Th. Off., 9; Hanover, Aux. (Th. Off., 2.25), 3.25; Hingham, Aux. (Th. Off., 15.11), 20; Holbrook, Sunshine Mission Band, 5; Milton, Aux., Th. Off., 22.25; Plymouth, Pilgrim Stepping Stones, 5; Randolph, Aux., 1; South Weymouth, Union Ch., Aux., Th. Off., 48.08, Loose Change Th. Off. Meeting, 6.05; Weymouth and Braintree, Aux., 28; Wollaston, Aux. (Th. Off., 81.30), 83.30, 258 93

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Westford, Aux., 8 73

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro Falls, Aux., 26.30, Mrs. E. B. Wilmarth's S. S. Class, 10; Berkley, Woman's Cent Soc., 16;

Edgartown, Aux., 5; Fall River, Aux., 350; Willing Helpers, 50; Middleboro, Aux., 2; North Bedford, Trinitarian Ch., Mission Guild, 10; Rochester, C. E. Soc., 5; South Attleboro, Aux., 7; Taunton, Winslow Ch., C. E. Soc., 20, 501 30

Somerville.—Miss Helen J. Sanborn, 100 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 11.50; Springfield, Park Ch., Aux., 25, South Ch., Aux., 4, 40 50

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Allston, Woman's Ass'n, 65.76; Auburndale, A Friend, 1, Aux., 200; Boston, Central Ch., Aux., 706.65, Old South Ch., Aux., 1,235, Shawmut Ch., Aux., 50, Union Ch., Aux., 65, Jr. End. Mission Band, 1; Brookline, Harvard Ch., Aux., Memorial, 50, Leyden Ch., Woman's Foreign Missy' Dept., 35; Cambridge, First Ch., Aux., 148.80, North Ave. Ch., C. E. Soc., 3.29, Prospect St. Ch., Aux., 16.82, Wood Memorial Ch., C. R., 9; Charlestown, First Ch., Aux., 10; Chelsea, First Ch., Aux., 88, Y. W. M. S., 10, Third Ch., Aux., 26, Floral Circle, 5; Dedham, Jr. C. E. Soc., 10; Dorchester, A Friend, 1.40, Second Ch., Aux., 66 93, Village Ch., Aux., 5, Y. L. Soc., 13.64; Foxboro, Aux., 40; Hyde Park, 63.29; Medfield, Aux., 11; Newton, Eliot Ch., C. E. Soc., 10, Eliot Helpers, 25; Newton Highlands, Aux., 45.90; Norwood, 26.09; Roslindale, Aux., 21.23; Roxbury, A Friend, 5, Eliot Ch., Aux., 73, Immanuel Ch., Jr. C. E. Soc., 13.20, Walnut Ave. Ch., Aux., 28; Somerville, Broadway Ch., Aux., 50.50, Y. L., 9.50, First Orthodox Ch., Aux., 80, Prospect Hill Ch., Woman's Union For. Missy' Dept., 38 58, C. R., 9.40; South Boston, Phillips Ch., Aux. (to const. L. M. Mrs. Luella M. Glass), 25; Watertown, Phillips Ch., Aux., 65.50, C. R., 10.57; Waverley, Aux., 16.50; West Roxbury, South Evangelical Ch., Aux., 6.99, Anatolia Club, 10, 3,507 54

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Grafton, West Ch., S. S., 8; Petersham, Miss Elizabeth B. Dawes, 100; Warren, Aux., 11.50; Westboro, Aux. (Th. Off., 3), 16.80; Whitinsville, Extra-cent-a-day Band, 16.14; Worcester, Greendale People's Ch., 3, Park Ch., Extra-cent-a-day Band, 5, Plymouth Ch., Aux., 40, Union Ch., Aux., 25, 225 44

Total, 5,353 72

LEGACIES.

Malden.—Legacy of Mrs. Mary A. Welsh, through Malden Aux., 200 00

Reading.—Legacy of Miss Climenta Wakefield, by Mrs. Annie Lawrence Perley, Admx., 500 00

Worcester.—Legacy of Mrs. Harriet Wheeler Damon, by Frank H. Wiggin, Trustee, 8 34

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Prim. Class, S. S., 10; Newport, United Ch., Aux., 252.75, S. S., 250; Pawtucket, Park Place Ch., Y. L. C. E. Soc., 15; Provi-

dence, Elmwood Temple, Madura Cir.,
12, C. E. Soc., 5, Pilgrim Ch., Aux., 66.02,
Plymouth Ch., Aux., 15,

625 77

Total, 625 77

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Danielson, Aux., 19.15; Goshen, In-as-much Circle, Y. L. A. Th. Off., 4.20; Greenville, S. S., 10; Griswold, C. E. Soc., 3; Groton, Jr. C. E. Soc., 3; Lebanon, C. E. Soc., 5; Lyme, Aux., 13; New London, First Ch., Aux., 7.18, C. E. Soc., 13.96; Norwich, First Ch., S. S., 25, Aux., 59.91, Second Ch., Aux., 65, S. S., 15.53; Thompson, Aux., 10; Windham Centre, C. E. Soc., 10, 263 93

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Enfield, Aux., 20.85; Hartford, Asylum Hill Ch., Aux. (Mrs. C. D. Davison, 50, Mrs. Chas. B. Smith, 60), 110, Farmington Ave. Ch., Aux., 1, S. S., 35.16, First Ch., Aux., 21, Prim. S. S. Class, 5; Park Ch., Aux., 19, South Ch., Y. P. Soc., 47.09; New Britain, South Ch., Aux., 51.12; Rockville, Aux. (to const. L. M's Mrs. A. W. Annis and Mrs. L. H. Fuller of wh. Th. Off., 29.50), 50; Somers, Prim. S. S., 1; Terryville, Y. L. M. C., 5; Unionville, Aux., 37.50; Wernersfield, Aux., Th. Off., 44.05, 447 77

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 28.23; Bethlehem, S. S., 2.50; Black Rock, Aux., 16; Bridgeport, Olivet Ch., Aux. (25 of wh. const. L. M. Mrs. M. E. Rose), 27.08, Bell M. B., 5, C. E. Soc., 7.13, C. R., 2.75, Park St. Ch., Aux., 115; Cheshire, Jr. C. E. Soc., 5; Danbury, First Ch., Aux. (75 of wh. const. L. M's Mrs. J. P. Filten, Mrs. Andrew Little, Mrs. George H. Williams), 102.11, Prim. S. S., 10; East Haven, Aux., 35; Higganum, Aux., 10; Ivoryton, Aux., 26; Litchfield, Aux., 52.15, C. R., 5.01; Middletown, South Ch., Aux., 25; New Canaan, Aux., 34; New Hartford, Aux., 10; New Haven, C. M. M. Aux., 5, Grand Ave. Ch., Aux. (25 of wh. const. L. M. Mrs. Leveritt P. Clark), 104, Yale College, Aux., 100; Newtown, Aux., 1; Norfolk, Aux., 90; North Haven, Aux., 29.44; South Britain, W. A., 8; Stamford, Aux., 25, Y. L., 15; Warren, C. E. Soc., 20.34; Waterbury, Dau. of the Cov., 20; Westport, Aux., 10; Whitneyville, Aux., 10; Wilton, S. S., 5.20, C. E. Soc., 5.50; Winchester, Cong. Ch., 1.07; Winsted, First Ch., Aux., 22.50, Second Ch., C. E. Soc., 11; Woodbridge, C. R., 3; Woodbury, First Ch., Aux., 22.60, C. E. Soc., 13, A Friend, 50, A Friend, 300, 1,429 61

Total, 2,141 31

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas. Arlington, N. J., W. J. F., 5; Aquebogue, C. R., 2; Binghamton, Plymouth Ch., Aux., 5; Brooklyn, Clinton Ave. Ch., Aux., 25, Plymouth Ch., Aux., 80; Richmond Hill Ch., S. S., 40.25, Tompkins Ave. Ch., Aux., 125, Wiloughby Ave. Ch., Home Dept., S. S., 35; Canandaigua, Aux. (25 of wh. const. L. M. Mrs. Annie Rockwood Wheeler),

225, Alice Band, 5, Misses Rice Band, 5; Clifton Springs, A. G. W., 20; Crown Point, Aux., 10; East Bloomfield, Mrs. Eliza S. Goodwin, 3; Flatbush, C. R., 2; Flushing, Aux., 12; Gloversville, Aux., 51; Java Village, Mrs. C. W. Morrill, 5; Lockport, Mrs. A. J. Hough, 3.80, First Ch., C. E. Soc., 6; New York, Broadway Tabernacle, Aux., 125, Manhattan Ch., Aux., 16.50, Mt. Vernon Ch., Prim. Dept., S. S., 9.07, Pilgrim Ch., Aux., 45; Niagara Falls, Jr. C. E. Soc., 10; Patchogue, Aux., 10; Scranton, Pa., Plymouth Cong. Ch., Woman's For. Miss'y Soc., Th. Off., 9.25; Sherburne, Aux., 40; Smyrna, Aux., 9; South Hartford, Aux., 67, Jr. C. E. Soc., 3; Spencerport, Aux., 25.60; Syracuse, Plymouth Ch., 103, Aux. (with prev. contri. const. L. M's Mrs. Lewis Bissell, Mrs. J. F. Draine); Utica, Plymouth Ch., Aux., 10; Wardham's Mills, Aux., 5; Warsaw, Aux. (75 of wh. const. L. M's Miss Laura Jenks, Mrs. L. L. Sturdevant, Mrs. L. E. Walker), 79.15; Wellsville, Aux., 10; Westmoreland, S. S., 5. Less expenses, 40.88, 1,205 74

Total, 1,205 74

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 50; Md., Baltimore, Associate Ch., S. S., 9; N. J., Montclair, Y. W. M. S., 75; Plainfield, Aux., 10, 144 00

Total, 144 00

FLORIDA.

W. H. M. U., Mrs. E. W. Butler, Treas., Mt. Dora Soc., 12; Ormond, Soc., 7, 19 00

Total, 19 00

NEBRASKA.

Lincoln.—German Cong. Zion Ch., 5, Ladies, Miss'y Soc., 6, 11 00

Total, 11 00

CANADA.

Cong. W. B. M., Miss Emily Thompson, Treas., 916 88

Total, 916 88

TURKEY.

Aintab.—Miss Elizabeth Trowbridge, 4 40

Total, 4 40

Donations, 11,343 21
Gifts for Special Objects, 616 15
Legacies, 1,026 18

Total, \$12,985 54

TOTAL FROM OCT. 18, 1903, TO FEB. 18, 1904.

Donations, 31,485 56
Gifts for Special Objects, 1,467 26
Legacies, 11,601 49

Total, \$44,554 31

Board of the Pacific

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1275 Sixth Avenue, Oakland, Cal.

Letters from Miss Annie T. Allen

BROUSA, TURKEY, Oct. 24, 1903.

TEN days ago Mrs. Baldwin came into my room with a letter which she said she wished to read to me. I assure you the letter gave us both great pleasure. Only a few days before she had told me of her letter to you in which she asked that I be adopted in her stead. I felt much troubled about this, while at the same time I saw how unselfish was her love for the school. You will understand how joyfully I received the news which your letter brought. I want to express my personal thanks to the ladies of the Pacific Board for adopting me. I feel that it will be a pleasure to belong to you, since you have already so warm an interest in this school.

You ask for a few facts in my life, which I gladly give you. I was born December 21, 1868, in Harpoot, Turkey, where my father and mother were missionaries. My first trip to America was when I was a few months old. I have always claimed that one impression of this trip remained in memory, and that was the peculiar odor of railroad smoke, for when I next entered a train ten years later the odor seemed familiar. We have no coal in the interior. We returned to Turkey after a year's absence.

My schooling up to the age of thirteen I received at home. In 1882 I again went to America, my mother going also. She remained there with me three years. After finishing at the grammar school, I went to Dana Hall, Wellesley. While I was there my mother returned with my father, who had meanwhile come on for a short furlough, to Turkey.

I next went to Mt. Holyoke Seminary, where I was graduated in 1890. Learning that my mother was very poorly and needed me, I determined to go out to her. As she and my father had gone to Van to the annual meet-

ing, I went there first, and we remained there for the winter and I helped in the school, as one of their American teachers had broken down. The next fall we returned to Harpoot. I taught here five years in the college, at the same time caring for my mother, who was each year growing weaker.

In May, 1896, after the massacre, on account of my mother's health we returned to America. She died in 1898. After her death, not wishing to leave my father, I did not return to Turkey. The way opened for me to go to the Bible Normal College, a school of religious pedagogy now located at Hartford, where I completed a two years' course. At the same time I received my A.B. degree from Mt. Holyoke College.

In the fall of 1901 I received a call to assist in the Sunday school of the Gloversville Congregational Church, which I accepted. Last year I taught in a colored school in Lexington, Ky., under the A. M. A. While there my brother, with whom my father and I had had our home, was invited to a position in Constantinople, which he accepted. Once more our home was broken up. I resigned my position, hoping to get one nearer Boston, where I might have my father with me.

My father, who was willing to return to Turkey with them, insisted on my coming out also at his expense with the hope that a place would soon open. On my arrival I received five invitations, so I realized that I need not spend an idle winter. It is, however, a great relief to know that I have really been adopted and that I have this definite work before me—that is, the Brousa school.

I cannot close my letter without adding a word in regard to this school, and the heroic way in which Mrs. Baldwin has started and kept it going almost single handed. A good foundation has been laid, especially in English. All our higher classes are taught in that language.

I find in many ways these western cities so different from those in the interior. I was much surprised, for instance, to have the girls come down to the train to meet me with hats on and without a man escort, an impossibility in the interior. To be able to reach my destination by train also seemed very strange. When I go out on the street, however, and stumble over the dirty dogs, and have Turkish children calling after me and throwing stones at me, I realize I am in the "unspeakables'" domains.

Jan. 20, 1904.

I did mean to write you soon after Christmas and tell you of the pleasant time we had on that day, but I was very busy the last two weeks of school and did not find the time.

We decided to have one rhetorical for December more in the form of an

entertainment. We drilled the girls in pieces, dialogues, and songs. I asked Mrs. Baldwin if we might have it in the evening. She smiled, and said if I wanted to attempt it. I laughed and quoted "Fools step in," etc. The entertainment, however, was a great success. There were about two hundred present. Our idea in having it in the evening was in order to get the fathers interested. A large number of men were present. After the literary exercises were over we drew the curtain and arranged the platform for the gifts which our friends had sent for the girls. We had a fairy queen sitting in a chair trimmed with green, and beside her an attendant, both dressed in white, with gilt trimmings. In front of them was placed a large basket containing presents.

When the curtain was drawn five little fairies came tripping in with baskets on their arms. While a group of girls sang "Trip fairies" the queen then read the names one by one, and the little fairies carried the presents hither and thither. Three of our little boarders were new this year, and to each of them was given a doll. They were so pleased. One day the three came timidly to my door. All three of the dollies had met with a slight mishap, and needed a little glue. My room for a few hours was a dolls' hospital.

Miss Mary helped me in the selection of presents as we opened one pasteboard box after another. The name of the lady who had prepared the box was written on a slip of paper. I thought how nice it would be if I only had the time to write each individually; but they must accept our thanks through you their representative.

I had a funny experience coming here. When I left Brousa it was snowing. I took the early train for Umdania. Arriving there, I was told the storm was so bad the boat would not come. I understand very little Turkish. I did not know what to do when a man came up to me and said, "Sprechen Sie Deutsch?" I was very glad I knew a little German. He told me of a hotel where the proprietor could speak English. I went there to await the boat. After two hours I saw it coming. The storm still continued, and I tried to hurry up my proprietor to find out when it would go. We were a long distance from the wharf. We kept meeting people, and though they spoke Greek, I knew they meant we would not reach the boat. Too late I realized the trick of my Greek escort. He planned my missing it. I just reached the boat as it calmly sailed away. The next boat left in two days. Unfortunately, I could not call my escort names, as I felt like doing. There was nothing to be done but return to the hotel for the next two days.

Work in Foochow

FROM *The Foochow Messenger* we take reports of work in which Miss Jean H. Brown has a special interest and share. In connection with three other ladies, she has charge of the station classes and Bible women. Of this department the *Messenger* says:—

“Looking forward to establishing station classes at every chapel, there have been classes connected with five of the chapels. This gives the women an opportunity to learn to read and become intelligent Christians. The results have been good. The number of women attending church service has increased. Where the audience was largely men, there is now a large percentage of women attending service. Many women have united with the church, and several not church members have passed into the beyond, rejoicing in a better hope, which they would not have done but for the help received at the station class. Each class has been in charge of one or two Bible women, according to the size of the class. Two women together work more efficiently in visiting. There were thus seven women teaching the five classes, and one who visited homes exclusively—eight in all. The classes average fifteen women, making a minimum of seventy-five, who have not only learned to read, but have committed selected portions of the Bible. Some learned to read the Romanized Bible in three months, while it took others seven months.”

The kindergarten in Foochow has been Miss Brown's specialty, and of this the *Messenger* reports:—

“This year there have been forty-five children in the kindergarten, of whom about twenty came from the woman's school. There has been an increase in numbers coming from heathen homes. Thus some little rays of light may have been carried to the dark homes by these tiny ones who share in the good times of the kindergarten. The children are fond of the kindergarten, and readily learn to sing the songs. There are many indications of development. Nature study, which has been emphasized, has had a refining influence, and has developed a better treatment of the lower forms of life. Some simple gymnastic apparatus has given the children much pleasure, and has been useful in developing them. Five young girls in the training department have made good progress, and they show much capability for this work, and give promise of future usefulness.”

Board of the Interior

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MISS FLORA STARR.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 523, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

Easter Morning

From Keble's "Christian Year."

Oh, day of days! shall hearts set free
No "minstrel rapture" find in thee?
Thou art the sun of other days;
They shine by giving back thy rays.

Enthronèd in thy sovereign sphere,
Thou shedd'st thy light on all the year;
Sundays by thee more glorious break,
An Easter Day in every week.

And week days, following in their train,
The fullness of thy blessing gain,
Till all, both resting and employ,
Be one Lord's day of holy joy.

Oh, joy to Mary first allowed!
When roused from weeping o'er his shroud,
By his own calm, soul-soothing tone,
Breathing her name as still his own!

Joy to the faithful three renewed
As their glad errand they pursued!
Happy, whoso Christ's word convey,
That he may meet them on the way!

So is it still: to holy tears,
In lonely hours, Christ risen appears;
In busy hours, who Christ would see
Must turn all tasks to charity.

An Easter Thought

BY ALICE F. FIRMAN

A LITTLE child on returning from an impressive Easter service looked up into her mother's face and said, "Mamma, I wish sometime there would be a resurrection I could see!" And the mother told her that could never be until she went to heaven. But that mother pondered, and as she pondered this thought evolved itself: Cannot I make a "resurrection that she can see" possible? Can I not let my little child, through her daily prayers and her faithful gifts, be the means of permitting some other little child's otherwise dead soul to become "risen with Christ" and "to seek those things which are above"?

There will be "resurrections we can see" if we keep the Lord Jesus' command and "preach repentance and remission of sins in his name among all nations." What an added joy might enter into our next Easter worship if we could have the consciousness that during the year we had been the actual means, through God, of making the resurrection of a soul possible.

God bless all deep resolves that come to us this Easter Day! And grant that all the year we work and pray to bring out into life and light some soul now dead,—a "resurrection we can see," instead of waiting till we reach the other shore, where all such opportunities are o'er.

Letter from China

PANG CHUANG, TIENTSIN, CHINA, December, 1903.

WITH the noise of an annual Buddhist mass ringing loud but a few feet away, we send you greetings appropriate to the New Year which dawns so soon, and in which we know God will bless you and yours. It is a year since we began our work in China, and the many letters of inquiry lead us to try to give an idea of what we have been doing. Few years of our lives have passed so quickly.

Let us tell you of a single day, characteristic of the rest. After private devotions an early morning round of the hospital patients is made before breakfast. We thus know how the sick have fared during the night, occasionally having been called earlier in any serious case. Breakfast over, followed by morning prayers with such of the missionaries of the station as are not away touring, then comes a half hour of Bible reading and instruction with the Chinese. This is conducted usually by Dr. A. H. Smith for

the men, and Mrs. Chapin for the women. On this sample day we again try to follow the rule announced in large Chinese characters on our doors that we see no one from 9 to 12, in order that we may study the language; but every case seems to be a "special" one, so there are interruptions inevitable. We hardly dare step out of doors for fear of being accosted by this or that one with a "ping" (pronounced bing). And if one once tells his ailment, how can we help doing for him what we can? There are the necessary interruptions by our assistants, plans for operations, Chinese callers, directions to carpenters, masons, and others. This "others" is climax, for others are legion. On the particular day of which we write the first operation was the removal of a cataract, the patient being an old man of sixty, who had not seen for years. We have recently removed the bandages, and the joy with which he exclaimed, pointing here and there, "Your clothes are black, You have a hat on, That man has whiskers," etc., made coming to China worth while.

Operations over we yet have medical cases to see, many miscellaneous duties, and some time for exercise. On this particular evening there was no meeting, so we were free to see to hospital matters, write letters, attend to records, etc., and go to bed. We forgot to state that we practically never fail to get our meals in somewhere. On many days we do not have operations, but other medical matters fill up the time. Many of the patients have come several days' journey to see the "foreign doctors." How very, very sad it is to turn so many away, and tell them they have come too late. Here comes a man, the head of a household, and a type of many, led four days' journey by his eight-year-old boy. He is hopelessly blind, and will not believe that we cannot cure him. Now comes a woman with an abscess of years' standing, who can be helped, with cure doubtful. Thus it is an endless story of tragedy, but it is too sad to record. The only consolation is found in pointing them to Him who cures all ills in eternity, even physical ones. It makes us very glad to see now and then one taking the initial steps to church membership, having learned of the truth in the hospital.

All our days are not as this one, for when we first came of course most of our time was given to the language. In the immediate future we must plan to have more stony hearts, and say "No" more firmly, or later we will regret that we know so little Chinese. The language is not easy, and we must put some time on it daily for years before we can feel at ease. The medical missionary has the advantage that the language of pain is much the same in China as in America, so that even a new missionary with the aid of an alert Chinese assistant can do much that is truly Christian early in his missionary experience. After the Chinese New Year (which comes this year

on February 16th) we begin a plan of charging fifty copper "cash" (about one and one-half cents) for every patient seen, though we fear there will be many who cannot pay what to them is quite a sum. Medicines and other supplies are so expensive and the church in America so poor (?) that we have no alternative. Te Chou, a large walled city fifteen miles from us, has at last, after many years of prayerful knocking, opened, and we hope to have a branch medical work there soon if funds permit, and for the present only a few dollars a month will suffice.

We went north to our annual mission meeting in May, and then went to a small English and American settlement on the coast near Manchuria for three months of study. In other words, we ran away from the medical work. We much enjoyed the inspiration and help of the many missionaries who rested there for shorter or longer periods of time during the summer. Even here we were called upon for much medical work, but we found it a special pleasure to minister to fellow missionaries, quite a number of whom we had known or met in America. (Doubtless you know a number of them.)

While north we visited four of the seven mission stations of our Board in North China, and in each saw much and heard much to deepen our faith in missions, in missionaries, and in their mission. At Peking there are new and larger opportunities than ever before, with less opposition; at Tientsin the foreign nations have encroached upon the site of the native city to such a degree that our mission is moving to the Chinese settlement; at Tung Chou the splendid college buildings, including their even more splendid equipment of teachers and students, challenge admiration; at Pao-ting-fu there is great interest along Christian lines, despite the destructive work of the "Boxers" in 1900, when so many missionaries and native Christians were promoted.

There are many things of which we would like to write: what a Chinese hospital is like; household matters; our visit to the Great Wall; a big fire in Peking; customs of marriage, of burial, of feasts, etc.; but these and other matters must wait for other general letters. Nothing has been such a decided uplift to us as the letters that come occasionally from friends at home, telling of interest in, and prayer for, this "greatest work in the world," and telling of the affairs of societies and persons. Our work is one, and we are glad to be a link in the long, strong chain.

To all, our greetings are cordial, hearty, and prayerful. "Come over and help us" in prayer or otherwise.

Your friends,

EMMA BOOSE TUCKER, M.D.,

FRANCIS F. TUCKER, M.D.,

Williams Hospital.

Christmas in Bombay

BY MISS ANNA L. MILLARD

BOMBAY, December 28th.

YOUR kind letter arrived on Christmas Day, and such a happy, busy day it was. I was over at the blind school by eight o'clock, making those children happy with their long-desired presents. A few of the older ones received boxes in which to keep their few possessions, or a Braille Scripture portion for which some of them have been longing. The little ones received dolls and toys, which had been given me by thoughtful friends at home for just such an occasion. I hope next year will find me supplied in the same way!

At ten o'clock all the blind children went out to ten o'clock church service in which their special part was to sing, "Away in a Manger," and to make their own Christmas offerings of two whole dollars to the new church building fund. This they had earned themselves. It was a pretty sight to see two of them go up and make their presentation to the pastor.

At one o'clock I went over to see them eating their Christmas dinner and took a photo of them; if it is good I shall send you one later. At four o'clock I took some of the children, their own appointed committee, to distribute a few toys in the hospital and sing to the children there. It gave them great joy to do this, especially as they earned the money themselves to get the toys.

While there the lady in charge gave them a treat of cake and sweets, so that they came away with their hands full. One of them remarked to me on the way home, "Madam Sahib, we went to give pleasure to others, and we received more than we gave." I assured them that it was always God's way to return to us in very large measure what we tried to do for him.

In the evening Miss Abbott, Mrs. Dean and I had a gathering here of all the young people of the church with games and music. It was a very happy ending to a happy day.

There are always some very incongruous things about Christmas in a foreign land, a non-Christian land, for though it is a general holiday there cannot be that general air of joyousness so manifest at home.

On the street one sees such motley crowds of men, women and children of every nation under the sun,—wandering fakirs, their bodies covered with ashes and leading about a sacred bull; ascetics with their mouths closely covered so as not to breathe in any animal life, and sweeping the path before them so that they may not carelessly destroy life; a poor emaciated woman,

too weak to sit up, lying on the walk with outstretched hand to catch the chance penny that may fall into it; a poor leper woman with fingers all gone, and the stump of the hand held out for an alms,—all of those things one sees, and longs for the time when there shall be no more sin and disease, and all shall know and serve our Lord from the least unto the greatest. But how shall they know him without a teacher or a preacher? Romans x. 14, 15.

How can we pray “Thy Kingdom come” while we do little or nothing to help its coming. Oh, that the hearts of the people in our own churches may be stirred this coming year, that many young people may give themselves to this service, and that those who cannot go may send those willing to give their time and talents!

Fire at Erzroom

Letter from Robert S. Stapleton

ERZROOM, TURKEY, Jan. 13, 1904.

HERE we come to tell you of the severe loss we have sustained this past week. It occurred at three o'clock on Sunday morning. The cook of the girls' school, formerly the wife of a pastor in this field, was aroused, by what she does not know, for at first she said it was some one from the street who awoke her, and then she said it was a dream, and so on. The fact remains that she was awakened, and discovered smoke in the kitchen where she slept. Through a cupboard hole in the opposite wall she saw flames and smoke fast rising from the wood and tezek which were stored there.

This room with the one above it was not yet floored nor plastered, even up to the attic, so that it afforded a fine flue for the fire. She arose quickly, and crawling up the back stairs on account of the smoke from the tezek, which was very dense, she went into the larger building to awaken Miss Bushnell and the girls. This she did very soon, and Miss Bushnell gave orders to the girls to go and dress, and went back to her own room to do the same thing.

Up to this time she had not noticed any smoke in her room, but when she arose she had heard a fearful roaring in the attic over her room. But when she went back to her room she found the smoke so dense that she was not able to find anything except a bundle of clean clothes placed on a chair for the morning. In fact, she was forced to fight her way to her door, covering her face with the bundle of garments so as to give her air free from smoke to breathe. In the hall she found all the girls ready and some going down in a condition similar to herself. The smoke was so dense here that at one

time she felt as though she would fall; but guided by one of the smaller girls, who did not get so much smoke, she made her way downstairs and out through the back door, which very fortunately was fastened with an iron bar and not locked, for no one had brought the keys with them from the upper floor.

As Miss Bushnell went out of this door into the back garden her attention was attracted by the fire that was coming out of the windows of the second story right above the room where the fire had started. She was barefooted, as were most of the girls. They at once began to arouse the neighbors, and came over to our house to arouse us, for we live just opposite the school building. We were soon up, and saw all the fourteen people in our dining room in anything but attire for a walk out on a winter's night.

When I gained the street and made my way to the building two men ran up, and began to try to kick in the iron garden gate in front. "Over the wall," I said, and was the second over, and as I had a key to the front door, opened it only to be driven back by the smoke. Others tried to get in, but with like results. I now turned my attention to arousing the people and made for the church bell; but as the rope was short, I was unfortunate in getting it fastened somewhere above, and a little time was lost. It did seem a long time before the authorities got around with the little engine and hooks. It looked as though their work was to keep the fire from spreading, but not to try to put out the fire. The house next door was very near afire, and it was hard work to save it. The great need was water, and the men seemed to work so slowly. My ten boys carried water from a barrel-well in our back garden, and this was the supply that saved the house next to the school.

I saw there was little or nothing that I could do at the burning building, so I turned my attention to our house and those inside. Fortunately there was no wind that night except what the fire made, but we were too close to take any risks, so it was arranged that all should go up to the mission house into a room where a fire had been prepared. Mrs. Stapleton had just risen from her bed on the Friday, which was the ninth day after the birth of our little daughter Ellie May, but it was thought best to go. So the child was taken in its carriage, and Mrs. Stapleton walked with Miss Bushnell. The girls of the school followed, wrapped in anything they could find in our house. My coats, shoes and everything came in for use. I remained and guarded the house, at the same time permitting no one I did not know to enter even the yard. Carpets were hung from the roof over the windows and then drenched with water, and so all danger was averted.

We have looked into every possible means of an origin from the inside,

but fail to find one. There were nine girls that night besides the two or three teachers, the cook and Miss Bushnell. The girls are in the orphanage, where they will stay for this school year. The cook is with some relatives, while Miss Bushnell is with us.

We are now busy making clothes for all these fourteen. One of the boarders will remain in our home to help with the work. Beds and everything are needed, for nothing was saved. All the school apparatus, with the new desks and new piano, perished. I at once telegraphed to Constantinople, and asked them to wire Boston. Then news was sent by wire to Van, Bitlis, Harpoot, Mardin, and to our consulate at Trebizond. On Monday a reply came from Trebizond asking for particulars, and telling us to establish the school in the Upper House. There is a family in a part of it, while three other rooms are occupied, but there is sufficient room for the school, and we hope that very soon after the vacation is over we shall have the school running again. The boarding department cannot start, for it has nothing whatever. Miss Bushnell and Miss Lord are the heaviest losers, as far as the amount goes, of the contents, although all the fourteen lost all they had. Poor Miss Bushnell keeps recalling something, a gift or book, that has gone.

Yes, our hearts are filled with sorrow, but we are not without hope, and expect to start again both school and building. Pray for us that out of this calamity there may come a rich blessing from the Father above upon the work here in this place. The church committee of this place called upon us this afternoon and handed us three liras, or thirteen dollars, for immediate use in providing the girls with clothing and shoes.

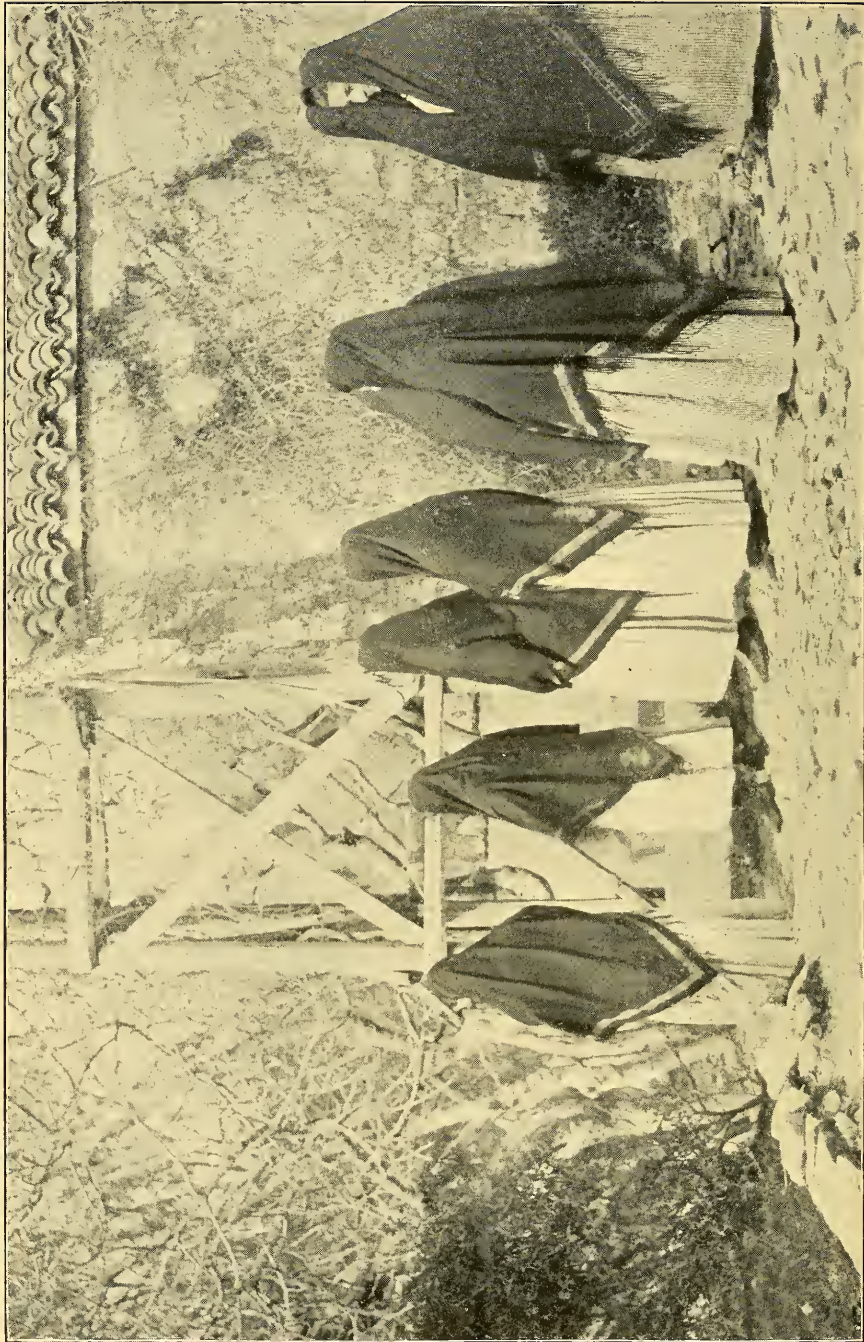
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JANUARY 10 TO FEBRUARY 10, 1904

ILLINOIS	1,574 59	MISCELLANEOUS	150 00
INDIANA	43 80	Receipts for the month	\$3,993 80
IOWA	248 21	Previously acknowledged	7,552 68
KANSAS	65 98	Total since October, 1903	\$11,546 48
MICHIGAN	424 74		
MINNESOTA	377 06	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MISSOURI	323 77	Receipts for the month	\$80 11
MONTANA	5 00	Previously acknowledged	88 35
NEBRASKA	78 71	Total since October, 1903	\$168 46
OHIO	231 78		
SOUTH DAKOTA	19 90		
WISCONSIN	432 26		
GEORGIA	18 00		

MISS FLORA STARR, Ass't Treas.



GIRLS OF MARASH COLLEGE IN THE STREET

Life and Light

VOL. XXXIV

MAY, 1904

No. 5

CONTRIBUTIONS FOR THE MONTH. Dull figures are sometimes eloquent. Reading our Treasurer's report for the month we hear a voice of lament from many hungry souls over seas. She tells us that our contributions for regular pledged work in the month ending March 18th were \$4,301.95—a shrinkage from the corresponding month in 1903 of \$432.71, making the loss of the first five months of our year \$3,841.16. If this loss be not balanced by generous gifts through the remaining months of the year, our work must suffer serious harm. The souls to whom we are trying to bring the light of life must still sit in darkness, schools must be closed, Bible women dismissed, needy ones turned away unhelped. Is there no way in which each one of us can help to avert this disaster?

ANOTHER SILVER ANNIVERSARY. The Suffolk Branch of the Woman's Board of Missions held its twenty-fifth annual meeting in the Second Congregational Church, Dorchester, on March 1st. This Branch now combines 128 organizations, 64 senior auxiliaries, 24 young ladies' societies, 16 mission circles, and 24 cradle rolls. The pledged work is the full support of 19 missionaries, with the partial support of three more; 26 schools—boarding, day, and kindergarten; 28 Bible women; 5 native teachers; also assistance to the Bible Training School at Foochow, classes for women at Pagoda Anchorage, evangelistic and industrial work in India.

Mrs. Frank Wood, who has served the Branch since its organization,—ten years as Home Secretary and fifteen years as President,—felt it necessary to decline a re-election. Her resignation was regretfully accepted, and Mrs. Emily M. McLaughlin was chosen as her successor.

MISSIONARY PERSONAL. The month has brought back to us Mrs. Agnes H. Gordon, who has been working efficiently and blessedly in Kyoto. Now with her daughter Mary she comes home seeking to renew her strength, spent most freely in the service of the women and children of Japan.

OUR SEMI-ANNUAL MEETING.

For several years now the Woman's Board has had no large gathering in Boston, and we are glad to say that our next semiannual meeting will be held in the Park Street Church in this city on Thursday, May 26th. We always count on these semiannuals as seasons of refreshment and impulse. With no detailed reports or routine business, we can give practically the whole time to stories of the work and the service of prayer, which so greatly helps us all. While we cannot give a definite program, we are sure of the presence of missionaries who will inform and inspire us. Let every woman within reach of Boston reserve May 26th for this meeting.

A SUMMER SCHOOL FOR WOMEN'S FOREIGN MISSIONARY SOCIETIES.

A new departure is contemplated in a summer school for Women's Foreign Missionary Societies, which will be held at Northfield, Mass., July 12th-19th. This is the outcome of the Interdenominational Conference of Woman's Boards held in New York in January. The plan for United Study has proved so successful that, doubtless, many women of different denominations will welcome an opportunity to equip themselves better for next year's study of *Dux Christus: An Outline Study of Japan*. This volume, prepared by Dr. William Elliot Griffis, is now in press, and will be ready for circulation in June. During the week of the conference classes under competent leaders will give special attention to this text-book. There will be lectures and discussions upon important topics in connection with missionary societies, with plans of work and addresses by returned missionaries and others. Rev. G. Campbell Morgan will at that time conduct a daily Bible class, to which all will be welcome. Northfield furnishes delightful attractions for recreation hours, and the week of this summer school promises to be full of pleasure and profit. Circulars furnishing details may be obtained from Miss Stanwood, 704 Congregational House, Boston.

WORKERS

MRS. JEREMIAH TAYLOR.—The announcement of the death of Mrs. Taylor will recall to many one who for several years was the devoted president of our Rhode Island Branch. Upon her removal from Providence to Brookline, she became a director of the W. B. M., and gave her aid in this official relation as long as strength permitted. After a season of resting and waiting, the dawn of a heavenly day must chase away the lingering shadows, and bring new light into her soul.

MISS ANNA P. HALSEY.—Miss Halsey, who died at Ashland, Va., February 26th, was for several years president of the Philadelphia Branch of the W. B. M. In late years she has been more closely allied with Presbyterian work.

MISS CHARLOTTE D. SPENCER.—For many years this name has been familiar to all who love our work in Turkey, and have watched the growth of the girls' school at Hadjin. Now she rests from her labors, but we may be very sure that her works will follow. The enlarged and uplifted lives of hundreds of girls who will be teachers and mothers will carry on the influence of this devoted worker in ways that have no end. We give thanks for her, and for all that she has done, and now for the rest and joy that is hers to-day.

GATHERING OF MISSIONARIES All evangelical foreign missionaries now in
AT CLIFTON SPRINGS. this country are invited to be guests at the annual meeting of the Interdenominational Missionary Union, to be held at Clifton Springs, June 1 to 7, 1904. Many missionaries, fresh from service, will probably be present, and services specially helpful to newly appointed workers have been arranged. The formal sessions are always stimulating and helpful, while the touch of personal fellowship often proves of inestimable value. For further information address Mrs. C. C. Thayer, Sanitarium, Clifton Springs, N. Y.

Glimpses of the Girls' College at Marash

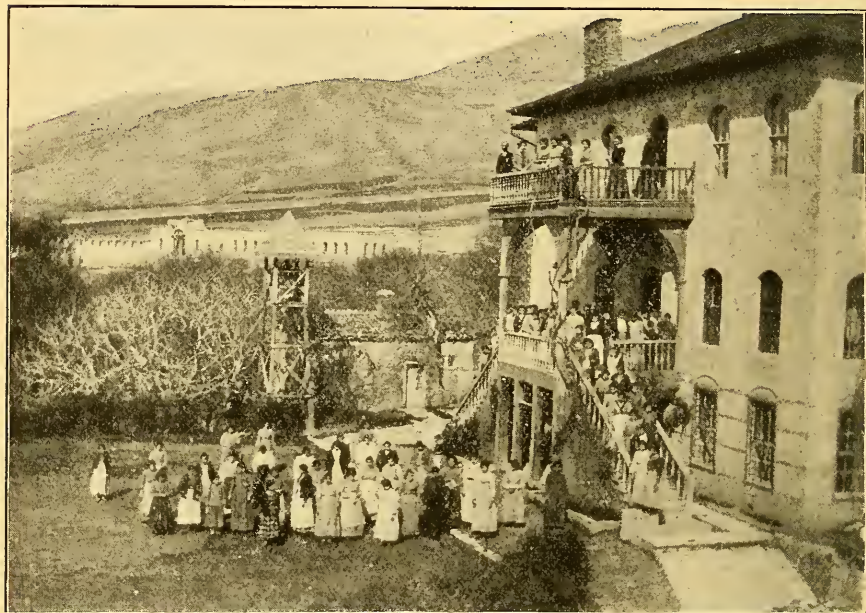
BY MISS ELLEN M. BLAKELY



IT is Thursday afternoon in the Girls' College in Marash. As the bell rings for the close of noon recess the girls and teachers assemble in the schoolroom, instead of scattering, as usual, to the different recitation rooms, for this is the hour of the monthly meeting of the Foreign Missionary Society. The president of the society, one of the Armenian teachers, conducts the brief devotional exercises, and the secretary's report of the last meeting follows. Then, instead of different members of the society speaking on different topics of one general subject, as is the custom, one of the married alumnae, who has come up from the city, occupies the time. She has borrowed and read, with the help of a Turkish-English dictionary, Egerton Young's *By Canoe and Dog Train*, and now reads in Turkish her résumé of the book. All are interested to hear of the Indians in the north land and the work among them told in this familiar way. It is not an easy matter thus to cull the most important points from a book of that size written in a foreign language and put the results into a readable paper. Not a large number in the

community are able to do it; and more than likely those arranging the Young Women's Christian Association meetings, hearing of this paper, will ask for its reading in one of their meetings. This young woman has already arranged to read it at a Sunday evening meeting of the orphan girls.

Another afternoon at this college. In response to a call from the president of the Alumnae Association, the alumnae living in Marash gather in the reception room and discuss the question of forming "a reading circle," as they call it. They wish not to forget their English, they say, and to read



GIRLS' COLLEGE AT MARASH

some useful books. If they meet and each gives a résumé of the book she has read, the others will, in a measure, share in that book, and they know they are more likely to do the reading if they have promised to be ready at a definite time to tell of it. The dates of two meetings are decided and the hour fixed that will accommodate both the teachers and the housekeepers. The American teachers help to select the books, trying to have a variety and at the same time comparative simplicity of language, and what will be practically helpful. The reading matter is taken from the school and alumnae libraries, and the American teachers lend their books as needed.

Friendship, by Black, *Fairy Land of Science*, *Some Wild Animals I Have Known*, *Use of a Life: Memorials of Mrs. Bannister*, *The Teacher, the Child, and the Book*, by Schauffler, prove to be some of the especially interesting ones.

Another day at the college. Some of the boarding pupils are walking slowly around the yard, with their shawls on their heads, ready to go into the street; others are hurriedly washing the dishes, so that they, too, may be ready when the signal for starting is given. It is not quite dark, so



PREPARING VEGETABLES FOR DRYING

teachers and girls may go together without masculine protection; but word is left for the man who is the night guard to be ready with the lantern at the appointed place to escort the company back through the city. The few younger girls who stay behind look forward to the time when they shall be juniors and allowed to go to the Educational Club, too. For only those who have completed the work of the sophomore year are eligible to membership. The walk of a mile is soon ended, and it is found that some of the day pupils are already in the schoolroom of the First Church, where the monthly meetings of the Educational Club are held. Soon the pastors, missionaries, doctors, theological students, men and women teachers of both Protestant

and Gregorian schools, have assembled, and the exercises begin. To-night the two papers are by a theological student and an alumna of the Girls' College. Pleasant and practical discussions follow the reading of each paper, and the members of this new club go away thinking that this reading of standard books on educational subjects and thinking out practical applications for conditions in Marash is helping forward the good work all are striving to do.



BREADMAKING AT MARASH

This time it is a June Sunday morning at the college. The boarding pupils are at breakfast, when the ringing of the church bell for Sunday school surprises all, for to-day the breakfast bell rang at six o'clock, an hour earlier than through the week. It is never certain just when the church bell will ring, but it is pretty sure to be earlier each week, as long as the days are increasing in length. So it is evident that breakfast must be still earlier next week, for these teachers will not fall into the Oriental way of going to church before eating. There is some satisfaction in thinking that a few weeks later the days will begin to grow short, then Sunday school will not be so early. But there is nothing to do this morning but hurry off, not all in the same direction, for they are needed as teachers in the different Sunday schools; so there are three groups starting for the three churches.

After coming from Sunday school, and attending to the necessary work of the house, there is a long time for reading and talking and resting, as afternoon service is not till late afternoon at this season. Foreigners think the hour for church constantly changes, but the people say, "It is always at the same time, for is it not always three hours before sunset?" If a girl asks permission to stay at home from church it is quite certain she is not well, for there is more danger she will go when not able than that she will play sick. At church time one of the teachers remains at home to guard, that the door-keeper may go to church, and one of the older girls stays, as she has a



WASHING DAY AT MARASH

service to conduct. Soon a knock on the outer door announces the arrival of a part of her congregation. A procession of happy little girls enters in a quiet and dignified manner, and all take off their slippers before going into the house. They are about thirty in number, and are the youngest girls from one of the orphanages near. An older orphan girl has charge of them, and all have come to "the fourth church," as they call it. By the time they are quietly seated the little girls from another orphanage come in a similar way, and a little later still another company from a third. This

plan of having church at the college was started that these little girls might have a service near by which they would find especially adapted to them. The older college girls, who in turn have charge, enjoy this opportunity of doing something for the orphans. These leaders have an attentive and responsive audience. We intend to have the service short, but sometimes when the signal for dismissal is given the children ask if they may not stay longer.

It is now Sunday evening, and the girls are gathered in the parlor for a service, which is to them one of the pleasantest features of their college life. They can go to church and Sunday school when at home, but nowhere else can they gather round a piano for a sing, and singing hymns is one of their sweetest pleasures. At first each recites a longer or shorter passage from the Bible, and a few attempt portions of hymns in English. Then they sing from the English hymn book, selecting their favorite hymns, never seeming to come to the end; some looking disappointed when the hour is past that there was not time for more.

How Missions Have Helped in Social Progress

BY MRS. ALICE G. WEST



R. HENRY PORTER, of our North China Mission, writing recently of present conditions there, said that four powerful forces are vying with each other in leading China to a happy and hopeful future,—diplomacy, commerce, education, and Protestant mission work. The purpose of the present article is to remind the readers that the last and mightiest of Dr. Porter's four forces is working not only in its own special channels, but is adding impetus to the other three forces as well.

As to diplomacy, the world is familiar with the flippant charge against missions, that they are a fruitful cause of international complications; but far oftener will the truth show that a foreign ambassador has found among the missionaries his best interpreters, his most trustworthy information, and his safest counsel. United States Minister Conger has frequently acknowledged the valuable service which our missionaries in China have rendered him in the discharge of his official duties. The United States Commissioner to China once said: "I went to the East with no enthusiasm as to missionary enterprise; I came back with the fixed conviction that missionaries are the

great agents of civilization. I could not have advanced one step in the discharge of my duties but for the missionaries." A book came out last year that will have wide and careful reading among students of political science, ex-Secretary Foster's *American Diplomacy in the Orient*, and repeatedly in its pages is acknowledgment of valuable service rendered to diplomatists by men whose names are familiar in missionary annals,—Robert Morrison, Peter Parker, E. C. Bridgman, and S. Wells Williams. Not content with individual praise, the author later in the book makes this strong statement, "Up to the middle of the last century Christian missionaries were an absolute necessity to diplomatic intercourse."

Among savage tribes missionaries have again and again been called upon to act as mediators. When in a time of war in Africa the resident missionary was recalled by the Board, a British governor himself paid the missionary's salary to induce him to remain as a pacificating influence. And another British official in Africa once remarked that his frontier was more effectually safeguarded by nine missionaries than by nine military posts.

Though missionaries have times without number served as peacemakers in war, it was not till the dawn of the twentieth century that the world saw six "fighting parsons" and a missionary military engineer aiding in the defense of the legations of half a dozen Christian nations beleaguered in a pagan capital.

Commerce, many will stoutly maintain, is not only the forerunner but the creator of civilization. But the following appalling statement is found in the official report of a committee appointed by the House of Commons to make a careful examination of the treatment of aboriginal races by British colonists: "It is not too much to say that the intercourse of Europeans in general, without exception in favor of subjects of Great Britain, has been, unless when attended by missionary exertions, a source of many calamities to uncivilized nations." A Chinese nobleman is authority for a more recent statement that "the advantages derived from foreign commerce are not sufficient to make amends for the evils it has occasioned." Alas! that it should be said, to the shame of Christian countries, that we have so often taught not so much the blessings as the "atrocities of commerce." But the missionaries stand as the "moral picket guard" of civilization, and though they have not always been able to prevent commercial evils, like the rum traffic in Africa, they never cease to fight them. Perhaps the greatest influence of missions upon commerce is the new impulse to trade that follows upon new ideals of living. It is an old saying that the missionary turns the warrior into a ploughman, and the ploughman calls for a plough. A missionary in Turkey once wrote home concerning his people, "When their hearts are warmed into life by gospel truth their minds awake, and they want a clock, a book, a glass window, and a flour mill."

Not in Africa alone, where Livingstone's noblest monument is the marvelous transformation brought about by Christian industry, but wherever missionaries have worked, we find this influence in a new interest and skill in mechanic arts and agriculture. Even in China, where printing was known five hundred years before Gutenberg, they waited nine centuries for a missionary to bring metallic and movable types, and the Chinese newspaper "owes its very existence to the modern printing press of the mission publishing house."

No more fascinating story can be found in missionary annals, or out of them, than that of Dr. Cyrus Hamlin's work along industrial lines. His book *Among the Turks* is an "illuminating lesson on the methods of an indefatigable and ingenious Yankee missionary" in lifting a backward race to his own level.

If one begins to touch the subject of the influence of missions upon education, there is no limit to set, for the two forces have been interwoven from the beginning of missionary history; but in one or two points we see results far in advance of human plan and purpose. In China, following unexpected popularity of the Western education of the mission schools, comes the raising of the standards in government schools and examinations, and the adoption of Western text-books and methods. Even though the newer education is only in its infancy, it has already begun to tell with effect on the "learned ignorance" of this mediæval people.

Not on heathen races alone is the educational effect of missions felt. One of the grandest results is the addition that missionaries have made to the world's sum of knowledge. To every department of natural science missionaries have been generous contributors. No name stands higher than Livingstone's on the roll of the Royal Geographical Society. One of our own young missionaries in China is an honored member of the Smithsonian Institute, and a diligent collector for its entomological department. Among the most scholarly writers on ethnology, archæology, and history are the Christian missionaries resident in the lands of which they write. In no single instance is this truer than in the history of China, where several of the very foremost publications are of missionary authorship. A British scholar once said, "It is a huge debt that philology owes to missions." No other class of scholars has ever done so much as the foreign missionaries and Bible Society workers in bringing remoter languages within the reach of the civilized world through grammar and dictionary; and certainly none ever did one hundredth part as much in bringing the world's best literature within the reach of the backward races.

There is another force that makes for social progress that Dr. Porter did

not name. Perhaps he reckoned it a part of missions, and so gave his high authority for the statement we dare to hazard here, that philanthropy is a fruit that grows only in Christian soil. We have a bewildering wealth of illustration of the way the missionary has taken the lead in every movement for the mitigation of suffering. Take China alone—there was no work for the blind till a missionary began it. Missionaries lead the crusade against footbinding. Missionaries are in the forefront, with relief in times of famine and inundation. In the awful famine in North China in 1877 two missionaries among many did such noble service that the grateful emperor offered them the rank of mandarin. Li Hung Chang acknowledged frankly the help rendered by missionaries in fighting the opium curse. The first street-cleaning corps ever appointed by Chinese authority was organized and directed in Foochow in 1897 by our missionary, Rev. W. L. Beard. We make no mention of the countless benefits wrought by missionaries in the way of uplift of woman, protection of children, and purification of the home, both moral and material; but we cannot pass over the “crowning benefaction which missions have brought to the nations”—modern medical science. The hospital, absolutely unknown to China till the missionary brought it, has not only saved thousands upon thousands of lives and untold suffering, but it is gradually revolutionizing the practice of medicine in the empire.

A fine summing up of this scant review of the manifold and far-extending influence of missions is a passage in the preface to Dennis' thrilling thousand pages on *Christian Missions and Social Progress*: “A new force of transcendent energy has entered the gateway of the nations, and has planted itself with a quiet persistency and staying power in the very centers of the social life of the people. From its modest haunts of church and school and hospital, through its unostentatious instrumentalities of literature, regenerated home life, and sanctified individual character, it is destined to go forth conquering and to conquer, as a potent regenerator of society, and the maker of a new civilization.”

The Tamil Girl

BY MISS L. M. HALL, B.A.



THE Tamil girl seems to occupy a mean position between the privileged Western girl and her less fortunate sisters of India and the Far East. At birth her parents are generally disappointed that she is not a boy; but the fact being so they do not make the innocent suffer, and the little girl soon wins her place in the affections of those around her and spends a free and happy childhood, wandering at will into the neighboring houses and compounds,

and wherever her curiosity may prompt her to go. Should you ring your bicycle bell she rushes out of the gate with the boys and the pariah dogs just to see who you are and to call out, "Salaam"; she will also accompany you from compound to compound, and it is often confusing to know which are the children of the house you are visiting. When the girl grows older, however, her lot changes; if hers is a strict Sivite or even a conservative

Tamil family, she will not leave her compound, or indeed in many cases her own house, until the day of her marriage. She is rarely allowed on the front veranda, and when she does come she is overwhelmed with shyness and self-consciousness; in fact, her rôle in life at this period is to be neither seen nor heard. Her time is spent in cooking and sewing and the small duties of a simple home life. If she has been at school she can read, but her supply of books is small, and often the old stock is read and re-read time and again; the bookcase is mysterious, and the books are often produced from their hiding place between the thatch and beam.

Politeness is one of her main characteristics. She will say just what she thinks will please you, although at times she will, according to our Western notions, make a mistake and produce a blunt and outspoken remark.

Curiosity is also a marked characteristic of the Oriental, and it is well developed in the Tamil girl. Should



A TAMIL GIRL

you shut your door, she must come on some trivial errand to solve the mystery, or should you go out, she eagerly frames her interrogations to draw out the desired information as to your destination, or will even ask you point blank, but all with such childlike simplicity that though you may decline to satisfy her you cannot be really angry.

Tamil girls are very loving and lovable in disposition, and they quickly respond to the least show of affection, although they themselves have a rather offhand manner towards each other at any rate, a smile and a nod being quite sufficient greeting.

Tamil girls are very fond of dress; they love bright colors and striking contrasts, and crowd together the different hues in a way that is fairly startling to our notions. The dress consists of three garments: a skirt, a jacket, and a tavani, which is a long piece of cloth draped across one shoulder and round the skirt, and generally drawn in at the waist with a silver or even gold belt. Some jewelry is thought indispensable—a necklace, earrings and bracelets, which are often thick bands of solid gold; and these are in many cases accompanied by paltry glass bangles bought for a few cents. On special occasions a large kind of circular brooch is fastened onto the knot of hair, which must be perfectly smooth and neat. Various other jewels are worn by some: chains and nose jewels and anklets. The Tamil girl will tell you she has the prettiest dress in the world and does not want to change it, nor is she far wrong.

In school she is a good and eager scholar, but don't think you can hurry her; for if you do you will find that Kipling was wiser than you when he said, "You cannot hustle the East." The only way is to allow for this in your plans for her. It is undignified to hurry; and as for running, it is scarcely dreamed of among the bigger girls. In our schools, however, we are training them to be active and energetic.—*Selected.*

Touring in Ceylon

BY HELEN I. ROOT

UDUVIL, Oct. 31, 1903.



IT is hard work indeed to get any real touring in little Jaffna, but by overstepping its boundaries a little Miss Howland and I have had a week's most interesting tour in the islands near us. We started from Vaddukkoddai at daylight, and drove two miles to the first "ferry," where we got into a long and somewhat dirty dug-out, with no seats, no oars, and no sail. It had, however, a pole, and the boatman took us in less than an hour to the Valany shore. Here the promised ox cart did not materialize, and we waited another two hours. Fortunately, it was quite a gathering place, so we found a number of people who were glad to see us and a little interested in what we had to say. Then starting off in the slow old "bandy," we went to a school to examine and teach the forty little lads there, and then on about noon to the "station" of the Native Evangelical Society, which carries on the gospel work in these islands.

Here, at Valany Station, the catechist and his family were waiting with the most cordial welcome. Until a real house is furnished they are living in the future kitchen, one room about eight feet by ten feet; and in spite of our protests they went to stay in their present kitchen, a mere shed, while we occupied their one room. An enclosed veranda we shared with them as a sitting room. They took us to two meetings arranged for that day, very



VILLAGE IN CEYLON

informal indeed, and we talked with a number of women very earnestly, but saw little of special interest. The next morning Miss Howland went for a number of visits and a meeting in a village of fifty families of fishermen near, finding a great eagerness to hear of Christ. They want a school. The cost of land and building will be \$5! That same afternoon we had two splendid meetings, where God's spirit seemed wonderfully present, and we were greatly encouraged. We had some pictures of the life of Christ from one of the Sunday school rolls, and you have no idea how the people looked and wondered, and then began to understand and question about them. It was hard to leave these people, who had already grown into our

hearts, but we went off at nine o'clock that evening to cross in glorious moonlight to the next island, Pungudutive.

It was a long, wet, and dirty process, wading the last half mile to the shore, but we reached it at last, found another ox cart waiting, and were carried safely and almost comfortably to the little church three miles away. There we camped—Miss Howland had two benches and I a wooden bed, and we slept most soundly. The mud floor had been nicely *molihered* for our coming; *i. e.*, washed off with a preparation of cow dung, mud, and water! It makes a nice hard floor, but not over-fragrant. We had a day's good work here.

Early on the succeeding morning we went on to the farther shore, where we saw in clearest beauty all the seven islands which lie off Jaffna. Then we had a sail boat to take us to beautiful little Nainative. Here is a famous cobra temple, where thousands of pilgrims come, and whose revenue is said to be enormous. Certainly the god and goddess who claim to protect their worshipers from poisonous snakes would not be the ones to neglect in Ceylon.

We spent three delightful days here, meeting and talking with a great many,—men, women, and children,—who just crowded our little veranda at all hours. It was most interesting to hear their comments, not only on what we said, but on us. The great anxiety in the minds of the women was as to the whereabouts of the husbands that they thought should be protecting us. A greater marvel than that women should go about alone was that, if not related, they should go together! Oh, they loved our pictures, and they loved to hear of God's love for them—so new a thought. The pastor and his family stationed here came and worked with us, and we went over to their house and worked with them, and we felt very much at home on Nainative when it came time to go on.

There was only one other island which we had time to visit, Eluvative, and here no missionary lady had ever come before, so we were the greater wonder to the people. The work here is carried on by the Y. M. C. A. of Jaffna College, the first organized association, I believe, in Asia, and started by Prof. Frank Sanders when he was a teacher in the college more than twenty years ago. The school on this island was in fine condition, and the teacher and his wife have plainly tried to teach the Bible faithfully and well.

The whole trip was a great privilege and a great pleasure. Being in school work usually, I the more enjoyed getting out where the women are quite untaught as to books and where our good news is new indeed. The visible results came where there has been faithful work for years. Perhaps the greater joy was in that personal work with women who had not heard before.

Missionary Letters

India

Those who saw Miss Campbell, the trained nurse who went out last November with Dr. Ruth Hume, to aid her in her care of the new hospital for women and children at Ahmednagar, will be glad to share this word, which tells of the beginning of her new life:—

I AM hard at work on Marathi, and very hard work I find it. After struggling through an alphabet of fifty letters it was decidedly trying to find that I still had over one hundred and thirty compound letters to learn. Just now I am toiling with verbs and case endings.

I am very fortunate in being in the same house with Miss Emily. She very often helps me out of my difficulties. What a dear she is; and Mrs. Bissell,—is she not a wonderful old lady?

I was very pleasantly disappointed when I came to Ahmednagar, though the city itself is not entirely attractive. Most of the houses are built of sun-dried, mud-colored brick, and very dilapidated some of them are. The better class of natives have wooden houses, painted bright green, pink, blue, or yellow. The streets are narrow and very dirty. Some old Mohammedan mosques are still standing, which are now used as government offices. The city is surrounded by an earthen wall with very old gates that are closed at gun fire—9.20 P. M.

The other night I had gone into camp to see Mrs. Lambert, and driving home at 9.45 found myself locked out of the city. My tonga-wallah and the night watch had a long conversation through the closed gates, until at last I heard the words, “Bissell, Madam Sahib,” and the gates opened at once. What it is to be so well known and beloved by the people as Mrs. Bissell is!

The hospital is outside the city in a line with and about ten minutes' walk from the fort. It is a fine large building with wide verandas north and south downstairs and on all four sides upstairs. On the east we have a beautiful view. One can look away over the fort to the hills; hills that, though they are bare, to me are beautiful, especially in the evening when the sunset steeps the whole atmosphere with a warm glow of color.

I am longing for the time to come when we shall be able to begin our work in the hospital; but I see how absolutely necessary it is that we should know something of the language first. I wish so much that I could talk to the people, and feel really envious when I hear Miss Emily. She talks just like one of themselves, and the natives bring all their trials and troubles to her, knowing that she will understand and sympathize. Shall I ever be

able to enter into their joys and sorrows as she does? It is my one ambition, and I pray every day that I may grow able to.

I am so glad that I came to Ahmednagar, and I shall try so hard to do my best. I know that you will all pray for me, and so help me.

We have a pleasant glimpse of Dr. Grieve from the pen of Mrs. Hannah Hume Lee, who also went to India last November:—

From Wai we went to Satara for a day, and I did wish you could be there to see Dr. Grieve and her work. It is very appealing, and the opportunity for work among the high castes in Satara is remarkable. We saw the improvised dispensary where the doctor works, with two attractive, gentle, Christian women as assistants,—one a Bible woman and one a compounder in an immaculate white dress. This compounder has had also a nurse's training in Nagpur. They were all busy when we went in, and the patients were waiting their turns. Dr. Grieve has a very sweet way of dealing with them, but she has not the language perfectly yet, which makes it hard. She is better in Satara, and will have opportunity to study with a pundit.

She took us later to see the new dispensary, which with remarkable ingenuity she is fashioning out of an old school building, the use of which Mr. Bruce has given her. The carpenter has built some wooden frames, on which, with her own hands, Dr. Grieve is nailing stout cloth to make partitions in the single schoolroom, and so have separate rooms where patients can wait, be examined, or if necessary be housed for a short time.

This building is in the heart of the city, well located. Women came running to her as we came away, hoping that at last the "medicine place" had been opened, and that they could find there a panacea for their woes. The present improvised dispensary in Dr. Grieve's compound is quite out of the way, and yet the people come from long distances and many surrounding villages to get medicine from the Doctor Madam Sahib.

Satara is the abode of princes, and to the homes of these elect Dr. Grieve is often summoned. She is a physician of great skill, and has a fine opportunity to reach high caste Brahman women there.

Doubtless my sister has been telling you her enthusiasm over the new hospital, but I, too, want to spill my ecstasies into your ears. It really is a fine building, and will be the center of great helpfulness and influence, and the people are just longing to have it opened. Consultations are going on at all hours between day-dawn and midnight about its furnishings, and about lockers and closets and sliding doors, and the like, into whose intricacies I am not initiated. Ruth and Miss Campbell hope to go to Bombay before long to get the outfit, after studying the civil hospital here and those in Poona and Miraz to get ideas.

Besides, my sister has already established quite a professional practice, and she really cannot get time enough to study. It is hard to turn away from one who is sick; she has also found much to do in the mission schools, where there have been many cases of sickness.

China

In a letter from Mrs. Nelson, written in Canton, February 16th, we read:—

As to kindergarten work there is none in the South China Mission. I have long wished to start something in that line, but being the only woman worker in Canton of course I could not do it. If Miss Brown, of Foochow, is willing we hope to send one of our girls up to her for kindergarten training either this year or next.

The W. B. M. long years ago promised to send two ladies to this field, and they are needed now more than ever. One is a positive necessity this autumn. I cannot alone carry on the work of the Girls' School and the general work for women much longer. Already I have had to drop much work this year to take charge of the Ruth Norton Girls' School. That is most important, as the whole mission depends upon it for teachers and helpers.

Will you try to help send out one lady, and if possible two, for Canton this autumn?

Turkey—Good News from Aintab

Mrs. Trowbridge writes:—

Our weekly prayer meetings for women have been very helpful this winter—average attendance 150 to 200. I have been pleased to see many bring Bibles and turn readily to passages that have reference to the subject. Once a month we have a "mothers' meeting." The mothers here have thought very little about the training of their children, and have almost nothing to help them in their homes.

Some sixty or more of the women in our churches and a good many among the Gregorians are doing an interesting work among their neighbors and friends, holding meetings for Bible reading and prayer, visiting the sick, and teaching young women to read. In this way the gospel is brought to many who seldom go to a church. One woman said: "I do not ask if it is a Protestant service or Gregorian. Wherever I can hear about Jesus there I go." A few days ago these workers met for conference and prayer in regard to this work, fifty to sixty being present. We hope to have such a meeting every three months, when we can have reports from the districts and, perhaps, one or two papers. We have begun, also, for these workers a meeting for Bible study, which we hope may be a help in preparing them to work for others.

Miss Foreman says :—

During the past few years there has been a great awakening among the Gregorian women and girls. God has raised up leaders for this company of “seekers,” and is wonderfully using a young woman named Araxia. These women, through her influence, have formed a society, and meet frequently for Bible study and prayer. It was to this group of women that I was asked to give a weekly Bible lesson, and it has been one of my greatest joys during the winter to be God’s messenger to them. The attendance is thirty to forty, more than half this number not being able to read. A great many since their spiritual awakening have begun to take lessons, so that they may be able to read the Bible. The lessons take a very practical form, many questions are asked, and a deep earnestness is always manifested. Questions, such as : “How will this affect our daily living?” “How can we put this into practice?” are asked ; and sometimes this comment is heard, “If these things are true, then much that is taught in our church is wrong and worthless.” Will you not remember this little band in prayer?

Dr. Hamilton tells of several other lines of work, as follows :—

Work in connection with the hospital shows encouraging signs. A new venture is the employment of a regular Bible woman, who not only reads and talks with the patients in the wards, but also with the patients who come to the clinic. She quietly sits down in some corner of the big waiting room and begins to read and explain to those who are near her. Hearts have been touched, and she is full of joy over the way men as well as women are listening. The Sunday evening service has grown in a marvelous way. So many came that we were compelled to open a larger room downstairs. The audience usually numbers from fifty to seventy, most of these young men. After the first service an invitation is given to those who want to remain for personal conversation, and the best work is done there. Out on the stairs and upsairs in some quiet spot you are sure to find someone at work for Christ.

The Thursday evening meeting for young men held at our house has also grown to from thirty to forty. The tempted, the fallen, the weak, these are the most welcome. Here again personal work has proved most fruitful. If anyone has been helped he is sure to bring some friend the next time ; and we often hear one who has just begun to look to Jesus for help urging some newcomer to trust him for salvation. The two Christmas evenings our room was opened to these same young men, and singing, stories, etc., offered us entertainment. “Water Street” Mission stories were found to be most appreciated, “because they tell of just such men as we used to be.” A Bible class is just being started for the new Christians of our flock, and a small reading club for Sunday afternoons has been begun at the request of a few.

Miss Grisell M. McLaren writes from Van, Turkey, December 31st:—

Miss Norton and I are keeping house together and it is very cozy. As it is the first time in many years that I have not boarded, it seems specially nice to me. We had a house-warming on Miss Norton's birthday, and the fifteen members of our circle took supper with us. The Christmas dinner was also here, and I am sure it would have been hard to find a happier crowd anywhere.

A special effort is being made to raise the rest of the money for the church. The orphan children want to have a part, and so are eating only dry bread for breakfast twice a week, the days when the most expensive food is given them, and the money thus saved is to go to the church. Seven of my orphans came to me and begged for work to do after study hour in the evening, so that they could fill their box full. We have tried to find as much work as we could, but it is hard to keep seven girls busy, and yet they are so enthusiastic that one cannot but encourage them.

Last year about Easter time a girl from a near village entered school as a pay boarder. She was lame, and had a sick-looking face that one could hardly bear to look at. She attracted but little attention, as she was quiet and learned her lessons well. Not long ago she went to the hospital and never returned to us. Her mother told someone that a most wonderful change came over her daughter here, and that when she was at home for vacations she tried to teach her friends about Christ and how to live together as Christians. She had come from a rich home and here she lived as our orphans live, but her constant prayer was: "O God, I thank thee that thou broughtest me here. Although I am deprived of health and strength and many home comforts, I have here learned to know thee as my Friend and Saviour." Was it not indeed God who sent her here the last few months of her life, that she might learn what she never could have learned at home?

Another of our girls, an orphan, died recently. For three years or more she had not known one well day, and although her pain was almost unendurable, yet never once did anyone hear her complain. The last day she threw her arms about the nurse in her pain and said: "Little mother, when will I be away from this pain? When will I be 'safe in the arms of Jesus?'" She was only a young girl, and yet the day after her funeral no less than three people drew lessons from her life in the morning prayer meeting.

I expect to spend part of the Christmas vacation, which begins January 13th, at the village which I visited in the summer with Mrs. Raynolds. This fall I went again, taking one of our Bible women, who stayed about two weeks after I returned, visiting in the homes and getting the women

interested. After she came home, little by little they began to drop off from the meetings, saying, "It is not our custom to attend meetings led by young men." I expect to take a woman with me who will stay some time, and hope that the work will revive. To-morrow, New Year's, we shall receive about two hundred callers, as we do not keep open house any more on Christmas Day.

Miss Susan R. Norton writes :—

Already I feel as if I had been here a good while, only that I cannot talk to the people yet, excepting to say, "Good morning," "Good night," and a few other things. The language does seem to have a little more sense than when I first heard it, and the "biddies" and "papas" do not sound as funny as they did; "bidi ala," "bidi sirenk," "gepapakink," etc., amused me at first. As yet I do not spend much time in the kindergarten, only half an hour each day for songs and games, but I enjoy that. It seemed queer at first to see the children in their gay stocking feet, but I hardly notice it now. Some of them are very cunning, trudging around. How they can walk outdoors in their heelless shoes as well as they do is a wonder.

Another teacher in Eastern Turkey writes :—

The routine work in school has gone on so smoothly and quietly as to leave little room for comment. Some of the older pupils from one cause or another have dropped out, but the number of boarding pupils is one more than last year.

To-day we have had quite a large number of callers; the most interesting were a couple of villagers, a man and his wife, refugees, having fled from their village because of inability to live there. The man is a reader, but having been severely beaten several years ago,—his head broken,—his eyesight is very poor. Of their eleven children, only three survive. The man seems thoroughly in earnest, and talks like a person having tasted the grace of God. He is doing much to enlighten his wife; sees that she comes to chapel regularly, and asked that she be allowed to sit below in preference to the gallery, where there is less opportunity to hear; so she sits close by my settee, and pays good attention, and says she understands a little of what the preacher says. I asked her if she ate during the fast. She replied yes, and she no longer regarded it a sin. I read from several parts of the blessed Gospel, and when her husband felt that she did not understand my explanations he added some simple sentences, making the meaning clearer. Such personal work is always very interesting and hopeful to me. Thus they are gathered, "one by one."

News from Other Workers

MRS. J. O. MEANS

Africa

A GENERAL conference of missionaries in South Africa will be held at Johannesburg in July of this year. The attendance promises to be large and representative, and many important subjects will be discussed.

Bishop Tucker of the Uganda Mission has made a long tour through the adjacent countries, during which he confirmed seven hundred and fifty-one candidates. Since his return from England, not quite a year previously, he had confirmed over four thousand persons. He writes of forty-five stalwart young men who have come from five principal chiefs in the Nile Province of the Uganda Protectorate to ask for teachers. A missionary has visited the region, and speaks of the opening as of the most wonderful kind, the people being ready to receive the Christian teachers with open arms. This work would be the commencement of missionary enterprise in the Eastern Soudan.

China

In 1868 there were only two thousand Protestant Christians in all China. In 1903, in spite of the great losses during the Boxer outbreak, the number rose to one hundred and twelve thousand.

Nineteen hundred and three has been a great year in Central China for the London Missionary Society (Congregationalist). That famous veteran, Dr. Griffith John, reports the baptism of seventeen hundred and fifty-five persons, the largest number their mission has ever received in one year. The Deputation sent from England to visit their stations has given and received a great blessing. This London Missionary Society is in charge of mission work in the Gilbert and Ellice Islands of the South Pacific, and they have made almost incredible progress. "Under careful and sympathetic official (British) management, and the good influence and labor of the missionaries, thirty-five thousand people, who were only a few years ago steeped in vice and the horrors of constant warfare, are now leading an ideal life of content and prosperity."

In these days when so much is said about the desirableness of church union, it is good to hear of a practical illustration of the real unity of Christians on mission ground. A committee consisting of representatives of every mission in China are planning to erect a martyrs' memorial at

Shanghai. It will take the form of a large hall and missionary union building for the use of all missionaries of all societies and for the Chinese. "It is to be (1) a perpetual and visible witness at the entrance of China that China has a martyr church; (2) an expression of the unity of the church of all nations and sects, to whom belong the 'cloud of witnesses' as a common heritage; and (3) an expression of gratitude to God who enabled his servants to glorify him by such a death."

The Episcopal Bishop at Hongkong reports that between the months of February and August, 1903, he had confirmed more than a thousand Chinese children, and had ordained eight Chinese clergymen. He speaks with special thankfulness of the zeal and fidelity of the Chinese pastorate and the distinct improvement in their work.

India

The following extract from a non-Christian newspaper printed in India, describing the India Christian women—our Bible women—shows a cheering appreciation of the moral and educational blessings of Christianity. "The Christian woman," says the writer, "has been the evangelist of education to hundreds of thousands of Hindu homes. Simple, neat, and kindly, she has won her way to the recesses of orthodoxy, overcoming a strength and bitterness of prejudice of which few outsiders can have an adequate conception. These women carry the light of knowledge where they will not be admitted beyond the ante-chamber and where they cannot get a glass of water without humiliation, yet never complaining, ever patient. To these brave and devoted women, wherever they are, friends of education all over the country will heartily wish 'God speed.'"

Korea Then and Now

Two pictures significant of the changes wrought among women in this land through the preaching of the gospel are given in the Scottish *Missionary Record*. In the year 1896 Messrs. Moffett and Lee first undertook to preach to Korean women in Pyenyang. Mrs. Lee came with four or five women and sat behind a curtain which divided the church from a little adjoining room. Other women in dirty clothes would keep talking and walking about. Mr. Moffett as he preached would clap his hands and say, "Keep quiet while I talk to you," and the elders would call out, "Shut up!"

Six years after, in 1902, Mr. Moffett spoke in the great new church of Pyenyang to six hundred women, of whom five hundred and fifty sat on the raised seats next the platform. Six unkempt dirty women six years ago, now six hundred Christians!

At the beginning of this year was held in Edinburgh the third Conference of the Student Volunteers' Missionary Union, with an attendance of eight hundred members. One hundred of the students were from other countries, and it was an inspiration to see so many well trained men and women who had decided to give their lives to service upon the foreign mission field. During the sessions special stress was laid upon the importance of having men and women at home who would devote themselves as far as possible to finding the means to carry on the work. Is not here a great opportunity for our women with unemployed energies?

The "Million Shilling Fund" of the English Church Missionary Society had been gradually increasing up to January 15th when 58,640 shillings had been received. The society is putting forth the most urgent appeals, and making all possible efforts to secure the sum needed before the close of its fiscal year. At the beginning of its year, April 1, 1903, there was a deficit of 35,000 pounds, and the whole sum required before its close is 405,000 pounds. The directors do not confine their endeavors to the usual methods, but are issuing a monthly Intercession Paper, "hoping to enroll a large band of praying people who will definitely day by day plead with God to supply our needs."

The total number of British medical missionaries is now 339, of whom 105 are women. In 1890 there were only 125, of whom 12 were women.

The Islands

The New York *Independent* states that the population of the island of Tutuile, Samoa, is six thousand and forty-six, of whom five thousand are adherents of the London Missionary Society. The Roman Catholics number six hundred and the Mormons two hundred.

Three small islands belonging to New Guinea held their annual meeting last November, with one thousand people present. They had been straining every nerve to see which island should give the largest collection, and their missionary thought they were never going to stop bringing their money up to the table. Mua, with only eighty-two inhabitants, brought £22, 6 shillings; Badu, with one hundred and sixty-five people, gave £112, 2 shillings; and Mabuiaz, with three hundred population, £207, 10 shillings.

When the amounts were announced and the missionary came to Mabuiaz, there was a scene of wild enthusiasm. People stood up on their seats and cheered again and again. A like joy would be felt here if a like spirit of self-sacrifice were to come in our rich and favored land.

Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

The Field for Our Covenant

BY MISS HELEN S. LATHROP

IN the Book of the Covenant, kept at the Rooms of the Woman's Board in Boston, thirty-four hundred names are recorded of those who, in the spirit of love for the Master and compassion for the multitudes who know him not, have entered into this covenant of service:—

Grateful that "I know that my Redeemer liveth;"

Mindful that vast millions of women and girls can never hear the "tidings of great joy" unless a Christian woman be sent to them;

Remembering that Jesus made loving obedience the supreme test of discipleship, and that his last most solemn command was, "Go teach all nations;"

I gladly enter into this covenant of obedience, that I will not cease to make offerings of Prayer, Time, and Money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus.

This Covenant was adopted by the Woman's Board in 1893, and though presented mainly to Junior auxiliaries, its appeal and privilege have been accepted alike by young girls, and by women with daughters of their own. We find Daughters of the Covenant gathered together in groups, and scattered here and there all through our Branches. In some places the signing of the Covenant is the condition of membership in the Junior auxiliary, while in other circles it is not used at all. One need not join an organized society to become a daughter, for many of them are individual workers, who simply by signing the Covenant slip signify the purpose to make habitually these offerings upon which the salvation of the women in foreign lands depends. The slips can be obtained from any Secretary of Young People's Work, or this can be cut from the page if desired. When signed they are sent to Boston that all names may be written in the Covenant Book; and the illuminated card with its design of passion flowers and the seal of the

key is sent in return to be kept by the signer. The silver key, the symbol of the opening of a way into life to those for whom we work, can be procured at the Rooms either as a clasp pin or a stick pin for twenty-five cents, and may be seen all round our missionary world.

In the Sunday school class of girls is a great opportunity for presenting the Covenant, and it is a fitting complement to the missionary teaching that should be given there. We know one class which held its first meeting as a Junior auxiliary at their teacher's house, and each girl was helped to passepartout her card so that it might hang safely and neatly on her wall with its constant reminder. The Covenant has proved of special value in scattered districts where distance prevents young women coming together easily, and among those whom the daily work leaves with little time; two classes it is most difficult to bring into a regular society. Some wise and earnest leaders have already recognized the adaptability of the Covenant to just such conditions, and have carried the pledge and covenant mite-box to individuals, explaining the need and opportunity for help to those who had never before realized that their gifts were necessary, and left with them this quiet force which can accomplish great results. It is a simple way, just a call to explain the matter, a leaflet or book or letter sent occasionally, a call once a year to collect the contents of the box, and to tell what the money will do. Not a great work nor conspicuous, but we believe that you and the Covenant might reach hundreds of young women in just this way.

Our Dayspring Party

BY MRS. MARY W. BARSTOW



OUR party was a success, so perhaps others may like to try something similar. Our canvasser had secured very few subscribers to *Mission Dayspring*, and the pastor's wife was anxious that a larger number of children should enjoy the charming stories it contains, and should know the need and the manifold advantages of study and effort given to missions.

Living in a scattered village among the Green Mountains, many children seldom come to church or Sunday school during the winter, but we hoped to interest them in this occasion. We have a devoted Junior Endeavor Society, led by two earnest, resourceful young ladies, and they undertook to carry out the plan. A list of all children who might properly be invited was made, and written invitations in the form of a star were prepared. A committee of Juniors attended to the delivery of these invitations, and

another committee solicited from members of the society bread-and-butter sandwiches and cake for refreshments. The party was held in a private house, where double parlors and a piano made it easy to manage such a company, cocoa being furnished by the hostess.

The party was held Friday afternoon at the close of school, and the exercises consisted of singing, readings, and recitations from the January and February *Daysprings*, and foreign games. About sixty children were invited and forty were present; even the pastor was surprised at the number, and was glad to keep the list of names. All seemed to have a good time, and we hope to have such parties every two or three months, at least.

Our effort and the personal invitations certainly pleased both children and parents. Several children have expressed a wish to join the Juniors, and a number have been in Sunday school since then who had not been present for months.

Our Work at Home

Prayer in Our Meetings

BY MISS E. S. GILMAN

AT a recent conference of workers connected with the Woman's Board much was said in regard to the great importance of prayer for missions. Various leaders admitted the difficulty of finding women in their societies who were willing to offer prayer. However much we pray in secret for the coming of the kingdom, we shrink from uttering audibly our petitions. Not infrequently because the one who conducts the meeting dreads leading in prayer herself, she hesitates about asking others to do so. In some of our largest city churches the number of those who ever pray in an auxiliary meeting is lamentably small, and so it comes about that but one prayer is offered, perhaps only the one our Lord taught his disciples.

Shall we ignore the requests that so often come from our missionaries—"pray for us; pray for this school, this Bible woman, this new convert, this sorely tempted one." Have we put out of mind our own experience when in time of perplexity or sore trial we have asked our friends to pray for us, and have been consciously helped in answer to their prayers? Have we ever kept a record of our prayers for missions, marking the date when the answer came? Though some of our requests may not be granted yet, are we looking for the answer which only God can give?

Helpful as is our mission study, let us be on our guard lest it usurp the time which should be devoted to united prayer. In arranging our programs let us allow ample time for prayer, not only for what is so often called the "opening exercises," but for specific petitions and specific thanksgiving. Let us ask familiarly for suggestions as to the subjects to be remembered in this way.

Let us by personal effort enlist the co-operation of others in offering brief prayers for definite objects. Many a time one who feels herself unequal to leading others in a long prayer which is to include all the world, or at least all the topics of the hour, will consent to pray for an individual missionary or a single thing.

Often it proves helpful to make use of the forms of prayer which have given expression to the desires of other hearts. Slips of paper containing sentences culled from the Prayer Book or other manuals of prayer may be so distributed and used as to form a chain of prayer in which many join, and for the blessing obtained by the means of many persons thanks should surely be given by many.*

This was tried lately at a thank offering meeting, and fifteen voices were heard in prayer. It was no small encouragement to the leader, but who can estimate the spiritual advantage to those participating in the service? Surely He who hearkened and heard when his children spake often one to another, listened to these petitioners who unitedly sought his favor.

Let us make a new effort in this direction, and especially let us in our private prayers ask for the spirit of grace and of supplication to rest upon all the officers and members of our Woman's Board.

If this year of our Lord 1904 is marked by an increase of united prayer, we may look for more and larger gifts to the treasury, and evident great blessings on the workers and the work.

*Leaflets containing sentence prayers for missionary societies may be obtained from the Woman's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia. Price 1 cent, or 10 cents per dozen.

Specific Prayer

WHAT is there to be prayed for in connection with foreign missions? Shall we simply pray, "Lord, bless our missionaries in this, that, or the other land; Lord, send many more converts to thy churches"? No! there should be a point, a definiteness, a specific purpose to one's prayers for foreign missions or for any other missions. How rare it is to hear a prayer that is

really an intelligent earnest petition for the varied wants of the work ! Yet there are hundreds of wants that may be expressed, hundreds of blessings to be sought, hundreds of thanksgivings to be offered.

1. For the missionary himself. He is but a man of an ordinary sort, tempted as you are and in some other ways as well. His work, manifold as it is, crowds upon him ; his system is strained ; he stands face to face with heathenism ; every obstacle is placed in his way. He is ridiculed until he succeeds in winning a few converts, then he is assailed, and maybe slandered. Pray, then, that the power of Christ may strengthen the weak men who are sent to battle down the walls of heathendom and to build up his glorious kingdom.

2. Pray for those who have just come from the dark caverns of heathenism into the light of the gospel. If ever souls needed the help of your prayers, they do. Remember they have not a Sunday school training or a Christian home ; they are very weak babes in Christ, and their great danger is, they do not know how weak they are. Do you pray for those, your weak and tried brethren and sisters ?

3. "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into the harvest." Thousands of workers are needed in Japan, China, Burma, or India to-day to reap in the wide, wide fields. God wants you to pray that men may come. He may want your son, your daughter, your pastor. Pray, nevertheless.

Friend, give for missions ; give all you can. Talk of missions, read about missions, have sympathy for missions, but, above all,—pray for missions.—*Selected.*

GOD never imposes duties without affording the possibility of vision, for duty without vision is drudgery, as work without inspiration is toil. It is the ability to see beyond the point at which one stands which makes the journey over the long, hard road stimulating instead of exhausting ; and it is the ability to discern by vision the spiritual quality in everyday work, and the spiritual influences of the common relations, which lifts life out of the commonplace.—*Selected.*

Our Daily Prayer in May

IN all these weeks, when every morning's paper brings us great headlines with news of war or rumors of war, the hearts of all those who long for the coming of the kingdom must send up many petitions for Japan. May the

Lord of Hosts so direct these struggling armies that peace shall come swiftly ; such a peace that men shall be more truly united, and the way for his own coming be made ready ! Now we gladly join our prayers for our own workers in Japan, for their personal needs and for the work which they are doing there.

Mrs. Greene finds the days too short and too few for all that she would do. Many pastoral calls, care of women's societies and meetings, a Bible class, and much musical service fill her time to overflowing.

Mrs. Dunning, still almost a stranger in Tokyo, is enriched by the recent arrival of a little daughter, doubly precious to the heart made desolate by the loss of the little babe at sea last year.

Miss Talcott, rejoicing often in seeing fruit of her thirty years of labor in Japan, still sows patiently the precious seed. Her work in training the Bible women is full of present blessing and of promise. Miss Denton, standing at the head of the girls' department of the Doshisha, with 120 pupils, puts all the force of her strong and consecrated character into the shaping of these young lives after the likeness of Christ. Mrs. Learned, in her care of the Imadegawa kindergarten, finds ready access to the homes of the children, openings to much work, as sewing classes, mothers' meetings and the like. Mrs. Cary, besides the charge of her own home, has oversight of a large Sunday school, and finds also much to do among the native women.

Before May 5th Mrs. Davis will probably arrive in this country whither she comes to accompany her husband, just recovering from a dangerous illness. Mrs. Albrecht's health is still uncertain and she will remain in this country, in the far West, for the present.

Mrs. Gordon, overworn by the heavy load of care and work, in her loneliness, has returned to America for a time. Let us pray also for her work so useful, so dear to her, that all that she has so well begun may be faithfully carried on.

Though we hardly know the names of the Japanese Bible women, yet we do know something of the work they do, and of the help they give to our women missionaries. Let us ask that all strength and wisdom and joy be granted them.

The women are trained for this work largely under direction of Miss Barrows, whose precept and example give them ambition and impulse for high attainment. Miss Howe has returned to Chicago and is teaching a kindergarten there. Miss Dudley and Miss Cozad are both at home at present.

Mrs. Atkinson makes her home a blessed center of influence to many lonely ones, especially young men away from home. Mrs. Stanford is now in this country by reason of her husband's ill health.

Proof of the quality of Miss Searle's work is given by the fact that every one of her last graduating class of twelve was an outspoken Christian. As guide of one hundred and seventy young women she wields a far-reaching power.

Miss Torrey, in teaching music teaches also the power of the Spirit-filled life.

Dr. Holbrook, full of interest and devotion to her medical service, finds her own strength inadequate to the work she longs to do.

Miss Hoyt, who went out in 1902 to take charge of the science department in Kobe College, and so greatly was she needed that even before she had learned the language she began her work.

Mrs. Bartlett is now at home for the furlough so well earned and so much needed.

Mrs. Allchin with her two youngest children went back to Japan late in 1903, leaving a son and two daughters here. We must pray for the divided homes. Mrs. Taylor is still in Oberlin with her children. Miss Colby and Miss Case are doing heroic and fruitful work in the care of the girls' school at Osaka. At least one more helper is greatly needed, that the many openings for service may not be passed by.

Miss Daniels, a teacher of girls, cannot limit her interest to them, but leads a boys' club of thirty or more members, whom she is guiding into an ambition for a real noble manhood.

Suggestions for Auxiliary Meetings

For June: Chapter VI in *Rex Christus*—The Open Door of Opportunity

IN Miss Dyer's "How to Use *Rex Christus*," she suggests that on coming to this final chapter each member of the auxiliary be asked to write out three thoughts which have most impressed her in this six months' study of China. As many of these can be read as time will allow, or if sent to the leader in advance, and if sufficiently brief, they can be used in the *Quiz* as a closing exercise. The chapter is short compared with most of the others, notably with the preceding chapter, so that it might be treated partly as a review of the whole book, taking up such subjects as have been regretfully omitted for lack of time.

Those who devoted the May meeting to the work of Christian women in China and especially those of our own Board, might begin the consideration of The Open Door of Opportunity with page 199 instead of page 221, and learn of the Fourth Period, which extends from 1895 to 1903. This would include the Boxer Rising and its effect on the native church and the aftermath, subjects which are further dealt with in Chapter VI.

One topic closely connected with our work in China comes from the study of regenerated lives, and in degenerate days in the Christian Church in America it gives one a distinct spiritual uplift to read of those who have endured persecution and suffered martyrdom for the new faith brought to them by Christian teachers. Miss

Luella Miner's two books on the "Heroes of Cathay" are helpful along this line, as is also Dr. Headland's "Chinese Heroes." A look into the faces of the men, women and children given in these volumes is an inspiration. Educational Reforms and Educational Needs, which form topics of paragraphs in this closing chapter, should be emphasized and especially the lack of governmental schools for girls as contrasted with what Japan has done for the girls of the Sunrise Kingdom. This makes our Christian schools, from the kindergarten to the college, of supreme importance and there should be a clear presentation of what the three Boards, composed of women and connected with the American Board, are doing for the intellectual and spiritual training of the future wives and mothers of a reformed China. Remember that from the ranks of Chinese women of the old type came the Empress Dowager with her tremendous capacity for evil. Remember also the testimony given by Dr. Judson Smith in regard to the girls of Foochow College: "The propriety of demeanor, the animation joined with personal dignity, the attractiveness of face and bearing could not easily be excelled at Wellesley or Mount Holyoke." For what government has done for general education in China probably the best source of information is found in Robert E. Lewis' "The Educational Conquest of the Far East."

Since *Rex Christus* appeared the war between Japan and Russia has created new complications and possibilities in China. All the newspapers and magazines teem with articles on this subject, and in this closing meeting of study of China, whoever speaks of a New China should give a comprehensive view of the present situation and some inevitable effects of this war on China. Both for the sake of *Rex Christus* and daily newspaper reading someone should be appointed in each auxiliary to find out the proper pronunciation of names of places—a very serious omission in our textbook.

Appeal to the eye as far as possible by maps and pictures. And whatever is omitted, do not omit prayer.

G. H. C.

Semi-Annual Meeting

THE Semi-Annual Meeting of the Woman's Board of Missions will be held on Thursday, May 26th, in Park Street Church, Boston. Sessions at ten and two o'clock. Glimpses will be given of the work in local organizations and on the foreign field for the last half year, and missionaries from various countries will make addresses.

Book Notices

Chinese Heroes: Being a Record of Persecutions Endured by Native Christians in the Boxer Uprising. By Isaac Taylor Headland. Published by Eaton & Mains. Pp. 248. Price, \$1.

The thirty-seven illustrations with which this book is embellished were made from photographs, and are for the most part of the individuals whose story is told. Men and women, young and old, and little children here appear, and give vividness to their graphic and often tragic biographies and autobiographies.

In his prefatory note the compiler says that while much has been written of the sufferings of foreigners in the Boxer uprising very little has been told of the conduct of native Christians. The Chinese pastors were requested to gather up reports of such cases as might be considered representative of the persecutions as a whole, and in this book we have the result of these investigations. Sometimes the accounts are put in story form; sometimes experiences appear in the order in which they happened, and nearly all the recitals are given in the words of those who suffered.

So we rise from the pathetic narration with the feeling of personal acquaintance with noble men and women and very charming children, who now belong to the noble army of martyrs.

Siege Days: Personal Experiences of American Women and Children During the Peking Siege. By Mrs. Ada Haven Mateer. Published by Fleming H. Revell Co. Pp. 411.

This book is gratefully dedicated "To all those in every country and clime whose prayers during the time of our peril interposed like legions of angels between us and our enemies."

The main object of the book, the editor tells us, is "to show forth a few of the wonders of the siege itself as seen by the eyes of women." The arrangement is decidedly unique, and makes a most graphic and interesting whole. A year after the siege was over a letter was sent to all American missionary women of various denominations who had been at Peking during those eventful days. One paragraph of the letter is as follows: "Some will object that enough books have already been written on the siege, as they have on the causes of the uprising, its statistics, diaries of the siege, etc.; but nothing exactly like this. This is to give the small details of daily life, a record of little daily mercies, which cannot but be interesting to Christian women, and which would otherwise die in oblivion." The first three chapters describe the situation, the gathering storm and the semi-siege. Then begins the regular siege, and each chapter deals with the events of one week, and each week has some testimony from the children of the siege. As the editor says, "Let their little hands pick up all the crumbs they can."

The result of this striking and original arrangement is a deeply interesting recital of a never to be forgotten event, and one feels as though one had been personally present with that brave company.

Little touches of humor relieve the tragic situation. For instance we are told that, "Among the articles provided were five hundred or more eggs—great tubsful. But alas for those eggs! A toddling baby sat down in one of these tubs one day by accident. It was a bad thing for that baby and still worse for the eggs. All that could be done was to poach what still remained whole."

Dr. Terry, of the Methodist Mission, tells us, "All the gentlemen and some of the ladies are armed, but the captain says the place for the women is under the seats in the chapel if anything happens. That puts a damper on the martial spirit of some of our brave women."

The pictures of thirty-one missionaries and ten children are very attractive. The book opens with Margaret Sangster's poem, "In China," and closes with Julia Ward Howe's "Te Deum," written in celebration of the great deliverance of the prisoners of Peking, August, 1900.

The proceeds from the sale of the book go to "help the home societies to raise funds to carry on the work so nearly destroyed." There is no better way to become acquainted with the spirit of a part of our brave workers in China than to read this noble record.

Punchirala: An Up-Country Singhalese Boy. By Evelyn Storrs Karney.

Kali Dassie: The Servant of the Goddess Kali. By Josephine A. Evans.

These are two pamphlets well illustrated and admirably put in story form, and published by the Church of England Zenana Missionary Society. They would be of interest to read in Junior organizations. G. H. C.

Sidelights from Periodicals

JAPAN.—*The World's Work* for April, being a "War Number," contains many valuable and interesting articles on Japan, with remarkably fine illustrations. Among the articles are the following: "Will Japan or Russia Win?" "The Rise of Modern Japan," "Japan's Naval Training," "Stories of Russian and Japanese Soldiers," "The Genius of Japan."

In *The Contemporary Review* for March, an article on "Japan and Russia" places the responsibility of the war.

The Independent for March 17 contains an account of "The Japanese People and Their Naval Victory," from the pen of Dr. De Forest, who describes the self-control of the Japanese and their consciousness of responsibility.

The Congregationalist, beginning with March 19, is publishing a series of articles on the war from their special correspondent, Rev. J. H. Pettee. That of April 2d states forcibly the contrast in the policy of the two nations.

The international complications of the war are presented in an article in *The Outlook* for March 26, "The War and the Powers," while "Japan at War" in the same number describes interesting characteristics of the Japanese which are brought to light at this time.

Aside from the subjects related to the war are the following: "At the Court of a Twentieth Century Mikado," in the *Cosmopolitan* for April, which declares that Western civilization is seen most of all on the throne and in the palace; "The Real Japanese Character" in *The Independent* for March 24, which contrasts the common Western opinion of the Japanese with the actual facts as seen by a resident of the country; "Japan and Western Education" in *The Messenger* for March; and "The Religious Architecture of Japan" in *The Churchman* for March 5.

CHINA.—*The Contemporary Review* for March prints a serious treatment of "Religious Toleration in China—Buddhism."

E. E. P.

Woman's Board of Missions

Receipts from February 18 to March 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

Congregational Christmas Box Offering, 129 99

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Calais, Mrs. George H. Eaton, 10, 10 00

Norridgewock.—A Friend, 5 00

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Alfred, C. E. Soc., 6; Auburn, High St. Ch., M. B., 20; Cornish, Woman's Miss'y Soc., 4; Hallowell, Aux., 9; Harpswell Centre, C. E. Soc., 2; Harrison, L. M. S., 5; Portland, State St. Ch., 75, Aux. (add'l), 10.67, Williston Ch., C. E. Soc., 15, C. R., 4.44; Wells, C. E. Soc., 5. Less expenses, 6.08, 150 03

Total, 165 03

NEW HAMPSHIRE.

A Friend, 20

New Hampshire Branch.—Mrs. Allen L. French, Treas. Concord, Aux., 23, First Ch., Y. W. M. S., 10, South Ch., Kimball Cir. K. D., 10, Jr. Dept. S. S., 7; Durham, Rainbow M. C., 20; Hanover, Aux., 78; Laconia, Mrs. L. C. Mead, 25 cts., Mrs. D. S. Prescott, 25 cts.; Piermont, Homeland Cir., 5; Tamworth, S. S., 2. Less expenses, 44.84, 110 66

Total, 110 86

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Berkshire, East, Jr. C. E. Soc., 4; Brattleboro, West, 7.75; Chelsea, Jr. Ben. Soc., 8; Dorset, Miss Lucy E. Kent (to const. L. M.'s Mrs. Homer Williams, Mrs. Charles McWayne, Mrs. T. E. Comba, Miss Hattie Grey, Miss Anna E. Gilbert, Miss Margaret L. Gilbert), 150; Fairfax, Mrs. A. B. Beemen, 2; Pittsford, S. S., 7.16; Randolph Centre, C. E. Soc., 3; Springfield, Jr. C. E. Soc., 5; St. Johnsbury, North Ch., 27.75; Wallingford, 40; Waterbury (25 of wh. const. L. M. Miss Julia P. Parker), 27.25; Westminster West, C. E. Soc., 5. Less expenses, 8, 278 91

Total, 278 91

LEGACY.

Northfield.—Legacy of Mrs. Diantha J. Allen, through Treas. of Vermont Branch, 961 03

MASSACHUSETTS.

A. L. E., "In Memoriam," 2 50

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Seminary Ch. (Mrs. Clark, 10, Mrs. Pearley, 5), 142.50; Chelmsford, Aux., 6; Wakefield, Mary Franklin Bliss Soc., 10; Woburn, Aux. (to const. L. M. Miss Susan E. Edgell), 25, 183 50

Barnstable Co. Branch.—Miss Amelia Snow, Treas. Falmouth, C. E. Soc., 5 00

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Newburyport, Whitefield Ch., C. E. Soc., 5 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Gloucester, Aux., 23; Lynn, Central Ch., 10; Lynnfield Centre, Aux., 10; Middleton, Aux., 5, 48 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 45 00

Malden.—A Friend, 5 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Wellesley, Wellesley College Christian Ass'n, 500 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Baptist Ch., C. E. Soc., by East Norfolk C. E. Union, 5; Plymouth, Ch. of the Pilgrimage, Prim. Dept., S. S., and Cradle Roll, 5; Sharon, Aux., 15; Weymouth Heights, Aux., 37; South Weymouth, Old South Ch., Aux., 1.63, Union Ch., Aux., 40, 103 63

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Fitchburg, Rollstone Ch., 48.50, A Friend, 5; Littleton, United Workers, 4.85, 58 35

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 10; Southwick, Aux., 10; Springfield, Hope Ch., Woman's Bible Class, 5, Olivet Ch., C. E. Soc., 5.35; Three Rivers, C. E. Soc., 5, 35 35

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Collection at Annual Meeting of Branch, 80.45; Boston, Hope Chapel, Jr. Ass'n, 1.50, Mt. Vernon Ch., Y. L., 50, Old South Ch., Aux., 29; Brookline, Harvard Ch., Aux., 100, Leyden Ch., Woman's Union, 7; Village Ch., S. S., 10; Roxbury, Immanuel Ch., Aux., 14, Highland Ch., Girls' Club, 6, Walnut Ave. Ch., Aux., 45; Somerville, Highland Ch., Aux., 10; South Boston, Phillips Ch., Aux., 15; West Roxbury, A Friend, 20, South Evan. Ch., Individual Off., 10, 397 95

Worcester.—Miss Alice W. Chase and Friend, 25 00

Worcester Co. Branch.—Mrs. Ida L. Bennett, Treas. Northboro, Evan. Ch., Prim. Dept., S. S., 4; Worcester, Mrs. W. L. Beard, 5, Union Ch., Aux., 75, 84 00

Total, 1,498 28

LEGACIES.

Medford.—Legacy of Mrs. Matilda Haskins, by George D. Cummings, Extr., 334 00

Worcester.—Legacy of Harriet Wheeler Damon, add'l, by Frank H. Wiggins, Trustee, 5 50

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Bristol, C. E. Soc., 5; Carolina, Mrs. Mary L. Tinkham, 10; Providence, Mrs. Sarah L. Danielson, 10, Pilgrim Ch., Kindergarten Dept., S. S., 1.50; River Point, C. E. Soc., 30; Saylesville, Sayles Mem. Chapel, C. E. Soc., 15, Jr. C. E. Soc., 2; Slatersville, Aux., 11, C. E. Soc. 5, 89 50

Total, 89 50

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Greenville, Prim. Dept., S. S., 2; Lyme, Aux., 3; New London, First Ch., Aux., 34, Second Ch., Y. L. Guild, 25; Niantic, Busy Bees, 15; Norwich, Park Ch. (Th. Off., 40.25), 44.75,

Second Ch., Aux., 12.25; South Windham, C. E. Soc., 5; Taftville, C. E. Soc., 3; Willimantic, Aux., 10; Wauregan, Aux., 5	159 00
<i>Glastonbury</i> .—Miss Julia W. Broadhead, 10 00	10 00
<i>Greenwich</i> .—M. C., 10, Miss Julia E. Bell and others, 10,	20 00
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. East Hartford, Jr. C. E. Soc., 11.50; Hartford, Miss Lucy A. Brainard (to const. L. M. Miss Ruth Alberta Brainard), 25, Windsor Ave. Ch., Aux., 67.05, Mrs. J. H. Brewster, 10; Wethersfield, Aux., Part of Th. Off., 1,	114 55
<i>Putnam</i> .—Mrs. H. G. Fay,	3 50
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Canaan, Aux., 10; Chester, Aux., 22; East Haddam, C. E. Soc., 10; Greenwich, Aux., 94.60; Ivoryton, C. E. Soc., 9.03; Middlebury, Aux., 2; Middletown, South Ch., Aux., 56 99; Naugatuck, Aux., 209; New Hartford, Aux., 6; New Haven, Ch. of the Redeemer, Y. L., 12, S. S., 18, Plymouth Ch., Aux., 49.60, United Ch., Montgomery Aux., 25, Y. L. Aux., 95; New Preston, Friends, 35; Plymouth, C. E. Soc., 5; Prospect, Aux., 16; Ridgefield, C. E. Soc., 6; Salisbury, Aux., 16; Stony Creek, Aux., 3; Stamford, C. E. Soc., 10; Stanfield, Aux., 12; Stratford, Aux., 51.30; Torrington, First Ch., Aux., 10; Wallingford, First Cong. Ch., 25; Waterbury, Second Ch., Prim. S.S., 10, Miss Ogden, 40,	858 52
Total,	1,165 57

NEW YORK.

<i>New York</i> .—James M. Speers, 82.50, Miss Ruth P. Ward, 10,	92 50
<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas. Aquebogue, Young Friends, 3; Binghamton, First Ch., 40; Brooklyn, Bushwick Ave. Ch., S. S., 10, Central Ch., Aux., 202.67, Mrs. John W. James, 10, Lewis Ave. Ch., Aux., 62.50, Park Ch., Aux., 7.50, Plymouth Ch., Aux., 55; Buffalo, Plymouth Chapel, Jr. C. E. Soc., 3.75; Canandaigua, Aux., 20; Chenango, Aux., 6; Deansboro, Dan. of the Cov., 5; Fairport, Aux., 25; Flushing, Acorn Band, 10; Glen Falls, Eddy Family Circle, 3; Homer, C. E. Soc., 6.50; Jamesport, Jr. C. E. Soc., 4; Lockport, East Ave. Ch., Aux., 31, First Ch., Aux., 20; Middletown, First Ch., C. E. Soc., 3, Miss Phillips' S. S. Class, 1.56; Morristown, Aux., 14; New York, Manhattan Ch., Aux., 12.75; Oakdale, Long Island, A Friend of Missions, 10; Ogdensburg, Aux., 13; Orient, Jr. C. E. Soc., 5; Ossining, A Friend, 40 cts.; Oxford, Aux., 25; Patches, Aux., 5; Poughkeepsie, Aux. (to const. L. M. Mrs. Alva Peckham), 25, S.S. (to const. honorary member Mr. Milford F. Schepmoes), 25; Riverhead, Aux. (with prev. contri. const. L. M's Mrs. E. A. Ackerly, Mrs. D. F. Vail, Miss Ruth Tuthill, Mrs. Maria Young), 45; Syracuse, Danforth Ch., Y. L., 10; Plymouth Ch., Aux. (of wh. 25 const. L. M., Mrs. D. Grannis), 40; Utica, Bethesda Ch., Aux., 10; Washington Mills, C. E. Soc., 11.85; West Winfield, S. S., 30. Less expenses, 10.51,	800 97
Total,	893 47

PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 70; Fla., Daytona, C. E., 10; N. J., Chester, C. E., 10; East Orange, Trinity Ch., K. D., 10; Newark, First Ch., Aux., 10, Belleville Ave. Ch., Aux., 32, M. B., 10; Orange Valley, Y. L. M. B., 10; Westfield, Aux., 60; Upper Mt. Clair, Howard Bliss M. B., 9. Less expenses, 81.50,	149 50
Total,	149 50

PENNSYLVANIA.

<i>Troy</i> .—Jno. A. Brown,	20 00
Total,	20 00

DISTRICT OF COLUMBIA.

<i>Washington</i> .—A Friend,	35
Total,	35

ILLINOIS.

<i>Rockford</i> .—Second Cong. Ch., Woman's For. Miss'y Soc.,	15 00
Total,	15 00

OHIO.

<i>Junction</i> .—Mary A. Milholland,	5 00
Total,	5 00

UTAH.

<i>Salt Lake City</i> .—Phillips Ch., S. S., Birthday Fund,	1 00
Total,	1 00

CANADA.

Cong. W. B. M., Miss Emily Thompson, Treas., Hamilton, First Ch., Aux.,	5 00
Total,	5 00

MINNESOTA.

LEGACIES.

<i>Excelsior</i> .—Legacy of Mrs. Samantha W. Galpin, by R. B. McGrath, Extr.,	58 00
<i>St. Paul</i> .—Legacy of Mrs. Loraine H. Page, by E. J. Barker, Extr.,	500 00

ENGLAND.

<i>London</i> .—Miss S. Louisa Ropes,	25 00
Total,	25 00

TURKEY.

<i>Harpoot</i> .—Mrs. Maritza Harpoothian,	4 40
Total,	4 40
Donations,	4,301 95
Gifts for Special Objects,	254 91
Legacies,	1,858 53
Total,	\$6,415 39

TOTAL FROM OCT. 18, 1903, TO MARCH 18, 1904.

Donations,	35,787 51
Gifts for Special Objects,	1,722 17
Legacies,	13,460 02
Total,	\$50,969 70

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Touring in China

BY MISS LAURA N. JONES

THE Bible woman and I rode in a cart which was packed with our things till it was quite comfortable. Mrs. Perkins and Miss Reed were on horseback part of the time. We would drive into a yard. On hearing that the foreign women had come some of the older women of the house would come out to meet us. After the Bible woman, who always sat in the front of the cart, has said "How do you do" and "How are you," a chair is brought out and we proceed to get from the cart to the ground. A yard in this part of the country is always walled in, the house and outbuildings being placed along the edge of the yard, thus forming so much of the wall. The ordinary house is built three or four rooms in a row, sometimes of brick but usually of mud. There is one door in the house opening into the middle room, which is the kitchen. To the right and left of this kitchen are the sleeping rooms, and still off one of these is a smaller room, the granary where the millet, corn and beans are stored, the food supply for the winter. In the middle room is the cooking range. It is built of brick; in the top is left a hole for the large pot in which is prepared the food for the family. At the bottom on one side is the door, or better say the place for a door, for a Chinese range has never a door, no more has it a chimney. The waste heat and smoke, which is supposed by the Chinese to have some warming property, what does not come out around the kettle at once passes through an opening in the wall into the warm air chamber in the "kang" or brick bed, which is built against the wall, is from two to three feet high by six or eight

feet wide, and as long as the room is wide. When the under part of the kang is filled the smoke streams out into this room, and makes one "weep."

Now to go on with the call. We had reached the ground from the cart by way of the chair. Probably before our descent the family had begun preparing for us by sweeping the floor and kang of the best room and by starting a fire to heat water for tea. We know they have swept, for the dust is not yet settled, and newly disturbed cobwebs float about the room. The process of heating water is first to drag a sheaf of corn stalks part way across the doorsill, which sill is from six to fourteen inches high, into the kitchen, take a few of the stalks, light them and thrust the lighted end into the range door. The stalks being from four to seven feet long, a good portion extends out on the floor. When one length burns off, just push in another. Mothers in China do not have to remind their small boys that the kindling is not yet split. This sheaf of stalks comes near filling the doorway, but over it we are invited to climb, to be ushered into the room so lately cleared and newly smoked. We are then invited to "get on;" they mean onto the kang, and on you have to get before a person in the room will be seated. To the Chinese, with their style of dress, and the habit formed from infancy to sit "Turk fashion" on a warm kang, is the height of comfort, but to me it is torture. However, as no amount of explanation will make these people believe that I am trying to be anything else than punctilious, I "get on" and try to endure it till the crowd thins a little, when I shall be able to sit on the edge of the kang.

From the time we were fairly into the village there has been quite a crowd following us, mostly children, with faces and clothing in such a condition one could easily imagine neither had ever been washed, and noses that were quite innocent of such a thing as a handkerchief. They follow us into the house, and with the women who will have joined themselves to the crowd, pack into the room as close as they can stand. We invite the women to come up onto the kang with us, when after a little the Bible woman will begin to explain the reason of our visit. She tells them that the one true God of whom they have heard is a God for women to worship as well as men, that he cares for young as well as old, and for poor as well as rich. They say it is a good doctrine; however, they are not in the habit of thinking much about doctrines, either good or bad. The men of the family have for ages attended to that, so it takes many tellings to get these women to think for themselves. Things that they can see and touch appeal to them much more than do things that require thought. So they turn to us foreigners and look and feel us over from head to foot, especially our feet, the size and style of our shoes being a great wonder to them.

By this time the water is hot and the tea almost ready. So with some pushing and loud talk, in which nearly everyone present feels a call to join, comes, being passed over the heads of the crowd, a small table with short legs. This is set on the kang in front of us; on it is placed little cakes of various sizes and kinds, peanuts or watermelon seed. Now comes the tea. A man with little bowls in one hand, the teapot held high above the heads of the crowd in the other, makes his way with much crowding and more scolding in to the table before us.

With great dignity he places the bowls; then one not being clean, he uses his finger and a little of the tea to wash it, empties it on the floor, dries it on his girdle or handkerchief, whichever is most convenient, then with a triumphant flourish pours the tea and departs, leaving the women to see that we eat and drink and have our cups refilled. And you wish you had never heard of "microbes."

We made two tours in November, visiting villages where churches are being started. We were heartily welcomed, given the best room in the house and, according to Chinese custom, treated with the greatest hospitality. So well treated that one of our number had indigestion, and I, who was a "friend" for every kind of Chinese food, had my appetite satisfied for life.

We visited twelve villages; they were all very much alike, so if I describe one visit you will have a fair idea of the other eleven. We take with us a baby organ to help sustain our voices in the singing, a bundle of picture cards to give the children, and you should see how delighted are even the grown women to have a bright picture. And that makes me think how many picture cards go to waste in America every year, last year's calendar tops and advertisement cards, so many of them that if saved would be a pleasure to these people and a help to us. Don't you know someone who would like to start a "picture crusade"?

In two or three of the places before our visit would be over we would find a woman or two who had heard the gospel years ago from Miss Morrill, and perhaps had studied a few weeks or a month in a station class.

In one place we had gone in and got pretty well along with the customary ceremonies of a call, when a girl came in who we felt at once was different from the others. She recognized Mrs. Wang, the Bible woman, and when she spoke her speech was much clearer than that of the rest of the women about us. On inquiring we found that five or six years ago this girl, then a mere child, had been in Pao-ting-fu in school for a year.

She dropped out, for some reason, after one year, then came the troubles of 1900, when everything was swept away, and since the work has been reopened no missionary had been at her village long enough for her to find

them. We tried to make arrangements for her to come back to school, but she had bound her feet and was betrothed, and her "mother-in-law to be" would not hear to her unbinding them. So we will do the next best thing, and next week if nothing happens have her into a station class which will last for two weeks.

In another place was a young woman who some years ago had "read" a month, as they say, in a station class with Miss Morrill. She is now married and has three children. The oldest of them with six other little girls of the village she has taught to read what she knows,—only a few of the easy books and a hymn or two. It does not amount to much of course, but as far as it goes it is good, and it awakens in these children a desire to get more, which is better.

I must close this very much too long letter, but not till I have asked you to pray for us that the work done here may be "not by might nor by power," but by the spirit of the Lord of Hosts.

With best wishes and Godspeed to the W. B. M. P.

AFTER a morning spent with a Chinese woman she interrupted my gospel message with the questions: "Is your mother-in-law living?" "No," I answered. "Does your husband get drunk?" "No." "Does he smoke opium?" "No." "Does he beat you?" "No," I replied, "he has never struck me a blow." It took her several minutes to become convinced of this astonishing fact, and then she turned to me, saying impressively: "You have been talking to me of heaven and hell in the life to come. Your life now and mine are as heaven and hell.—*Missionary Tidings*."

THE other week, says a missionary, whilst visiting a city near Canton, a brother missionary gave us a sad example of inhumanity among the Chinese there. The evening before our visit a little girl had fallen into the canal in front of his hospital. There were boats all about, and one would have expected to see some effort made to rescue the child. On the contrary, one and all looked on quite unconcerned. Not only so, but when the little one's father came on the scene and implored them to rescue her, they demanded first of all how much he would give them for doing so. He mentioned a sum which, however, they were not satisfied with, and while they were further debating the terms the child sank and was drowned.—*Evangelical Christendom*.

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Religious Progress in Japan

THE Bureau of Missions, successor to the Ecumenical Conference, New York City, has issued an interesting table of statistics, prepared by Mr. Braithwaite of the Japan Book and Tract Society.

We gather from these figures the following interesting facts as to the Protestant growth: There are 33 Protestant organizations, having 782 missionaries, including men and women. They have 380 ordained native ministers, and 453 helpers. They occupy 164 stations and 702 out-stations, and have 456 organized churches. In education the Protestant bodies have 62 boarding schools, with 4,706 pupils. They have 88 other schools, with 5,884 pupils, making a total of 10,590. The Protestants number 46,634. The population as given for Japan in the Statesman's Year Book is 43,763,000 in 1898.

There has been a steadily increasing growth in population from 1893 to 1898, the percentage in 1898 being 1.23 per cent; but in the Protestant bodies the past year the increase has been 4,183, nearly 10 per cent.

The six Presbyterian and Reformed Societies unite in the Church of Christ in Japan. Six others, the Episcopal bodies, American and English, unite similarly in the "Nippon Sei Kokwai." Methodist union has not been secured, and Baptists preserve their individuality throughout.

In membership, the Church of Christ in Japan leads with 11,347. The "Kumiai" (Congregational) Churches report 10,578 members, and the Episcopal 10,238 including infants. The different Methodist bodies report various numbers, making a total of 10,179. Of the Baptist bodies, includ-

ing the Disciples and Christians, report a total of 3,454, and the two Lutheran bodies, with a Swiss mission, have 156. Various sects make up the remainder of a grand total, which is 46,634.

There are a number of independent and unconnected missionaries doing chiefly educational work. Besides these we must mention the two great Bible societies, American, and British and Foreign, which are doing a most excellent work.

Miss Martha Wiley, of Foochow, under date of September 9, 1903, in a letter referring to some of the work done by Bible women, says:—

A BRIGHT young woman came several times and asked to join the class, but as some of the women seemed to be rather displeased to have her in their company, after a long time of investigation it was found out that the husband of the woman was an actor, and for that reason they did not care to admit her into their exclusive circle. At last the difficulties were overcome and the young woman came and proved to be the brightest of the whole number. When she was a little girl some itinerating missionary had gone to a remote little village in the Diong-loh field and had preached a sermon to the people as she passed through. The name of the missionary had been forgotten, but the message clung to the little girl that stood gaping at the stranger, and when she was at last married and came to the city to live she very soon found the nearest chapel that she might go and hear more of this wonderful story of a Saviour who loved everyone. Occasionally her husband puts his head inside of the chapel door to see what there is to attract this young wife of his.

A deacon of the church brought his second wife, whom he had married during the New Year vacation, to learn of the "doctrine." With her was the grown daughter. They seemed to be the best of friends and the daughter often helped the step-mother over the difficulties that she found in her primer.

During the summer the daughter has been betrothed and will probably not be near enough to be in the class next term, but wherever she is she will be a sweet influence for good. Other relatives of church members have attended and have been helped on to a better understanding of what it means to be a Christian. Others have here first learned to pray and say that now they pray "when they rise and before meals and when they get greatly frightened." Each woman has her own interesting history, but it would require too much of details to tell you of them all.

This year the Sunday school lessons are printed in Romanized and

have been a great help to the women on Sunday. Those who cannot read character, and almost none of them can, are able to take the Romanized and read the lesson and get something from it. When the preacher reviews the classes at the close the women are able to answer the questions, and do not sit as formerly and hang their heads and have no answer. The classes are a very great factor in the building up of the churches at the different chapels. One missionary remarked that he wished it were possible to have station classes for the men, as the women church members were more intelligent as a whole than the men. It is one of the greatest pleasures of the work to see these poor shut-in women getting an interest in life and to find that they have faculties that can grow. It comes over a woman as a wonderful surprise oftentimes to find that she can think some for herself. It is a slow process to get these women into the kingdom, but it is a work with great results.

Many of the women of the classes become steadfast Christians, and even those who do not have advanced a long way on the road of peace of mind, and they have realized in a small degree at least the joy of knowing Him who came that our joy might be fulfilled. The faithful work of the Bible woman has truly been blessed of God in the past year, and that it may continue to be so let the dear friends of the homeland remember her need of many prayers.

News from Kobe College

BY MISS SUSAN A. SEARLE

KOBE, JAPAN, Sept. 25, 1903.

SCHOOL opened the sixteenth with one hundred and fifty-two girls in their seats for the first exercise. The hot weather continued until two or three days later, and it is always a temptation to some girls and their parents to postpone attendance till the beginning of the month, so we thought the opening very good. We have not a great many new girls, as it is not the beginning of the year, but we shall have fifteen or twenty when they are all here. The old girls, too, are gradually coming in, so that we shall have fully as many as in the spring. The rooms in the boarding apartment are all full. We are holding quite strictly to entrance requirements, so that we shall not overflow while we are waiting for enlarged accommodations.

I wish you could have been at the Sunday evening meeting, the first after the girls returned. You know it has become the custom in the school, as we gather at that time, to hear from the girls of the work they have tried to do for Christ during the vacation.

We used, for opening hymn and Bible reading, messages sent by some who had been here a few months before, but not this term. Then we asked for reports. One girl told how her mother, though a Christian, found it hard to keep up the habit of church going, but the daughter had kept at her, and lately she had been more regular. Another told of two uncles whom she had visited. One, through her mother's influence and her own, had begun to be interested in going to church; the other, addicted to sake drinking, had said he would not drink so much because his niece did not like it.

One orphan girl had tried to lead her brother, a little younger than herself. At first he was indifferent, but one day when he was in trouble she told him what a comfort it would be to him to pray about his trials. He listened thoughtfully. At bedtime he was missing, and did not answer when she called him. A little later he appeared, and told her he could not answer when she called because he was in the midst of his prayer.

Another sister told how her brother, younger than herself, had shamed her by his earnestness in Bible study, and had asked questions she could not answer. She attributed his earnestness to his having been a Sunday-school boy.

One girl, too far away to go home, has spent the summer in the family of Mrs. Niyake, whose husband, a leader in church and Christian Endeavor work, died last year. She said she did not like children very well, but had been impressed with the spirit of these children in a Christian home. She told of their regular evening prayers, and how the youngest, one night at bedtime, was confused, and used the prayer he had been taught to say at meals.

One girl told how a cousin, who had been much opposed to Christianity, is now studying it respectfully, even earnestly. She said twice in former years he had asked for a Bible or hymn book, as she supposed because he wanted to read, and had torn up the book before her eyes.

We did not have time to hear all who were ready to speak, but in other ways reports have come to me which have gladdened my heart. I have had such good letters from many of the girls during the summer.

One wrote of her sorrow that she could not do the things she wanted to do, but she had been taking care of her sick mother. Another had been by the bedside of a sister, formerly a bitter opponent of Christianity and a strong Buddhist, but the sister had asked for a hymn and a prayer, and she wrote: "The little good seed my mother sowed last year did not die. I want she will know God soon." I thought the daughter probably had been sowing some good seed as well as the mother, or perhaps watering it. She

was disappointed because she could not do Sunday-school work, but the personal work may have been quite as important.

One girl, visiting a friend, who is a graduate of the academic department, was able to start a little Sunday school, to which came nearly or quite all the children in the village. I hope the friend will keep it up, though she must work single handed, for there is only one other Christian in the village, and she is "cold" the girls say.

Mrs. Rose Merrill Aiken writes from Pao-ting-fu, North China:—

MORE than a year has rolled by since I last saw you and the homeland. Much has happened here and each home letter tells me of some change which has taken place among you.

Before I really begin this letter I want to ask you all to be very thankful you can live in America. Do you realize your privileges? I assure you that I do much more than I did two years ago!

After a restful summer at Pei Lai Ho, on the Gulf of Chili, and in sight of the Great Wall of China, we have returned to Pao-ting-fu, and now are quite well settled in our foreign house. That sounds, perhaps, very fine, but I am inclined to think that if the work rested upon you which falls to the foreign pastor's wife, you would, sometimes at least, think otherwise. But it is a help, an inspiration, to be able to live somewhat as we do at home. Last year we lived in a house of five small rooms, partly Chinese. This new house is entirely foreign, having eleven rooms, and is heated by a furnace.

This year a new, single lady has joined our station, Miss Jones of Riverside, California; still we are no more in number, for Miss Reed, who came across the Pacific Ocean with us, leaves to join the Peking Station, where she will teach in the Bridgman School.

Not many days ago I had a pleasant call from one of our native young lady teachers, and was surprised that there were no more embarrassing pauses than there were. I understood nearly everything she said and was also able, probably in a way which was very funny to her, to make her understand my meaning. I gathered courage enough to call upon our native pastor's wife last week and had a very pleasant time. The Chinese make great allowances for us who are so green.

You at home can hardly imagine what I mean when I say that several Chinese come at once to see Mr. Aiken. They approach the door walking in single file; they never walk side by side. The men only come, and are dressed in clothes of a dark blue color usually; thick, wadded trousers, very

loose, and several over-garments coming a little below the knees, hats of a thick material, with ear laps, white stockings and black and white shoes (this is their winter dress). They rap at the door in a very loud way and keep on knocking until it is opened. As they come stringing in each one puts his hands together, bowing low, then raising himself and both hands to about even with his face, they begin to talk. They talk so loudly they can be heard all over the house. A great many wish to talk at the same time and are only silenced when the pastor shows that he wishes to speak.

Recently I attended a "Chinese feast" that one of our Bible women gave as a farewell to Miss Reed. At a first-class feast, as this one was, you are seated at a table, and on it your hostess sets bowl after bowl of food. You have chopsticks given you, and it is politeness to dip your sticks into the common bowls for any kind you wish. At this feast the food was clean and nice, and I ate it without fear.

Christmas with all its joys has passed once more, and a new year has been ushered in. Our Christmas entertainment among us foreigners was a time of great pleasure. The children of our two missions, the Presbyterians joining with us, sang anthems and recited verses taken from the Christmas pamphlet used last year in the dear home church. We had a Santa Claus and presents for the children. If I were not very busy in this far away land I think I might be homesick. Sometimes when a pause does come in the day's occupation I sit and think of the dear ones and the familiar sights and sounds of the homeland.

Do not think of us out here as suffering, nor as laboring in vain. Think of us as trying to do daily the duties before us, trying to live lives of example, often failing, but trusting that much prayer is being offered for us and our work. Let us remember of how small importance are these oceans and mountains that mark the earthly distances between us. For are we not all hiding in God, and is not his protecting wing over all his dear children, whether in America or China?

Mrs. Wilmot's Tenth

BY APHIA G. TILLSON

THE Wilmot family was in fairly good circumstances. Besides the few luxuries of life, careful Mrs. Wilmot managed to lay aside quite a respectable sum "against a rainy day." There was one thing which troubled her, however. Ever since her conversion years ago the plan of systematic and proportionate giving had regularly presented itself to her, and had as regularly been thrust one side. But the time came at last when she settled the question once for all. It happened in a peculiar manner.

The youngest Wilmot was ill, the baby and the pet of the entire household. The doctor despaired of its life, and the mother's heart was wrung with anguish. There were nine besides, but the loving mother could not spare even one. Father Wilmot was away on a Western trip and she was alone with the children. About midnight the doctor was called away; and she knelt beside the bed and poured out to her loving Father the story of all her sorrow and anxious fear.

Mrs. Wilmot did not believe, as she afterwards expressed it, "in making bargains with the Lord," but this old vexing question came to her so forcibly while kneeling there that she cried, "O Father, save my child, and I will give thee one-tenth of all I possess." The hours sped on and still the little one lay in the quiet sleep into which she had fallen at midnight. The doctor came, and looking at her exclaimed: "She is much better; I think she will live. It is marvelous! I do not understand it."

But Mrs. Wilmot understood and knelt once more, this time in thanksgiving. The baby grew better and in a week or two was as well as ever. Did Mrs. Wilmot forget her vow? No, from that day to this she has given to the Lord one tenth of all she had. Even more, for many an extra gift has found its way into the Lord's treasury. But she was called upon to give a tenth of the possession more dear to her than life. It was the only time in all the years that she wavered and shrank from fulfilling her pledge. It was years later, although to her it seemed but a day.

Yet "the baby" was a young lady of twenty-three when she came to her mother one day, and placing her arm about her neck said: "I do not wish to give you pain, mother dear; but when you promised the Lord to give him a tenth of all you possessed did that include me?" Mrs. Wilmot opened her eyes in astonishment. "Include you? Why, what do you mean?"

"I mean did you give me to God, too? I hope that you did, for I would like very much to go as a missionary soon. Can you spare me for that, mother? May I not go as your tenth?" The mother's arms clasped the girl tightly for a moment and the tears fell softly, then without a word she pushed her gently away. When alone with her Master there was a struggle; but when she called her daughter there was no sign of it upon the smiling, peaceful countenance.

"Yes, dear, you may go where you will in the Lord's service as my 'tenth,' though dearer than life to me. May God abundantly bless all your efforts. He may have saved your life for this."

After the first sorrow and the pain of separation was over, Mrs. Wilmot rejoiced in her missionary daughter. Could you have seen her happy, sun-

shiny face, and felt the warm handshake which characterized her after life, you would agree with me that Mrs. Wilmot derived many blessings from proportionate giving. As for Mrs. Wilmot herself, should you ask her about it, she would tell you that it was by far the best way of giving. "Haphazard giving cannot be pleasing to the Lord. Why should not his cause be treated as fairly and squarely as our business or family interests? The head of the family who does not know what the income is does not know how much may be used for this and that purpose, how much for rent, how much for fuel, for food, clothing, and other things, but who thoughtlessly spends all upon one thing and goes without another, would be considered at least a 'poor manager.' Yet many treat our Father's interest in just that manner. Is it not infinitely better to lay aside a small sum and to know that so much belongs to the Lord, to know how much can be given, and to know how and to what it may best be given. One who tries it will be surprised to see how much such systematic giving can accomplish, how much, also, we will have that we may give outside this regular giving. The most delightful time in my life has been when I could give a 'thank offering' unto the Lord. I would not go back to my old way of giving, for I think, though I may be wrong, that I have been blessed spiritually and materially because I have thus given to the Lord."—*Selected.*

AND never pretend that thou hast a heart to pray while thou hast no heart to give; since he that serves mammon with his estate cannot possibly serve God with his heart.—*Robert South.*

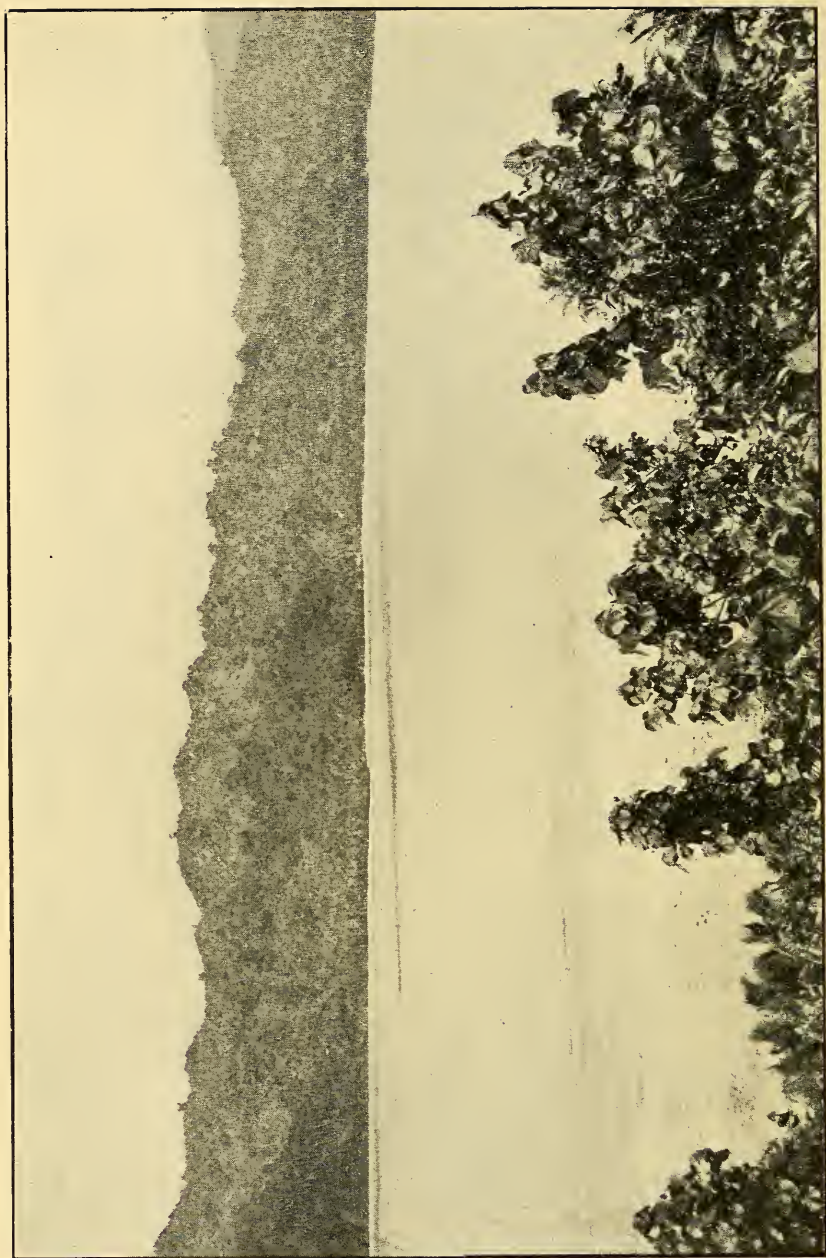
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1904

COLORADO	329 65	TURKEY	32 43
ILLINOIS	1,417 95	MISCELLANEOUS	106 59
IOWA	250 97		
KANSAS	59 84	Receipts for the month	\$3,897 46
MICHIGAN	513 66	Previously acknowledged	11,546 48
MINNESOTA	486 73		
MISSOURI	78 98	Total since October, 1903	\$15,443 94
NEBRASKA	69 44		
NORTH DAKOTA	29 38	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	238 08	Receipts for the month	\$56 50
SOUTH DAKOTA	50 00	Previously acknowledged	168 46
WISCONSIN	231 76		
CONNECTICUT	2 00	Total since October, 1903	\$224 96

MISS FLORA STARR, Ass't Treas.



LELU HARBOR, KUSAIE, CAROLINE ISLANDS

Life and Light

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JUNE, 1904

No. 6

CONTRIBUTIONS FOR THE MONTH.

The contributions for the regular pledged work during the month ending April 18, 1904, make a good showing, having advanced \$1,899.03 on those of the corresponding month in 1903. The record for the six months of our fiscal year already gone, however, gives us a keen anxiety. We hoped when we met in New Haven that the contributions of this year would reach the \$120,000 for which we struggled last year. But so far, instead of a gain we must report a loss, this first half year having brought in less by nearly \$2,000 than the same months of last year. As legacies have also diminished, we begin to feel grave apprehensions in regard to the result for the year.

MISSIONARY PERSONALS. Miss Gwen Griffiths, who for the last three years and a half has taught physics, chemistry and geology in the American College for Girls at Constantinople, has been appointed a missionary of the American Board, and the Woman's Board has adopted her as one of their workers. Miss Griffiths is now in this country, but expects to resume her work at the college at the beginning of the next academic year. The Woman's Board has adopted also Miss Julia F. Winter of Hampton, Va., in the expectation that she will join the mission in East Africa. Miss Winter well understands the hardships and the loneliness to which she is going, but her love for souls and an especial interest in the Dark Continent so fill her heart that none of these things move her. We must make these new missionaries feel always sure that we have truly adopted them into our love and thought and prayer. Mrs. Minnie L. Sibley, of Wai, India, who has been kept for three years in America by delicate health, sailed on April 27th to resume her work. Though not robust physically she goes back with great enthusiasm and delight, and we rejoice in thinking of the cheer and impulse her return will give to her associates in the field. The many women in our auxiliaries who have been helped by Mrs. Wm. O. Ballantine, of Rahuri, India, will send her their most tender sympathy as she says good-by to her husband, who returns this month to his work in the field. Mrs. Ballantine finds the path of duty plain—she must stay here to care for the five children during their education. But the divided home means a most costly sacrifice; none but the All-knowing can realize the loneliness and heartache involved.

APPRECIATION OF AN HONORED MISSIONARY. For the last two years the ladies' Bible class in the Old South Church, Boston, has had the inestimable privilege of being led in their study by Mrs. S. B. Capron. On the occasion of her recent birthday the class showed their appreciation of her service in a beautiful way. Knowing well how dear to her heart are the women and girls of India, especially those of Madura, where a large portion of her life has been spent, they gave her, not silver or lace or books for her personal use, but one hundred and fifty-five dollars in gold. So Mrs. Capron has the double joy of receiving this token of love from friends here, and then the "more blessed"-ness of herself giving this sum to meet the needs of Capron Hall.

WHAT WILL COME OF THE WAR? Wise men give us prophecies exactly contradictory as to the duration and outcome of the war between Russia and Japan. In truth no man can foresee what conflicts, victories, defeats, concessions, alliances, new boundary lines, welding or dismembering of nations, the war will bring. However, in reading Mrs. Pettee's vivid and stirring letter on page 247, we grow sure of two or three things. First, that the Japanese are learning to understand and love our missionaries more than ever before. Henceforth the "foreign woman" and all our workers will seem to them as identified with their nation, no longer outsiders. Again, the gift of one hundred and fifty thousand Testaments and Gospels to the soldiers, put into their hands in a time of tedious waiting and loneliness, will give them such a knowledge of the story of the cross as was never possible before. Their loyalty to their emperor, and their eagerness to sacrifice property and even life for his sake and the country's, will help them to know the meaning of the Christian's devotion to his Master. Many broken homes and aching hearts will need the comfort which none can bring so well as the Christian missionary. An unprecedented opportunity for Christian work is surely before us. Let us here at home be eager to do our part, and to abound in gifts and prayers for the Sunrise Kingdom.

THE NEW SHIP FOR MICRONESIA. We who live in a land where excellent roads, good horses, automobiles, trolley and steam cars make it very easy to be neighborly can hardly imagine the isolation and peculiar difficulties of our missionaries among the islands of the Pacific. For many months the work has been much restricted by the lack of a suitable vessel. Recently the American Board has purchased a steamer that promises to be just the one for this service. Built for another purpose, she can easily be adapted to our need, and we expect the new Morning Star to carry blessing to many a darkened soul.

Capt. George F. Garland, for twenty years the commodore of our Micronesian fleet, will take command of the boat, and Mrs. Garland and their three children will make it their home. The children in the Sunday schools are giving generously to raise the \$20,000 needed to complete the payment for the Sunbeam.

A NEW *Children's Work in Japan, or What Our Children Can Do* LEAFLET. *in the Land of the Rising Sun*, is not only most attractive with admirable illustrations but has the serviceable addenda of references to articles in the *Mission Dayspring*, *Missionary Herald*, and *LIFE AND LIGHT*, with a List of Books furnishing material interesting to children. These may be had at the rooms of the Woman's Board, sent free on receipt of postage, by Miss A. R. Hartshorn. *The Story of Chih, the Little Chinese Girl*, has been reprinted. Price, two cents. There are also reprints of the leaflets, *How to Conduct Missionary Meetings*, and *Dangers in Designated Gifts*—the last by Miss A.B.Child. Price, one cent each, ten cents per dozen.

ANOTHER HELP The Woman's Foreign Missionary Society of the TO STUDY OF CHINA. Methodist Church have sent out a compact and instructive little chart, comparing the chronology of China with that of the Jews, Egypt, Rome, England, France or Germany, and America. To look at this makes one feel how very youthful is our own country, and helps one to understand the proud conservatism of China. The chart may be obtained of the society above named, at 36 Bromfield Street, Boston, for two cents each, or ten cents per dozen.

THE FIELD The Field Secretary has just completed a happy and rewarding tour of the auxiliaries in the Hudson River Association of the New York State Branch. Most of the meetings were held in the evening, thus giving all who desired an opportunity to attend. The careful planning for the meetings and the favorable weather resulted in good audiences, among them many of the young people. A word of gratitude is due the pastors for their cordial and appreciative co-operation. The auxiliaries in this Association have in almost every instance responded to the call for the twenty per cent advance in contributions, and several have gained thirty per cent during the last two years. This desirable end has been attained in some instances in the most effective way,—by an increase in membership.

The sweet appeal of the pledge used by the Daughters of the Covenant has as ever found its way to the hearts of the Christian girls of these churches, and it is hoped that before many weeks four new Bands of this order will be members of the growing company of young women who do not "cease to make offerings of prayer, time, and money to the end that the daughters of sorrow in heathen lands may know the love of Jesus." A. M. K.

The Work of Our Denomination in China

THE following statistics, condensed from the table given in the *Missionary Herald* for January, 1904, give the most important figures for the work of the American Board, including that of the Woman's Boards in China. We have four missions in China: the Foochow, North China, Shansi, South China.

	Founded.	Stations.	Out-stations.	Total Mission-aries.	Total Native Workers.	Places of Regular Meeting.	Organized Churches.	Communicants.	Sabbath Schools.	Sabbath-school Membership.	Total Number under Daily Instruction.	Total Native Contributions.
Foochow	1847	5	96	36	252	131	61	2,656	77	2,185	2,618	\$6,132
North China	1854	7	50	51	88	55	8	2,056	1	30	542	1,162
Shansi	1882	2		4	12		2	134			16	
South China	1883	2	28	4	46	28	4	1,564	4	230	339	5,324

The Woman's Board has only nine workers in China: Miss Mary E. Andrews, teacher in the Gordon Theological School at Tung-cho; Miss Abbie G. Chapin, of Tung-cho, now in Arizona seeking health; Miss Elsie M. Garretson, in the boarding school at Ponasang; Miss Harriet L. Osborne, a teacher at Foochow; Miss Bertha P. Reed, teaching in the Bridgman School for girls at Peking; Dr. Minnie Stryker in hospital work at Foochow; Miss Hannah C. Woodhull, in charge of the Bible women's training school at Foochow; Dr. Kate C. Woodhull, in charge of the hospital for women and children at Foochow; Miss Evelyn M. Worthley, a teacher in the girls' boarding school at Ponasang.

The Yellow Peril and the Yellow Hope

BY MRS. W. P. SMITH

FOR many years, in the season when the thought of weary people turns longingly to the ocean, we have heard tales of the marvelous and terrible sea-serpent which visits our New England coast. Various descriptions have been given of him, but to no two people does he appear the same. Appar-

ently his tribe does not increase, and he is the same harmless bogey which he was twenty years ago.

Of far wider interest than our New England sea-serpent is the Oriental dragon known as the "yellow peril," an indefinable, romantic specter which presents itself in varying forms to Europeans and Americans. Previous to the war between China and Japan it assumed the aspect of a yellow army equipped with modern weapons, well trained, inexhaustible in numbers, which should overrun all Europe and savagely torture all civilized peoples.

The sweeping Japanese victories along the Yalu River in 1894 and the total incapacity of the Chinese army served to overthrow this "boneless giant" and to assure the world that there is no military yellow peril in this generation at least.

No doubt, notwithstanding the poor showing made by the Chinese in this campaign, they do possess many of the qualities requisite for good soldiers. They are hardy, teachable, faithful, docile and brave. But they possess no military aptness nor love of fighting. That they should ever become sufficiently aggressive to go forth to conquer the world is almost inconceivable. Yet it is against this military peril which Russia poses as the "bulwark of Christianity." She proposes to assimilate China gradually and thus save the world from Chinese military aggression. To avert this new white peril of Slav domination of Asia, plucky little Japan is fighting to-day.

The second form assumed by our yellow peril is commercial. All manufacturing nations seem to have looked upon China with something of the spirit of Colonel Sellers, who was sure the East would be a profitable field for the sale of great quantities of his famous eye-water, there being so many weak-eyed Orientals. But if the yellow people learn to mix eye-water for themselves, what will become of our market for the healing lotion is their question. If China is opened up unreservedly, modern machinery introduced where labor is so cheap, how can we hope to sell there any of our goods made at so much greater expense? And how can we prevent our own markets being flooded with these cheaply made goods? Our southern cotton mills sell a large fraction of their product to China, and they cannot afford to lose its trade; therefore, China must not be developed, they reason.

It is true that the Chinaman receives much less per day than our operatives, but this advantage of low wages is somewhat lost in the lack of efficiency of the Oriental. Students of the problem declare that it requires two Chinamen in the cotton mills at Shanghai to do the work of one white man in Lancashire; four Chinamen to do the work of one British stevedore; three Chinamen to do the work of one white bricklayer. We know, how-

ever, that, as time goes on, that inefficiency will become efficiency. But with this efficiency wages will increase also, and the workman will widen his vision and aspirations. "The strike and the trade union, the factory law and the factory inspector, the demand for better pay and shorter hours, and regular rest days—all these things have come hand in hand with industrial progress everywhere; in Japan, only in less degree than in Europe and America; and they will tread close upon its heels in China." With the process of enlightenment will grow the needs of the individual, so that the nation as consumer will keep pace with the nation as producer, thereby adjusting itself to its new place in the world through natural laws. If worst comes to worst with us as a result of China's industrial growth, our government is no stranger to the defensive weapon known as the protective tariff.

The third form in which our yellow dragon presents himself might be denominated the political peril. This is a little less distinct in outline than the military and commercial bogies, but no less terrifying to the disordered imaginations which produce it. With them the military and commercial development furnish but two phases of the power which awakened China will wield. They hesitate to enlighten the Chinaman because there are so many of him, and he has so many really fine qualities. They fear that if he were to awake to a knowledge of the power which he possesses all the rest of the world would be compelled to acknowledge him master.

The remedy proposed by the European nations for all three of these perils is to carve China up into slices, and distribute them among the various powers, first as spheres of influence, and later as dependent possessions.

We are proud that our government has stood squarely against this partition of China and for its territorial integrity or administrative entity, as Secretary Hay's last note to the powers politely puts it; that it has held that China should govern itself in its own territory, and be aided through trade, counsel, instruction, and example to evolve what it can out of its heritage. For it is felt that China, held as it now is, the prospective prey of jealous powers hovering about it, is a much greater menace than it could ever be as a well-developed, civilized nation, living naturally as one of the world's great family.

That it should become an enlightened, Christian nation is what we dare to conceive and call our yellow hope. "No, no, it can never be," says the man of the world, who has become disgusted with the offensiveness of the apparently dead and decaying nation, and bewildered by his attempts to follow and understand the workings of the yellow brain. "Yes, it can and will be," says the Christian missionary, who has seen the miraculous transforming power of the gospel change those crooked, unwholesome lives into.

lives upright and pure in thousands of instances, and who with prophetic vision looks forward to the time when God shall have fulfilled his promise to his Son, and have given him the heathen for his inheritance.

Sir Robert Hart, who has given lifelong service in China, proposes two alternatives for averting the yellow peril: one, the partition of the empire; the other, the mighty advance of Christianity, "so as to convert China into the friendliest of powers." Again and again we read from many Christian pens, "Christianity is China's only hope." We know it is characteristic of Christianity to attempt what seems impossible, and ultimately to achieve what it attempts.

Modern missions began in China less than a century ago, and it was not till 1860 that there was any freedom of action granted the missionaries. In 1900 there were more than 80,000 native Christians, while to-day they are estimated at 112,000. These figures do not fairly represent the situation, for they make no reckoning of all the efforts made for the Christian training of thousands of Chinese children and youth from the kindergarten through the college. This training ensures a large number of intelligent Christians for the next generation independent of adult converts. It means, too, thousands of Christian homes into which a succeeding generation shall be born to Christian nurture. So the leaven is working quietly, without observation, but irresistibly. Whether the whole lump shall be leavened in one century or five we cannot tell, but we feel sure that this consummation will be hastened or retarded by the prayerful earnestness or the careless indifference of women like you and me here in favored America.

In Touch with the War in Japan

BY MRS. BELLE W. PETTEE

Soon after the war broke out we four Americans in Okayama were invited to join the Red Cross Society, and in addition, at the same time, we three ladies, Misses Adams, Wainwright and myself, were asked to join the local society made up entirely of ladies, some sixty or more, of the *élite* of the city, most of them non-Christian.

At the first regular meeting of the Okayama branch, I found orders had come from the central society in Tokyo in reference to our welcoming the soldiers as they passed through Okayama on their way to the front. In bands of six or eight—the Japanese in dresses specially made for the occasion, black with the white crest on sleeves and back, elegant sashes, or the purple skirt which is getting more and more popular, and the Red Cross insignia of both societies—we stood on the platform as the trains loaded with troops

pulled into the station. Waving handkerchiefs or tiny flags, we shouted *Banzai* (our Japanese hurrah), and then escorted the officers to the temporary dining room, a shed with tables and benches where six hundred men could be fed at once. A rough board partition separates the officers' table from the rest, and then we served them, varying in number from two to twenty, with lunches, in boxes, of rice and vegetables, bowls of steaming soup and cups of hot tea.

For a week or so we spent half days at a time at the station, cheering on the Imperial Guards, the first to go. Then came an interval of a week or more when supply trains went through at the same hours, twelve trains during each day and night.

Meantime the Christian women wanted to do their share, only a half dozen or so of the wealthier upper-class Christian women being members of the Red Cross Society. We had talked of stockings, ear-caps, mittens and "comfort bags," but had been politely told from headquarters that the soldiers would be allowed to receive nothing, that the war would probably be a long one, and by and by when the need came we might give.

Nothing was being done for the common soldiers, so the Christian women asked and obtained permission to do for the men in the ranks what the Red Cross ladies had been doing for the officers. The officers had been so surprised and pleased by the attention from a foreign woman that Okayama's reputation for patriotism, rather low at first, had come up wonderfully, so the "city fathers" were grateful, and the mayor and chief of police both thanked me heartily.

The Sendai garrison came through, and as I belonged to both sets of ladies, I had double duty and was at the station half of nearly every day. The officers are so much on their dignity that I had wanted a chance to get among the "boys," and I met a hearty welcome. The Christian women had provided themselves with thread, needles and buttons, and the offer to replace missing buttons on overcoats, leggins and coats was gladly accepted. As Okayama has never been a garrison town, no army buttons were to be had at first, but an enterprising button merchant ordered a supply, and that week we spent about fifty cents a day for buttons and thread, and for a few minutes after each meal it was a busy time for fingers; often we followed the men back to the cars to finish up. The pockets of the Christians could not stand the expense of so many buttons for a great while; the Red Cross women wanted to help, so did many others not Christians; so before the third section of troops began to come through, we widened out to the "Okayama City Volunteer Women's Society," and money came in abundance, and willing fingers too, so often twenty of us are there sewing

up the "boys in blue." Each train stays from an hour and a half to two hours, and we are there from seven A. M. till twelve noon, or from noon till eight P. M.

Now one or two of my most interesting experiences, and I must close.

I had been pouring tea for a company of twenty officers of the Imperial Guards when one of them left the table, came to where I stood, and asked me abruptly, "Do you pray to God?"

"Yes," said I, almost startled, "every day."

"Well then, pray for us."

"But I do," I said; "I have ever since the war began, and not I alone but all the members of my Mothers' Association."

And I told him how at our first meeting after the war began we had pledged ourselves to a few minutes of prayer in our homes every morning on rising. He seemed much touched, and as the talk went on I asked him if he was a Christian. The others had all risen, and gathered around us, listening; he laughed and said, "No, I am not a Christian; I am not a Buddhist, either; I am not anything; I am too busy for such things."

"But you are willing to be prayed for?"

"Yes, we want it," was his quick reply.

In the course of the conversation I praised the navy, and expressed the fear that the army would have a harder time because there are so many Russians.

"Yes," he said quickly, "but one Japanese is equal to ten Russians, and if you pray for us he will conquer twenty of them." And so I left them with an American good-bye.

When the Sendai troops went through I had a little Japanese flag in my buttonhole, and as the soldiers were standing around the fire in the big dining room, chatting and smoking, I was talking with them, and telling that we mothers were praying for them every day, and of what the officer had said to me. There was one bright, intelligent fellow near me who seemed much interested, and later, as I stood on the platform ready to "wave off" his train, he beckoned me to his window and begged most earnestly for my Japanese flag. I demurred a little, but he pleaded so hard that I yielded and put it in his buttonhole. I stepped back to my place in the line, but a few minutes later he called me back and gave me a dirty scrap of paper on which, in true Japanese *samurai* fashion, he had written a farewell poem for me.

Chiru toki ni kokoro yasu saye yo, sakura bana ("As peacefully as your petals fall, O cherry blossoms, so my soul goes forth to meet death").

I laid it away among my treasures, and thought that was the end of it,

though I did not forget my promise to pray for him every morning. About a week later a letter came to me from Hiroshima, where he was waiting for the transport,—one of those beautifully written, poetically expressed letters which only an Oriental can write. It actually measures four yards, and is too long to be translated or even quoted from here. The fifth son of a *samurai*, through death and misfortune he is the last hope of his house. While a student in a law school in Tokyo he was drafted into the army, through good conduct was let off with two years instead of three, and had only been at home a few weeks when war broke out, and he was called to service. Gladly did his parents, old, feeble, and poor, send their Benjamin to die for his country; and he went, as so many of these brave boys do, with no expectation of returning.

In the latter part of the letter he confessed to me, his “heaven-sent mother,” that he had always hated Christianity and despised Buddhism; his only religion was his loyalty to his father and his emperor. He had heard of foreign sympathy with the war, but did not believe it till he heard me speak, drawn by curiosity to hear what a foreign woman could say. My words “pierced his heart” and brought tears to his eyes, till he went outside the tent to weep. My flag he would keep as his most precious possession; it should go into battle with him, and be buried with him should he fall; but if in answer to my prayers he should be saved to come home a victor he would seek me out, with my flag in his buttonhole, and ask me to teach him of the Lord Christ, and he would take this new religion back to his people as the best, most sacred gift he could bring.

I wrote to him immediately, sending a tiny copy of Matthew’s Gospel, marking many passages which I thought might help and comfort him.

Other appreciative notes have come, in Japanese, in German, and in English. Do you wonder our hearts are full of this new work, and of the longing that you, the women of America, Japan’s best friend, may help us with your sympathy, your gifts, your prayers?

A New Conquest of Mexico

BY H. L.



EARLY four hundred years ago Hernando Cortez, with a few hundred companions, came from Spain to Mexico in search of glory and of gold. There, among that gentle and unfortunate people, he wrought such deeds of violence and bloodshed that men still shudder when his name is spoken. For three centuries Spain ruled this Western province with an iron hand, caring little for

the god of the people, thinking mostly of silver and gold to fill her own coffers, and of souls to be baptized for the honor of the Mother Church.

Since 1821 the country has been independent, and in the last thirty years it has made wonderful progress in self-government, in education, and in material prosperity.

Now, however, just as she is struggling to her feet, a new host of invaders is crossing her frontier, this time from the north, from the United States, her nearest neighbor.

Mexico is so rich in precious metals that one has called her the jewel box of the world. Out of the mines in the Santa Eulalia Mountains alone, men have taken more than three hundred millions of silver. The Spanish sent home incalculable quantities to enrich the nobles and the churches of Spain, and a certain official, wishing to celebrate the birth of a son, paved the street from his house to the church with silver bricks for the feet of the christening procession.

For many decades, however, these valuable mines have been little worked, and the Mexicans, a somewhat backward people, have shown little disposition to develop them. One could not expect that American enterprise would sit quietly by and let this inviting field remain untouched and for the last twenty years American money and skill have been coming each year more abundantly to exploit this hidden wealth. Capitalists, civil and mining engineers, machinists, specialists of many kinds have come, so that now nearly or quite fifty thousand Americans are in Mexico.

Said one, "I hope that all these Americans bring good to the country from which they are taking away so much." The answer was grim enough: "No, they bring mischief every time. They come to get, not to give; to get all they can, at no matter what cost to the bodies and souls of the Mexicans. In their eyes a Mexican has no more value than a mule."

It is good to know that in the midst of this new invasion some Americans do go solely to carry blessing, to give a people who have long sat in darkness the light of the pure gospel. The nation threw off the yoke of the Spaniards, but the power of Romanism is so great that still the people are held in ignorance and deep superstition. The missionary societies of all our leading denominations have felt the need of Mexico, and they are doing much excellent work in nearly or quite all of the twenty-seven states which form the republic.

The missionaries meet the inevitable difficulties of work in all papal lands, the bitter opposition of the prevailing church, the ignorance and credulity of many, the scepticism, almost atheism of the more thoughtful, the natural depravity of the human heart, averse to pure spiritual truth. All these ob-

stacles make the work hard, yet the blessed truth does so wonderfully meet the need of hungry souls, and the divine Spirit so presses it home that already an abundant harvest has rewarded the labor given to this field.

Our own American Board has now in Mexico, according to the report of 1903, five stations, at Chihuahua, Fuerte, Guadalajara, Hermosillo, and Parral. In these, with their out-stations, gather 54 congregations. We have 21 churches with 1,193 members; surely a good showing for a work



HOME OF MEXICAN PEASANTS

only 22 years old. Much more cheering, however, than any figures, is the fact that scattered all over the country in places of trust and influence are young men and women who have been under the training of the missionaries. Many of these are outspoken Protestant Christians, and those who are not ready to take this name know what evangelical religion means, and are not likely to be either Romanists or atheists.

The work of the Woman's Board is full of encouragement and appeal. Would that it were possible by any word picture to show you what Sunday

means to our workers in Chihuahua. At ten the Sunday schools gather, the American department in the Christian Endeavor hall, the Mexican school well filling the pleasant audience room of the church, while the dark-eyed little ones gather round Miss Long in still another room. Many more adults are studying these Bible lessons than we see in the schools at home, and, strangely, more masculines than feminines are present. Manifestly they come to get something which they need, and the eager way in which they listen to their teachers must be inspiring. The gentle, wistful faces of the women in Mrs. Eaton's class seemed to tell of a soul hunger that only the bread of life could satisfy.



KINDERGARTEN AT CHIHUAHUA

The questions on the lesson by the native pastor were searching, and the answers, prepared beforehand, showed much study and thought. Surely the truth these hearts are gaining in this school will gradually make them free indeed.

Junior Christian Endeavor at three was followed by the preaching service in English. The many Americans in Chihuahua need the gospel as much

as do the natives, though only a few seem conscious of their need. This service over, the senior American Endeavor meeting came next, and most hearty and helpful a meeting it was.

Coming out from this service into the golden twilight of early March we found the streets thronged with people, men, women and children, some in carriages, but crowds on foot, going home from the bull fight, the favorite Sabbath amusement. The contrast was striking and spoke eloquently of Mexico's need of mission work: the few believers, talking of the love and help which Jesus brings in time of need, and the thousands in the street to whom a bull fight is the best thing they know.



IN THE COURTYARD OF THE GIRLS' SCHOOL AT CHIHUAHUA

After the Mexican Christian Endeavor in the early evening, tender and devout, came the communion service. The native pastor preached eloquently, and while our Yankee ears followed his passionate words only imperfectly, yet over and over his text rang like some sweet refrain, *Mi amado es mio* (My beloved is mine). This young man was baptized and trained by Dr. Eaton, so that now the harvest of seed sown long ago is itself the seed for future good.

The glad and solemn communion was made doubly joyful by the reception of seven new members, five on confession of faith. The dear familiar formula seemed deeper and sweeter than ever as Dr. Eaton laid his hand on the brows of these humble women, saying tenderly, "Sister, I baptize thee."

Eight services make the Lord's day far from a day of rest for these busy missionaries, yet a sense of blessing crowns each of the gatherings, and we know that the work is guided and perfected by the Master himself.

To see the girls' school at Chihuahua would stir the heart of all who love girls with thanksgiving and hope. At one of the bi-monthly *funciones* the self-forgetful dignity and earnestness of the young women, the winsomeness



A MEXICAN MADONNA—A FORMER PUPIL AT CHIHUAHUA

of the kindergarten group, the interest of all in their work, told clearly of the faithful work of our teachers there. Some of the girls read essays with grace and clearness, some recited patriotic selections, some gave us music from the organ. Searching questions by the teachers in various classes, especially that in Old Testament history, revealed minds alert and well-trained. One could not but wish that such work might be multiplied.

But the school, with an enrollment of 113, twenty-five of whom are boarders, is much over-crowded. Dormitory rooms are quite too full, and both primary and kindergarten departments are obliged to send away some who are eager to come. More room and more teachers are needed imperatively that the school may do the work that comes to it. More mission-

aries too must go to the help of Dr. Eaton that the open doors may be entered, and the whitening harvest be gathered in.

If we will we may help to make this new conquest of Mexico such a conquest that this country, so full of interest and treasure, shall be truly the Lord's land, a part of his own kingdom.

Two of Our Bible Women

Salubai, Parder District. Under D. R. A. Hume

SALUBAI's home is in Kanhur, a place of about 4,000 inhabitants, in the Parner district. Her husband is teacher of the mission school. She has an engaging manner, and is welcomed by the Hindu women as she goes among them. The four classes of the community in which she works are the farmers, the leather workers, the Mohammedans and the Mangs, or outcasts. (The Mangs are never allowed to live within the city walls.) For each of these four classes she has a designated place of meeting on a certain day in the week. There the women gather about her and she sings Christian hymns, tells Bible stories, and teaches them Scripture texts. The women are fond of singing, and when Salubai begins a familiar hymn a number of them will join in and sing also, which is quite a step for them to take. Salubai seems to know how to make the truth clear to them, and many of her constant listeners are convinced that her God is the true God. But to believe that what Salubai says is true, and to profess one's self openly as a Christian, are two very different things. It is not easy in America to realize how next to impossible it seems to a Hindu woman to become a Christian, especially when her husband is still an unbeliever.

Salubai seems to have won the affection and the confidence of the women to whom she goes. As she starts home from the meeting place, one and another will say to her, "Oh, do stop at our house!" Or some woman who could not go to the gathering will call out as she passes her door: "Salubai, do come in, and tell me just one story." And if for any reason she has been hindered from going her usual rounds, they tell her they have missed her visits.

When famine was sore in and about Kanhur, Dr. Hume intrusted a small sum of famine relief money, sent from America, to her care, for judicious use. These gifts greatly surprised the sufferers, and they said with astonishment: "How is it that these people, who are not even our relatives, should send help to us in time of need!" It was to them an unexampled instance

of love and helped to win their interest and confidence. Now when a child falls sick, the mother begs Salubai to pray to her God for them.

The ripened grain does not come in a day. This is the seed-sowing. You will pray for Salubai as she goes about her work—your work, and God's.

Ashimabai, Wai. Under Miss Gordon

When I was in Wai for a few days, I went one morning with Ashimabai (and the sister of Armbai), whom the New Haven Branch supports at Bhuinj, as they went on their round of visits in the homes of non-Christian women. Everyone says Wai is a rocky field, because it is a stronghold of Brahmanism, but I believe these Bible women are doing work that will tell.

Before starting out these two women came to Miss Gordon's room for a prayer that they might be used of God that very morning, and that he would give them his own message. Then we set off with umbrellas and hymn books. First we went to a Mohammedan house, where we found the women late in the morning at leisure, all their simple housework done. In one corner of the low room where they seated us a child lay on the floor sick, but she was waked up to see the visitors. There was some preliminary friendly talk, and the women told Ashimabai she was looking very poorly indeed. I have an idea that they think this is the appropriate thing to say. In fact, she has only recently recovered from an illness which came on after the sudden deaths, in two weeks of each other, of her two beloved daughters. They were both taken with quick consumption. Ashimabai seems quite well now, but is not quite as strong as before.

All people in India are very fond of singing, and the first thing Ashimabai and her companion did after they had been in the house a few minutes was to say they would sing a hymn. I wonder if you would have recognized it as a hymn; it was a lyric set to their own style of music, which is full of quirks and turns and repetitions, very different from our own. They do not know what harmony is here; they sing simply a melody. Even when a congregation does sing one of our tunes, it seems as if they tried to adapt it as much as possible, putting in nasal trills here and there. Well, to go back to the subject, while we were singing, a crowd of men, women and children gathered about the front door, quite effectually stopping any circulation of air, and women from other houses came in by the back door.

Then Ashimabai took up the thought or subject of the hymn, which was man's sinfulness, and talked to them for twenty minutes or half an hour or more. Illustration after illustration, application after application, all dealing directly, simply, vividly with their own personal lives, came like an overflowing river; and the women simply listened with their eyes fastened on

her. She told them what sin meant to their lives, and of the One who could save, adding, "He has done so much for me I want you to know about it too." Then as the crowd about the door began to shift because of crying babies Ashimabai said, not "we must be going," but the customary "we'll come," the only polite form of good-by. As we were leaving one of the women spoke up and said, "You'll come to my house, won't you?" So promising we went on, visiting her home later on.

We went to several other houses that morning, among others to that of a native woman doctor, an old woman who knows a little English. In one place we found the women, who were of the Kunabi caste, engaged in spinning goat's hair into thread, which was to be used in weaving the common, coarse blankets used by the people. They kept right on with their work, but listened well. When we were leaving, I forgetfully said our "good-by," and as we went away I could hear them commenting on my ignorant and queer manners. Ashimabai is never guilty of such a breach of etiquette. In another house our hostess felt obliged to shut the door so that it should not be noised abroad that Christians were in her house, but in spite of her timidity she was quite friendly. Quite a group of children followed at our heels, and seemed greatly interested in my hat and the material of which my shirtwaist was made. But everywhere the women listened attentively.

The two Bible women—does it not make you think of our Lord's sending them out two by two?—took turns in speaking, but everywhere Ashimabai's was the leading spirit. Her wealth of illustrations, telling ones too, from everyday life was quite enviable. She is an unusually capable, gifted woman, and a beautiful Christian spirit is hers. This is just a glimpse into her Bible woman's work, to say nothing of her place as matron in the boys' orphanage. Miss Gordon said, "She is my right hand helper. I don't know what I should do without her."

Missionary Letters

Micronesia

SOME of our most efficient and successful missionaries are so busy doing their work that they have little time and strength to write about it. This seems to be true of the workers in Micronesia; and correspondence has also been made difficult by the rare and irregular mail service. We are specially glad therefore to bring to you this month, not only Miss Hoppin's delightful letter, and Miss Baldwin's pathetic report, but several extracts from private

letters written to one specially interested in this great work among the islands of the Pacific.

One of the native girls who is now a teacher says, "We taught the children some songs and verses for the Easter day. Mother Hoppin cut some letters, and these letters say in Kusaien language, 'Christ is risen.' Then we sewed some flowers on these letters. Then they all hold in their hands one letter to each of them. They all wore the white dresses with their black hair, and the boys wore the white waist and white pants. They look very cute in white dress, with dark face and black hair.

"They all went to Lellu where the king lived; Mother Olin, we Kusaien girls, and all the people went too. All the people went to church, and when we begun our native minister gave out a song that we all sing. After that he had pray. Then he told us to have our children stand. So they all recite their verses and sang their songs, but when they sang their songs the people are very happy. That day the king joined the church, also four women and five men.

"Mother Hoppin told us if the children do not obey what we tell them to do we might take them up to our teachers to speak to them. Perhaps they will try to do good next time. So when they naughty some day we just took them and carried them to the big house. But some days when we tell them to go to Mother Hoppin, they just cry and had a big voice, and say they will try to be good.

"Mother Hoppin told us to give cards every day to those who are good in school, while those who are naughty cannot have one. She told the parents, too, because they will know if they are good in school or not. So they know if they have no card they will be punished at home. If I tell Flora she can have no card than she is like she is very sick. She is very sorry, her face is almost shut up, and she doesn't want to go to her father.

"They have Sunday-school lessons too. I translate it for them from the Old Testament. We have it not in our language yet, so Mother Hoppin helps me. She puts it into the Marshall language so I could translate it better. Then I put some questions too, and write it on Mother Wilson's typewriter. I could play little on the organ when I teach them in singing time."

Later she says, "We are very glad of the Kusaiens, all the young people trying to give their hearts to God. Please pray for me. Excuse me, I am very ashamed for my bad English, but I think you know that your language is very hard to me."

Another of our converts writes: "Miss Wilson is ready to gone home this time. I think she will tell all about the works in Micronesia. Perhaps you

have heard of our jubilee, 21 of August last year. From that day all the Kusaiens seems to be interested in this gospel work; from that time until now fifty-seven people were join the church, and we were expect that more will be join next communion. I have seen quite many of the young people, even the little bit fellows six or seven years, has been stood up in the church to make their confessing, but I think the real Holy Spirit make them do."

These extracts show us a little how the Kusaie grasps the English language. A few lines from a letter from Mrs. Channon furnish a pendant to the picture: "Just now I am trying to learn the Kusaie language. I take each word and find its meaning by an interpreter. If it is a noun I ask for singular and plural, using gestures. If a pronoun, I branch off to pronouns, as first person singular, and so on, and I write them out. Verbs must be made plain by acting, illustrating them always. One can illustrate the action of the verb as fast or slow, as present, past or future; these last by pointing to where the sun was this morning, or is now at noon, or will be in future afternoon. Much patient working is necessary, only a few words a day. One must hear very accurately the sounds and decide what they stand for. The translators had different standards here; some use *ti* for the sound *tsi* in the Gilbert; the Marshall use *j*, other islands *to*. Our Gilbert people have such thick tongues that *l*, *r*, and *d* are interchangeable.

From Kusaie Miss Hoppin wrote on December 19, 1903:—

In the early part of the year I made a tour of the Marshall group, living four weeks on the Carrie and Annie. Then she sailed for Kusaie, and I stayed and visited eight more islands, paid the teachers, and did what good I could. I went on a schooner hardly bigger than a boat, sleeping on deck on an affair like a low home-made bed. It was quite as hard as the deck, had a mat roof and sides, and was in appearance not unlike a dog kennel. I had a boy for companion, as conditions on the ship did not allow me to take a girl, though there were always native women on board.

The chief who sailed as captain had three wives whose quarters were near mine. In fact, the whole deck was a village of little kennels. When it rained we were like hermit crabs, and withdrew into our shells, so to speak; when the rain stopped the sides of the huts opened and out came the occupants. I lived six weeks so, sometimes sleeping on shore on the coral stones with a mat over them, or quite often near the water in a large canoe with a cocoanut mat under me, and the stars over me. That was when anchored, but more often we were at sea.

These chiefs have their own ideas of navigation. One said: "White men know navigation; they have studied. We don't know it; we just

think the land is in such a place, and then we find it where we thought it was."

The experiences were unique, native food, native beds, native navigation, all native companions, but the joy of being among the people and the little services I could render are among the precious things life has held for me. Almost no price would buy the memory of those days when my love and respect for these simple people grew stronger and deeper.

Miss Olin and I have fifty-five girls under our care. Just now she is away in the Marshall group, having twenty girls with her, while I have thirty-five with me. It is like one small mother with thirty-five children, with cut toes and fingers to tie up, and hearts to be comforted, and clothes to be mended, lessons to be taught in the class room, and Sunday school lessons to hear. It is all joy, but it takes nervous force.

I must also send by this steamer words of cheer to my native children in the Marshall and Gilbert group. More than a hundred are on my list, and if they do not get a word of love from here they do not get it at all. Surrounded by heathenism they need it.

A letter from Miss Elizabeth Baldwin tells of the pitiful condition she found in a recent tour of the Mortlock group:—

It was a sad story at Namaluk, for almost all the professed Christians had gone back to the painting their bodies and the heathen dance in the hope of attaining favor with the government. Only a very small company were able to sit with us at the Lord's table. Those who had yielded to the temptation to deny their Lord wished to be counted Christians still, and to partake with us of the emblems of his broken body and shed blood, but we were all of one mind in feeling that this could not be allowed till there was evidence of true repentance.

At Etal was the same story; only a very few had remained faithful, and the chief was out in full heathen attire. We urged him to remember his responsibility for his people, and a few days later a note came expressing his sorrow for his conduct, and saying that when we came next year we would find him on the Lord's side, or literally "sitting toward the religion." God only knows the sadness which filled our hearts as we saw the tares which the enemy's hand had sown since our visit of last year, yet there was always cause for rejoicing in that the few, the "little flock," had stood fast in the faith.

Kutu was a bright spot where as a rule Christians had been faithful, and here they received seven into church membership, and baptized thirteen children. But some other stations seem almost entirely given over to spirit worship and the deeds of darkness that accompany it, even the teachers having yielded to the great temptation.

She adds in closing :—

We must not fail to note one most encouraging feature—the great demand for Testaments. The few allotted to each station out of the five hundred received last year have been like a needle in a haystack, and now the cry everywhere is Testaments, more Testaments, but the supply is absolutely exhausted. Not one could we give them, for not one remains even for a new pupil entering the school, and many of those recently admitted had to be content with old worn out books.

We regret to send such a report to you, dear friends in the homeland, knowing that you too bear these people on your hearts. But we present the truth to you, trusting that it may in no wise lead to discouragement, but to more earnest prevailing prayer. One needs to have lived among the natives to understand how great has been the temptation for them to return to the heathenish things which unprincipled men persuade them will bring the favor of the powers that be. Rather than condemnation they need sympathy, for they are a simple people and easily deceived. Pray that they may come forth from these trials purified and strengthened with a deeper sense of their own weakness, and a new knowledge of God's power to deliver those who put their trust in him.

China

From Peking comes this good word from Miss Bertha P. Reed, written on March 4, 1904 :—

I wonder if people in America understand how great is the change in Peking and in China since the outbreak. I constantly hear those who were here before that time speaking of the difference. The position of all foreigners is greatly improved, that of the missionaries with the others. The consideration shown by the higher powers and by officials everywhere has of course its effect on the lower people, so that the missionaries and their work are more respected by those outside the church. People on the street, instead of calling names as they used to do very often, are now almost always respectful, and we can go about very freely and safely. We never speak of fear of further trouble, for we see no sign of such a thing.

You probably hear from all sides of the openings in our country work ; the story is the same from every station. Villages we could not enter before are asking the missionary to come to them. Sometimes the richer men of several villages band together, asking for a teacher and promising to pay his salary and expenses. The man wanted is one who can be both teacher and preacher. In some places they ask also to have little schools for girls established, a great advance for the Chinese. Two such cases are in some villages south of Pao-t'ing-fu. There may be a mixture of motives in the readiness of

the people to have some connection with the foreigner, but certainly great numbers are ready to hear the gospel, more than ever before since the missionaries came to China, and the work is very encouraging. It is a beautiful time to be here—a time when so great results of work can be seen.

In one of the villages near Peking a number of young men were interested, and when Mr. Stelle was there on one of his trips they questioned him eagerly. Finally, one of them said: "Why, if there is only one God, and he is good, we are all right. He will help us and look out for us." An entirely new idea had come to him. When the question of Christianity came up they said, "We smoke opium and we cannot stop." "Oh, yes, you can," Mr. Stelle said, "and the Lord will help you." So they planned to try, but feared that if they lived on at home they would not succeed. They said that singing helped them, and that if they could be together they could hold out better. So for two or three months they have been living near the chapel, and have spent their time together singing, studying, and reading. Others in the village came to see what they were doing, and became interested as they looked on, so that the movement is spreading of itself. Five of the young men are now thought to be past the danger point in leaving off opium, and the two others are coming on well, while their example is doing much for the work in that village. That sort of eager interest is found in many places, and we feel that we can hardly say enough about it to make people see what the condition is.

A good many are coming into the church here in Peking, and all the city work is very active. When our numbers are larger we can do much more that is greatly needed.

We are doing well in the way of school too, with day schools here at the North Chapel, the center of one part of our work, while Mrs. Stelle plans to open a kindergarten next week. . . . It is beautiful to see how God's work spreads in many small ways, and we have hope of some such spread through the kindergarten. Many very little people about us may be attracted there, and through them we may reach the older ones. We are very glad too that we can start even a few children rightly. Another great need now will be that a kindergartner should come. How ready they would be to come if they knew what dear, fat, cunning little folks we have out here.

We are just beginning a new term in the Bridgman School, with fourteen new girls, about ninety now in all. Miss Miner and I are taking charge, though my share is rather limited as yet. . . . Some of the girls seem specially strong and sensible, and others who perhaps need more training still have the making of very good, strong women. One quickly learns to love them all, the slower and more quiet ones as well as those more eager

and impulsive. It was certainly hard to leave the work I had grown to care for in Pao-ting-fu, but all this work is more than attractive, and it is all God's work, which we rejoice in doing.

Japan

Miss Adelaide Daughaday writes from Sapporo, Hokkaido, Japan, January 25, 1904:—

We have just emerged from the New Year festivities, which lasted in all three weeks. During this time I received about two hundred calls, and sent more than two hundred New Year letters and cards, especially the latter, as, according to the custom of the country, all acquaintances must exchange congratulations on the opening of the New Year. Now, as things have gone back to their former condition, I gladly avail myself of the opportunity to write you. Reading the report of the Friday morning prayer meeting at the Rooms each week seems to keep me in touch with you all, although so few letters are exchanged. The Prayer Calendar for 1904 has arrived, and I was surprised at the coincidence of my favorite verse, one that I often repeat to myself on beginning a lesson or talk, being printed in connection with my name:—

“And bless the work I do for Thee,
Or I shall toil in vain.
Mine is the hand to drop the seed,
Thine to send sun and rain.”

One word about my new home. My health has improved since occupying it, and for this reason, and because it is just suited to my personal work and needs, I have come to love it very much. Already there are tender associations connected with it. The usual custom is, after the ridge pole is in place, to paste on a beam a paper idol and worship it; and as rice beer (*sake*) plays an important part in their religious exercises, this is followed by a sake revel. At my request, and by the substitution of sponge cake and tea, these things were omitted. Also, the first gathering in the house after entering it was a Japanese Christian service, at which our young pastor, Mr. Tanaka, prayed earnestly that the new home might be indeed a tabernacle of God, to which all who should come might receive Christian strength and instruction; and we all regarded this as a dedication of the house to the Lord. Some who were here have since spoken of it as their spiritual birthplace.

Our Sapporo church has just sustained a great loss in the death of its leading member, a wise, wealthy Christian merchant. Not long before he led the midweek prayer meeting, and chose as his subject Galatians vi. 7, 8,

Several spoke as having been much impressed by his remarks. The coffin was covered with black velvet, and on its side a large gold cross was embroidered. As it was borne in an open hearse through the streets lined with people gazing at the remarkably grand funeral, he still, though dead, bore witness to his Christian faith. At the grave the family were the first to cast in earth and flowers after a prayer, the rest of us surrounding it and singing a joyous hymn about heaven. The non-Christian Japanese fear death, and do not wish in any way to be reminded of it, and their burials are a profound contrast to this one.

One of my Christmas gifts from my largest Bible class was their photograph. It is so hard even for our Christians to understand the sanctity of the Sabbath, and the teachers and students of the class proposed sitting for the photograph on Sunday, as, on account of the winter examinations, no suitable time offered. I objected, and they said in reply, "But afterward we would all return for the Bible lesson." After listening respectfully to my reasons, the twenty-ninth of December was decided upon. This, however, coming in the winter holiday when many had gone home to other towns, there were fifteen who could not be present; in the group there are sixty-two besides myself.

We share with our Japanese friends apprehensions of war with Russia. but if it comes God will be in the future as he has been in the past. During the Week of Prayer, their prayers for peace, often with voices choked by tears, were very touching.

Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

A Word to Should-be Graduates



BRIGHT June comes clad in cap and gown. So, since this is the month sacred to diplomas and the words of exhortation they provoke, these remarks are humbly but urgently offered to the graduates of a particular stamp. They are for the graduates who refuse to graduate! In every line of study or occupation other than that of missions, graduation and promotion is anticipated and striven for. Even from cradle roll to mission circle,

and from mission circle to the young ladies' society, this law holds true, but (and this is my text) no further. The natural and hitherto irresistible ambition to graduate after a faithful term of service and experience seems suddenly quenched. It cannot be because there is nothing beyond, for the ladies' societies would gladly welcome new recruits to their ranks, realizing the need of fresh enthusiasm and new methods to vivify programs and meetings that have perhaps come to run in too well-defined and stereotyped grooves. They look wistfully to the young ladies' societies for the new life and help they need and have a right to expect. But the "young ladies" blithely tread their own primrose path with never a thought of the graduation that normally lies at its end.

To be sure their meetings are bright and earnest, with business conducted briskly, papers well-digested and attractive, and a general atmosphere of enjoyment that makes them the success they are. They do thorough work and reap its advantages. Suppose the older ladies' meetings are not so varied or stirring, though fully as profitable,—where are the persons to make them so?

History repeats itself. The young ladies' auxiliary, oblivious of years of study together, wonders why the working or high-school or college girls do not join them in large numbers. These younger girls have left the mission circle far behind,—the older ladies' society seems æons ahead,—so they are quite left out of the general missionary training. The natural place for them would be the young ladies' society, but ask a high-school girl, and note her answer: "Why, *no!* My teacher belongs, and Auntie! I don't fit in a society with them. I want to be with the girls!" Such a response is prevalent, as experience testifies, but it reveals one more obstacle, and an unnecessary one, to interesting these younger girls in foreign missions.—All this because it does not occur to some mature young ladies that the time has come—is past—for them to graduate into their proper society.

What is to be done to this graduating class that will not graduate? There are many of them scattered all through our territory. Societies that have awakened to the harm thus unconsciously done are meeting the emergencies in various ways. One is, to start a new club of girls, without attempting to cajole them into joining the older young ladies. However, multiplicity of organizations is hardly to be favored, except where there is an unusual number of girls. Another case is that of a "young ladies'" auxiliary which disbanded entirely and joined the older ladies, to their great delight, while out of the ashes arose a new organization. Its members were mainly high-school girls who had been vainly invited to join the "young ladies," but who took hold of their own club with enthusiasm. This method accom-

plished the two desirable ends of reinforcing the older society and bringing in the younger girls. But the abrupt transition made the life of the new society rather precarious, formed as it was of practically new material to be wrought into the missionary fabric of the Woman's Board. How much easier if only the "young ladies," as they gained in years and experience, had quietly withdrawn from the junior society into the senior, and let the new girls be gradually assimilated through the influence and spirit of the experienced younger members! Are the older girls willing to allow a possible sensitiveness about age to stand in the way of enlisting new members in the interests of the kingdom, and of helping where they are so much needed? It might be feasible to have an understood age limit, when graduation into the senior auxiliary might take place. Yet after all, the matter lies in the hands of each thoughtful older member of our young ladies' societies. For the sake of the older society, for the sake of the girls, for your own sake, be honest and graduate!

A. S. B.

Our Work at Home

Rotation in Office: A Personal Letter

MY DEAR FRIEND: It is with some hesitation that I address you through the pages of *LIFE AND LIGHT*. There is always the possibility that such a letter will be appropriated by the wrong person. On the other hand, it may be that my message to you will be as timely for someone else.

I fully appreciate your lifelong devotion to the cause of missions, and I know that the auxiliary of which you are president has owed its very life to you. Again and again but for your persistent faith and patience and labor of love it would have died. And as you recall its history through these years you have reason to thank God for what he has done through you. But has it occurred to you that the time may be at hand for you to insist that someone else should take the office? I know that when you have suggested it in the past there have been strong protests, and doubtless there would be now. No one in the society knows or cares so much for the W. B. M. as you do, and it seems as if the cause would suffer loss if you should withdraw.

I have in mind just such a case in another town. But while I admit that the meetings there lost in some respects by the resignation of their president, they surely gained in others. Younger women have come forward to take

responsibility, and there is evidently far more life and enthusiasm in the church than there was five years ago. New faces are seen in the meetings, new voices are heard in prayer, and it seems as if the influence of the former leader was felt more than ever. Her advice is sought, her experience is helpful to others, and she is always treated with love and honor. Of course it cost her something to give up the position she loved, nor is she yet quite wonted to the change, but she is satisfied that she made no mistake.

In another instance a Branch president after years of service came to a like conclusion, and declared her purpose to withdraw at the end of a year. She thought the Branch would suffer less from the change while she could still aid by her sympathy and counsel than if she were suddenly removed by illness or death. And so a new pilot is at the helm.

In writing to you, my dear friend, I have no wish to dictate—and I may be mistaken in offering this suggestion—but I believe you will consider the subject prayerfully, and will do what seems right. If leadership has brought many a blessing into your own life, you will be unselfish in consenting that someone else should have such an experience. And it may be that you will be surprised at the ability shown where you had least expected it.

One word more: If you think this advice equally suited to the secretary and treasurer you have my full permission to share it with them. I do not believe that you will abandon your office without making sure that someone else will take it, and perhaps an entire change of officers may be salutary.

That you may both perceive and know what you ought to do, and have grace to do it, is the earnest wish of your sincere friend.

PRISCILLA, THE AGED.

Our Daily Prayer in June

MISS DANIELS, long the earnest and successful principal in the girls' department of Euphrates College, is now enjoying her furlough in this country. In her absence Miss Barnum has a double care, so to do her own work and to direct the school that Miss Daniels shall not be too much missed. Miss Seymour, a veteran in the service, finds her time and strength chiefly occupied in mothering the orphans. Miss Bush, whose work in touring has done more good than words can ever tell, is now in this country for a season of rest. Miss Huntington, sharing the responsibility of guiding the college while Miss Daniels is away, is a happy and most efficient teacher. Miss Platt, kept in this country by uncertain health, hopes now to go back to her beloved kindergarten in the early fall. Mrs. Barnum, who guides the

women's meetings in Harpoot, also opens her own home most freely to the native workers, giving them always sympathy, instruction, and impulse. Mrs. Brown, now in this country, has done much for the homes about her in Turkey through her talks to the women on matters of domestic science and sanitation.

Since our calendar was arranged the teachers at Harpoot rejoice in the accession to their force of Miss Bertha Wilson. We shall ask for her too all strength and wisdom as she grapples with the strange language and customs, and studies how to make her strength count for most in the great work before her.

Mrs. Knapp, with four little children, makes her home an example and light to the ignorant mothers around her. Mrs. Carey has introduced a useful branch of industrial work. She has taught many of the poor women to make lace for which she finds ready sale in England and America. So the employment of those formerly idle lifts them from their squalor. Mrs. Atkinson is doing an excellent and far-reaching service in her "meetings for brides." She gives practical talks to these young women, telling them many things which they greatly need to know about the care of house and children. Many homes and lives will be blessed through this work.

The Misses Ely are giving their lives to the school work in Bitlis, having now between eighty and ninety pupils under their care. Nor can they refrain from doing some of the evangelistic work that their city sadly needs.

After long and wearisome invalidism Miss Knapp's strength is returning in a way that gives great encouragement. She is still at Colorado Springs. Mrs. Cole is busy with the work among the women, and finds time also to help in care of schools.

Mrs. Underwood, wife of a physician, finds many opportunities for Christian service as she becomes familiar with the language and the people. Mrs. Raynolds is still engrossed with the care, physical, intellectual, spiritual, social, matrimonial, of many orphans. Mrs. Ussher, with three babies in the home nest, cannot give much time to other children, but her sympathy and interest are quick and helpful.

Miss McLaren, for awhile alone in charge of the girls' school at Van with two hundred and thirty pupils, now rejoices in the presence and help of Miss Susan R. Norton, who went out last September. Still her cares are heavy and she needs abundant strength and wisdom to carry the load.

Mrs. Andrus, for many years the discreet and efficient head of the girls' school at Mardin, still gives it much time and her best strength. Mrs. Dewey has severed her connection with the A. B. C. F. M., and is now with a daughter in Wisconsin. In the loneliness of widowhood she certainly needs

our tender remembering prayer. Mrs. Thom looks after her own home, and also cares for many homeless orphans. Miss Graf has care of the kindergarten, while Miss Fenenga is an able and invaluable aid to Mrs. Andrus in the care of the girls' school.

Miss Lord, principal of the girls' school at Erzroom, is now in America for rest. Dr. Stapleton, with two little children of her own, does much medical work. In the absence of Miss Lord, Miss Bushnell, her associate, has the charge of the school, a task greatly increased by the recent burning of their beautiful new building. The insurance has been paid, however, and rebuilding has already begun, though many months must pass ere the new house is ready for use.

If we know at all the value of religious freedom, and what it means to have the open Bible in our homes, we shall be earnest in prayer for the work and the workers in papal lands. Mrs. Clark and Mrs. Porter gather the Romanist women about them—some hungry souls are always ready to come—and they find many ways to give Christian help. The rescue home is perhaps even more needed in Prague than in our own great cities. The Krabschitz School does most useful work in training future teachers and mothers.

Turning to South China we find great opportunities and few workers. Miss Myers has returned home. Mrs. Nelson and Mrs. Hager are overburdened with care of Bible women, oversight of school work, and the many opportunities for daily seed sowing. Sometimes it is the work we cannot do that wears us out.

Suggestions for Auxiliary Meetings

TOPIC FOR JULY

THE EVANGELISTIC WORK OF THE AMERICAN BOARD AND THE WOMAN'S BOARD IN CHINA

HAVING finished the study of *Rex Christus*, we must now give ourselves earnestly to getting acquainted with our own work in China, the work for which as Congregationalists our churches are responsible, for which as members of the Woman's Board we must care. The purpose of all this work is to redeem souls and lives from heathenism, yet a certain part, more directly adapted to this end, is called specially evangelistic. Of this we study this month.

First, we must have a clear and simple map, one showing our four missions and their fields and little else. Just an outline map drawn on a blackboard would be a good thing. Then, ought we not to know the names and stations of those who are working for us there? On page 244 of this number you will find the names of the Woman's Board workers, and the lesson leaflet for the current month gives a brief sketch of each.

A thousand copies of the list of the missionaries of the A. B. C. F. M. have been scattered through our auxiliaries. Our supply is now exhausted, but the same list and much more very valuable information is given in the American Board Almanac, which can be obtained for ten cents from Mr. J. G. Hosmer, Congregational House, Boston. To go over this list till the names are familiar is not too great a thing for us to do.

An article by Rev. W. L. Beard of Foochow in *LIFE AND LIGHT* for March 1904, gives names and portraits of some of the native workers. Almost every number of our files contains helpful material. We specify only a few: An article by Mrs. A. P. Peck in April, 1900, by Miss Newton in February, 1901, by Miss Noyes and Miss. Hartwell in the same year, and one by Miss Hannah C. Woodhull in June, 1902.

This prayer for China, written by Mrs. C. L. Goodell, may be read by some one, or much better by all in concert:—

Blessed Lord: Thou who dost hold all the nations of the earth in thine infinite heart of love, and didst give thine only begotten Son a sacrifice for the whole world; thou who art not willing that any should perish; we commend to thee the millions in China, who are in the darkness of heathenism and superstition; we pray that Thou wilt shine into their hearts, and give them the light of the knowledge of the glory of God, in the face of Jesus Christ.

Wilt thou bless our missionaries who have given their lives to rescue them from the bonds of sin; make their labors successful, and by the power of thy Holy Spirit may they lead many out of superstition and error into the glorious light and liberty of the children of God, and thus bring great honor to thy name.

Bless, we pray thee, the native converts, and strengthen them in the faith, and make them strong to shine before others in the light of Christ, so that they too may be saved. And thine shall be the glory forever and ever. Amen.

Book Notices

A Memorial of Horace Tracy Pitkin. By Robert E. Speer. Published by Fleming H. Revell Co. Pp. 310. Price, \$1.

Horace Tracy Pitkin came of noble ancestry, reaching back through eight generations on the father's side to William Pitkin who came to New England from London in 1659, and was attorney-general of Connecticut in 1664. On his mother's side he was a lineal descendant of Elihu Yale, who gave to the New Haven college so generously that the now famous university was named after him. He was an only son, and had two sisters older than himself. Of these one died in 1892, and the other married the son of President Eliot, of Harvard College, who attained distinction as a landscape architect before his life of exceptional promise closed. Young Pitkin's mother is spoken of as a rare character, the springs of whose life were "hid with Christ in God." While deeply religious, "she loved social life, conversation, study, and travel. She believed in being happy where God places one."

She died in 1881, when Horace was only eleven years of age, and the father, who was a most generous man, and gave unostentatiously to charity, passed away in 1889. So when Horace sailed from New York, in 1896, to make the tour of the world to China the only member of his immediate family left behind was his sister, Mrs. Eliot.

When Horace Pitkin entered Phillips Academy, Exeter, in 1884, he was anxious to begin his school life as an avowed Christian and therefore united

with the church at its first communion after his entrance in the academy. The pastor of the church speaks of that impressive sacramental season when between two aged men, seventy-two and seventy-eight years of age, stood up this youth of sixteen to assent to the ancient creed of the church, and to enter into covenant with it. Mr. Street says: "He was a revelation to me how helpful a young Christian could be in a new place. All the young people's societies of the town were then newly formed and aggressive. They joined in efforts to banish the then existing saloons, and no picture comes to me more vividly than one of these great gatherings, filling a large church, with Pitkin as chairman, presiding with the dignity of a senator."

While in no sense a prig, his life at Exeter was a testing time and his biographer, Robert Speer, says, "He drew the line at habits of which he did not approve, which he regarded not as manly but as enslaving, and he took his stand good naturedly but with characteristic decision."

At Yale, besides his active interest in Christian work in the college, the Bible training class and Student Volunteer Movement for missions, he was also connected with the Bethany Mission Sunday School and with the Grand Avenue Mission work. It was at Northfield, in 1889, that he signed the declaration that when opportunity offered he would go as a missionary to the foreign field.

There are many testimonials from his Yale classmates of his enthusiasm for missions, and one of them says, "With Pitkin the present missionary interest in Yale began." He also aroused missionary interest in Christian Endeavor Societies throughout Connecticut, and raised \$5,000 for the American Board.

This same devoted and unquenchable interest in missions he took to Union Seminary, where he studied theology, and one who watched his career there testifies, "Pitkin's life was an example of the possibilities of service open to anyone who knew God's will."

Music was a passion with him, and a consecrated talent as it was in his case, it undoubtedly added largely to his usefulness and attractiveness.

Mr. Hicks, the junior Secretary of the American Board, states that it was through Horace Pitkin that he first became interested in foreign missions, and doubtless scores of valiant workers at home and abroad could bear similar testimony. Possessed of an assured income, when the time came for him to offer himself as a candidate for the foreign field he could tell the American Board that he would be able to pay his own charges. Nevertheless, it was so strongly his conviction that it was better to have some personal relation with a home church, that he persuaded the Pilgrim Church, of Cleveland, Ohio, to assume responsibility for his salary, while he would give a similar amount to the Board for expenses connected with missionary work.

When he made application to the Board he expressed a strong preference to be sent to the North China Mission, and the Board was rejoiced to appoint such a candidate to the field of his choice.

Horace Pitkin was singularly fortunate in a godly and distinguished ancestry. He was also fortunate in his selection of a life companion. He first met his future wife, a graduate of Mt. Holyoke, in July, 1895, when she was attending the Young Women's Conference at Northfield. They became en-

gaged the following winter, and while young Pitkin was finishing his course at Union Miss Thomas took a year of study at the Woman's Medical College in Philadelphia. So this young couple had thorough preparation for their future work. They went to China by the way of Europe and Palestine, visiting missions in Egypt and India. There are copious quotations from letters written on this journey to friends, to the Pilgrim Church, and to the Board. At the end of the summer of 1897 the Pitkins reached their station at Pao-ting-fu. The remaining one hundred and twenty-five pages are devoted to Horace Pitkin's own recital of their life and work there as told in his home letters.

If every church supporting a foreign missionary could receive such graphic and enthusiastic letters there would be no doubt of the interest aroused in that church in their representative. One is impressed with the information given in these letters and also with the practical wisdom of the young missionary. But the tragic end of this useful young life draws near, and with all the events leading up to the final martyrdom we are familiar.

The older workers in North China loved him. They all speak of his wonderful gift of music. He had a beautiful tenor voice, and was able to play on organ or piano.

A distinct spiritual uplift comes to one in reading of such a life, and this record should have a wide circulation in schools and colleges and every home where boys are in training for their work in the world.

G. H. C.

Sidelights from Periodicals

JAPAN.—The *Review of Reviews* for May contains an article entitled "Fifty Years of Japan," which gives a vivid picture of feudalism in 1853 and Japan's attitude towards foreign influence at that time. In the same number, "What the People Read in Japan" and "Japan on the American Attitude" give a list of the principal newspapers of to-day, with quotations from their editorials.

The *Outlook* for April 16th prints an article on "The Causes of the Russo-Japanese War."

The *Independent* for April 7th contains an interesting article from Dr. De Forrest. It is entitled "War News from Japan," but describes rather the present conditions in the cities where, as the author declares, war news is at a premium.

CHINA.—"A School at the Corner of Asia," in the *Outlook* for April 30th, is an interesting article describing the Anglo-Chinese school at Singapore under the care of the American Methodist Board.

"The Yellow Peril," in the *Independent* for April 14th, points out the past influence of Japan on China and their probable relations in the future.

SPAIN.—The *Fortnightly Review* for April, in an article on "Spain, Yesterday and To-day," gives an optimistic view of political and social progress during the past generation.

E. E. P.

Woman's Board of Missions

Receipts from March 18 to April 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., S. S., 50, Jr. Aux., 12; Bremen, Ladies of Cong. Ch., 3; Dennysville, Remembrance M. B., 5; Machias, C. E. Soc., 22; Masardis, Ladies of Cong. Ch., 4.12; Orland, First Cong. Ch., S. S., 4; Southwest Harbor, Aux., 2.50,		102 62
<i>Wiscasset.</i> —A Friend,		12 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., M. B., 20, L. Y. M. B., 5; Bridgton, Aux., 16.60; Cornish, Prim. Dept., S. S., 20.50; Portland, Seaman's Bethel Ch., Aux. (of wh. 50 const. L. M.'s Mrs. Lenora Flagg, Miss Linda Hackett), 65.50, Cov. Dan., 10, Second Parish Ch., Aux., Mrs. Hough, in memory of Mr. Hough, 25, Aux., 10.50, State St. Ch., Aux., 3.77, Mrs. Herbert Brown, 5, Miss M. E. Barrett, 20. Less expenses, 7.35,		176 52
Total,		291 14

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Alton, S. S., 54 cts.; Dover, Aux., 6; Dunbarton, Aux. (with prev. contri. const. L. M. Mrs. Annie I. Stone), 7; Hampton, Aux., 37.50; Hinsdale, Aux., (25 of wh. to const. L. M. Mrs. Lorenzo Stebbens), 32.65; Jaffrey, Aux., 3.25, C. E. Soc., 5.55; Manchester, First Cong. Ch., 26.96; Mason, Aux., 2; Portsmouth, Aux., 9.75; Walpole, Aux., 8; Warner, Aux., 2; West Rindge, 2.45,		143 65
Total,		143 65

VERMONT.

Plainfield.—Mrs. A. B. Taft,	3 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton Landing, Jr. C. E. Soc., 5; Bellows Falls, C. E. Soc., 5; Brattle- boro, West, Cradle Roll, 70 cts.; Brook- field, First Ch., Aux., 10, Second Ch., C. E. Soc., 5; Danby, Jr. C. E. Soc., 3; Lynd- on, Aux., 5; Springfield, Aux., 20; St. Albans, C. E. Soc., 5; St. Johnsbury, North Ch., Aux., 19.96; Westminster West, Aux., 13; Westminster, Birthday Memorial to Mrs. De Bevoise, 1,	92 66
Total,	95 66

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Bedford, Aux. (25 of wh. const. L. M. Mrs. Eliza Simonds), 26; Lowell, Pawtucket Ch., 2; Wakefield, Aux., 60, C. E. Soc., 30; Win-

chester, Aux., Mrs. M. A. Herrick (to const. L. M. Mrs. Malvina W. Saunders), 25; Woburn, Aux. (to const. L. M. Mrs. Abbie W. Dimick), 25,	168 00
<i>Attleboro Falls.</i> —Mrs. George B. Page,	10 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Orleans, S. S., 10; Yarmouth, Aux., 5,	15 00
<i>Berkshire Co.</i> —A Friend,	1 00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Two Friends, 250; Canaan Four Corners, 5, Fetna Circle and Jr. C. E. Soc., 20; Housatonic, Aux., 27.85; Hinsdale, 26.72; Lee, Senior Aux., A Friend, 165; Lee, Mrs. Robbins and Jr. S. S. Classes, 10; Monterey, 25; Peru, C. E. Soc., 1; Pittsfield, First Ch., Aux., 143, South Ch., Aux., 90 30; Richmond, Aux., 45.90; Sandisfield, Jr. C. E. Soc., 25 cts.; Stockbridge, Jr. C. E. Soc., 7,	817 02
<i>Cambridgeport.</i> —A Friend,	40
<i>Chelsea.</i> —Mary S. Butler, 50 cts., N. G. and S. G. Noyes, 20 cts.,	70
<i>Chicopee.</i> —Rev. Herbert P. Woodin,	4 50
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Bradford, Bradford Academy, Christian Union, 25; Groveland, Aux., 30; Haverhill, Centre Ch., Aux., 55; Newburyport, Belleville Ch., Aux., 35, Belleville Bankers, 68.33, Prospect St. Ch., Jr. Aux., 5, Tyler Mission Circle, 25,	243 23
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Aux., 32.50; Danvers, First Ch., Aux., 6; Salem, Tabernacle Ch., Aux., 20, Pro Christo Soc., 10; Swampscott, Olive R. Pitman, 1,	69 50
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 47.15; Turner's Falls, 10,	57 15
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Second Ch., Aux., 25; Easthampton, Emily Mission Circle, 15; Granby, Aux., Mrs. S. B. Dickinson (to const. L. M.'s Mrs. Henry N. Dickinson and Miss Carrie L. Dickinson), 50; Hatfield, Wide Awakes, 11.68; North Hadley (to const. L. M. Miss Corilla S. Adams), 25; Northampton, Edwards Ch., Aux., 23.61, First Ch., Primary S. S., 10; South Amherst, Aux. (with prev. contri. const. L. M. Mrs. F. L. Pomeroy),	160 29
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux. (100 of wh. const. L. M.'s Mrs. Mary W. Harriman, Mrs. Julia S. Hastings, Miss Henrietta R. Symmes, Mrs. Lella G. Flagg), 156.35; South Framingham, Aux., 45.70; Wellesley, Aux., Th. Off., 45,	247 05
<i>Milton.</i> —M. L. R.,	62 50
<i>Newton Centre.</i> —Frederick A. Gardiner,	10 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Braintree, Aux., 7.50, C. E. Soc., by Norfolk C. E. Union, 11;	

Bridgewater, Aux., 44; Brockton, Porter Ch., Aux., 80; Cohasset, Aux., 20.72; Duxbury, Aux., 15; Easton, Aux., 2; Holbrook, Aux., 15, C. E. Soc., by Norfolk C. E. Union, 15, Willing Workers, 5; Milton, Aux., 12, Unquity Band, 30, C. E. Soc., 10; Milton, East, Aux., 10.54; Plympton, 5, Prim. Dept., S. S., 2.75; Randolph, Aux., 75.30, Memorial Mission Circle, 10, Cradle Roll, 1.50; Stoughton, 8; Weymouth, East, 19; Weymouth, North, 76.87; Weymouth, South, Old South Ch., Aux., 26.31, Union Ch., Aux., 32, Clark Mission Band, 30; Whitman, Aux., 11.35,	574 84
<i>Northampton.</i> —B. T. Capen, 10, Miss Besie Leonard, 5, Edwards Ch., Guild, 6, Miss Hume's S. S. Class, 4,	25 00
<i>North Middlesex Branch.</i> —Mrs. Wayland Spaulding, Treas. Acton, South Ch., Aux., 10; Ayer, Aux., 12; Concord, C. E. Soc., 25, Mary Shepard Watchers, 5; Fitchburg, Rollstone Ch., A Friend, 5; Shirley, Mission Band, 7, Collection Semiannual Meeting, 5,	69 00
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Rochester, Aux., 5.50; Taunton, Winslow Ch., Girls' Club Mission Circle, 20,	25 50
<i>Randolph.</i> —Miss Abbie W. Turner,	100 00
<i>Roxbury.</i> —M. M. T.,	122 30
<i>Salem.</i> —A Friend, 5, A Friend, 2.50,	7 50
<i>Shutesbury.</i> —A Friend,	40
<i>Springfield.</i> —South Cong. Ch.,	125 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, Second Ch., Aux. (of wh. Th. Off. 62.50), 95.88; Springfield, First Ch., Aux., 153.04, Hope Ch., Mission Reserves (to const. L. M. Mrs. W. S. Clark), 25, Woman's Bible Class, 5, South Ch., Aux., 57, Miss Carrie L. King, 15; West Springfield, Park St. Ch., 10,	360 92
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Arlington, Bradshaw Mission Asso., 60; Boston, Mt. Vernon Ch., Aux., 21, Y. L. M. S., 100, Old South Ch., Aux., 129.40, Guild, 50, Shawmut Ch., Aux., 22.30, Union Ch., Aux., 125, Jr. C. E. Soc., 8; Cambridge, Prospect St. Ch., Aux., 120; Charlestown, First Parish Ch., Aux., 6; Chelsea, Third Ch., Aux., 27.25; Dorchester, Harvard Ch., Jr. C. E. Soc., 4.50, Second Ch., Aux., 59.35, Y. L. Aux., 75, Go Forth Mission Band, 2.20; Franklin, Mary Warfield Soc., 30; Jamaica Plain, Central Ch., Aux., 46; Mattapan, Miss Eliza F. Clarey, 2; Medfield, Aux., 18; Neponset, Stone Ch., Aux., 5; Newton, Eliot Ch., Women's Ass'n, 260, C. E. Soc., 24; Newton Centre, Aux., 100; Newton Highlands, Aux., 28.04; Newtonville, Central Ch., Pro Christo Soc., 5; Roxbury, Immanuel Ch., Aux., 110, Walnut Ave Ch., Aux., 30; Waltham, Trinitarian Ch., Aux., Mrs. James Baker, 5; Wellesley Hills, Aux., 30,	1,503 04
<i>West Medway.</i> —A Friend,	40
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Gilbertville, Aux., 4.09; Paxton, 11; Upton, S. S. Prim. Class, 1; Uxbridge, Aux., 17; Westboro, Aux., 21.45; Worcester, Friend, 25, Park Ch., Aux., 8.15, Union Ch., Woman's Ass'n, 50, Mission Study Class, 30,	151 94
Total,	4,808 43

LEGACIES.

<i>Newton Centre.</i> —Mrs. John Ward, through Aux., First Ch., Newton, by Mrs. Burton Payne Grey, Treas.,	1,000 00
<i>Whittinsville.</i> —Mrs. Sarah A. Dudley, by A. F. Whitin and H. F. Dudley, Trustees,	500 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Chepachet, S. S., 2; Central Falls, Prim. Dept., S. S., 5; Bristol, Prim. Dept., S. S., 7.20; Pawtucket, Weeden St. Ch., C. R., 5.50; Providence, Beneficent Ch., For. Miss. Aux., 290, Plymouth Ch., C. E. Soc., 3, Union Ch., Jr. C. E. Soc., 6; Thornton, C. E. Soc., 2,	320 70
Total,	320 70

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Central Village, Aux., 4; Ekonk, C. E. Soc., 5; Franklin, C. E. Soc., 1.50; Goshen, C. E. Soc., 5; Hampton, C. E. Soc., 3.50, Aux., 1.75; Jewett City, Aux., 5; Montville, Rev. G. H. Morse, 1, Cong. Ch., 8; New London, First Ch., Aux., 34.36; Norwich, Broadway Ch., Aux., 10, Y. P. Union, 10, Second Ch., Aux., 14.20, C. E. Soc., 10; Pomfret, Aux., 30.50; Thompson, Aux., 4.25,	148 06
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Collinsville, Aux., 40; Coventry, Aux., 16; East Windsor, Aux., 18; Farmington, Aux., 26, Mrs. A. D. V. Vorce, 10; Hartford, Miss Clara E. Hillyer, 1,000, First Ch., Mission Circle, 85, Park Ch., S. S., 30; Manchester, Second Ch., C. E. Soc., 10; New Britain, South Ch., Aux., 41.61; Vernon Centre, Aux., 10; Windsor Locks, Aux., 235,	1,521 61
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, C. E. Soc., 2; Bridgeport, Park St. Ch., Fullerton Mem. Cir., 175; Clinton, Aux., 12; Durham, Meth. Ch., C. E. Soc., 4; East Haddam, Aux., 12; Haddam, Aux., 8; Higganum, C. E. Soc., 10; Ivoryton, C. E. Soc., 6; Kent, C. E. Soc., 10; Killingworth, M. B., 5; Meriden, First Ch., Cheerful Givers, 40; Middle Haddam, Aux., 12; Middletown, First Ch., Aux. (Mrs. James H. Bruce, 25 to const. L. M. Mrs. Robert Hubbard), 123.72; Milford, First Ch., 2; New Haven, Centre Ch., Aux., 499.10, City Mission Mothers, Aux., 42, Davenport Ch., Aux., 68, Plymouth Ch., Aux., 53.31; New Milford, Golden Links, 25; New Preston, Hill, Aux., 5; Norfolk, M. B., 10; Portland, Builders, 30; Ridgebury, Aux., 12, S. L. C., 2.50; Ridgefield, Aux., 55; Saybrook, Aux., 25; Shelton, Prim. S. S., 2.20; South Norwalk, Aux., 50; Stratford, Aux., 38.85; Washington, Aux., 46, C. E. Soc. 12.50; Waterbury, Second Ch., Aux., 138, C. R., 14, Third Ch., Aux., 10; Westbrook, C. E. Soc., 5; West Cornwall, C. E. Soc., 3.50; Westport, Aux., 30.30; Woodbridge, Aux., 49.10, C. E. Soc., 10,	1,658 08
<i>Waterbury.</i> —Second Cong. Ch., Mrs. Robert Dennison's S. S. Class,	80
Total,	3,328 55

NEW YORK.

<i>Brooklyn.</i> —J. R.,	10 00
<i>Gouverneur.</i> —Friends,	35 00
<i>New York.</i> —James M. Speers,	3 30
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Albany, Aux., 235, Y. L. Cir., 15, C. E. Soc., 26, Prim. Dept., S. S., 2, Cradle Roll, 6.50; Arcade, Aux., 5; Aquebogue, C. E. Soc., 5; Baiting Hollow, Jr. C. E. Soc., 3; Binghamton, Mrs. Edward Taylor, 10; Briarcliff Manor, Aux., 20, Jr. C. E. Soc., 5; Bridge-water, Aux., 10; Brooklyn, Bethesda Ch., Aux., 15, Bushwick Ave. Ch., S. S., 2.50, Central Ch., Aux., 276.67, Ladies' Aid Soc., 25, Zenana Band, 40, Evangel Circle King's Guild, 25, Ever Ready Cir. King's Guild, 10, Whatsoever Cir. King's Guild, 5; Flatbush, Aux., 33; King's Guild, 5, Immanuel Ch., Aux., 15.55, Park Ch., Aux., 5, C. E. Soc., 10, Plymouth Ch., Aux., 25, Y. L. Guild, 15, Puritan Ch., Aux., 63, Jr. C. E. Soc., 10; Buffalo, First Ch., Mrs. William H. Crosby, 40, Lend-a-hand Cir. King's Guild, 5; Burrs Mills, Aux., 5; Cambria, Centre Ch., S. S., 7; Camden, Y. P. Soc., 6; Canandaigua, Aux., 84; Candor, C. E. Soc., 3; Carthage, Aux., 5; Churchville, Mrs. George Savage, 15; Columbus, C. E. Soc., 3; Copenhagen, Aux., 22; Cortland, Aux. (to const. L. M's Mrs. Caroline Weyant, Mrs. Ella Hillock, Miss Georgiana Porter, Mrs. Catharine Cornish), 100; Fairport, Aux., 5; Franklin, C. E. Soc., 5; Friendship, Aux., 2.50; Gasport, Aux., 10; Green, C. E. Soc., 5; Henrietta, Aux., 10; Honeoye, Burns' Class, 8.50; Jamestown, Aux. (25 of wh. const. L. M. Mrs. Dorcas A. Rogers), 65, C. E. Soc., 10; Java, Aux., 3, C. E. Soc., 2; Java Village, Mrs. C. W. Morrill, 5; Little Valley, Dorcas Cir. King's Guild, 5, Agatha Cir. King's Guild, 5; Lockport, First Ch., Aux., 30, East Ave. Ch., C. E. Soc., 5.25; Lysander, Aux., 15; Middletown, First Ch., Aux., 8, North Ch., Aux., 5; Millers Place, Mount Sinai, Aux., 17; Morrisville, Aux., 8, C. E. Soc., 5, Jr. C. E. Soc., 2; Munnsville, S. S., 4.50; Newark Valley, C. E. Soc., 5; Newburg, Mission Band, 16, Memorial Marion King, 1.25; New York, Broadway Tabernacle (125 of wh. const. L. M's Mrs. Waldo H. Sherman, Mrs. G. Greenfield Pattern, Miss Laura A. Barrett, Miss M. L. Jenkins, Mrs. J. N. Philbrick), 241, Christ Ch., Aux., 20.65; Flushing, Aux., 20, Acorn Band, 35; Manhattan, Aux., 39.40; North New York, Aux., 5; Norwich, Aux., 21, Loyal Workers, 10; Nyack, Aux., 8; Orient, Aux., 18, C. E. Soc., 5; Oxford, The Gleaners, 5; Perry Centre, Aux., 26; Philadelphia, Pa., Aux., 15.25; Phoenix, Aux., 9.95, C. E. Soc., 9.38; Portland, Y. L. Cir., 2, Mission Band, 1.20; Poughkeepsie, Aux. (to const. L. M's Mrs. Elizabeth Lane, Miss Julia Underhill), 50; Pulaski, Aux., 23; Randolph, Aux., 9.50; Riverhead, First Ch., S. S., 16; Rodman, Aux., 20; Rutland, Aux., 10.20; Schenectady, S. S. Kindergarten, 1; Scanton, Pa., Plymouth Cong. Ch., Aux., 4.61; Sidney, C. E. Soc., 15, S. S., 11.61, C. R., 10; Syracuse, Danforth Ch., Aux., 9, Y. L. Aux., 15, Geddes Ch., Aux., 25, Mrs. G. C.	

Gere, 20, Goodwill Ch., Aux., 25, Pilgrim Ch., Aux., 5; Plymouth Ch., C. E. Soc., 25, South Ave. Ch., Aux., 5; Tallmans, Willing Workers, 5; Ticonderoga, Aux., 28; Watertown, Aux., 12; Walton, Aux., 37, C. E. Soc., 5, Mission Band, 3.50; Warsaw, Loyal Volunteers, 6; Wells-ville, Aux. (25 of wh. to const. L. M. Mrs. Mary F. Macken), 34.69; West Bloomfield, Aux., 24, C. E. Soc., 5; Westmoreland, Aux., 10; West Winfield, C. E. Soc., 10, Jr. C. E. Soc., 10; West Seneca, Ladies' Guild, 5. Less expenses, 125,	2,344 16
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Total, 2,392 66

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. Fla., Dayton, Aux., 15; Md., Baltimore, Asso. Ch., Aux., 86; N. J., Montclair, First Ch., C. R., 20; Nudley, Aux., 10, The Covenanters, 16.60. Less expenses, 18.75,	128 85
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Total, 128 85

PENNSYLVANIA.

<i>Pottsville.</i> —A Friend,	40
<i>Wayne.</i> —Mrs. Roberts Le Boutillier,	50 00
Total,	50 40

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Miss Kate Peabody, 12, Fifth Cong. Ch., Ladies' Miss'y Soc., 6,	18 00
Total,	18 00

FLORIDA.

<i>W. H. M. U.</i> —Lake Helen, Aux., 10.50; Ormond, Jr. C. E. Soc., 5.11,	15 61
Total,	15 61

MISSISSIPPI.

<i>Morehead.</i> —Girls' Industrial School,	6 25
Total,	6 25

NEVADA.

<i>Reno.</i> —A Friend,	50
Total,	50

CHINA.

<i>Foochow.</i> —Girls' Boarding School,	5 00
Total,	5 00

Donations,	11,297 73
Specials,	431 22
Legacies,	1,500 00
Total,	\$13,228 95

TOTAL FROM OCT. 18, 1903, TO APRIL 18, 1904.

Donations,	47,085 24
Specials,	2,153 39
Legacies,	14,960 02
Total,	\$64,198 65

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Letter from Miss Nina E. Rice

OUR NEW MISSIONARY

SIVAS, TURKEY, Feb. 8, 1904.

I HAVE been in Sivas two months and begin to feel very much at home. All the people are friendly, and so many of the older girls understand English that I have taught two or three classes from the first. They are all eager to help me with Armenian and I am learning largely by the conversational method and enjoy the study. Some of the missionaries have been ill ever since I came, but the native teachers have stood by their posts faithfully and the school has not suffered.

I am pleased with the thoughtful, kindly spirit the girls manifest. Three of the girls in our highest class have just asked of their own accord to be taken into the church. Out of the eight in the class six are professing Christians. We do not graduate them this year, as we have lengthened the course. We have forty-five girls in the high school proper, besides intermediate and kindergarten departments, and a kindergarten training class. The majority are day pupils. Next year we shall improve our accommodations and have more boarders. I shall be so glad when I can really work.

Christmas at Sivas

PREPARED BY MISS GRAFFAM

THE saying that Christmas comes but once a year is not true in Turkey, for here we have three distinct Christmases, not to mention New Year's, which comes twice a year. The difference between the two dates for New Year's and between the American and Greek Christmas is due to the difference be-

tween the Occidental and Oriental calendar, which last is really the calendar of the Greek Church. The Armenians have an entirely different date for Christmas, which they think is certainly the correct date, January nineteenth. For us missionaries this arrangement is rather convenient, as we are able to celebrate on the installment plan, as it were. This year on our Christmas Day there was one sick in each of the three American houses. But we did not give up our custom of having breakfast and afterwards receiving our presents together. After that we all went around to call on the sick. In the afternoon we went to Mrs. Perry's for afternoon tea and in the evening we had dinner at Mr. Margot's. Mr. and Mrs. Margot and the Misses Zenger are the Swiss missionaries in charge of the orphanages and count as Americans. On our New Year's we receive calls. This year we did not receive together as we have before on account of the difference of languages in our two houses. Miss Rice divided her time between the two. We had over a hundred callers of different nationalities, including Greek, Italian, Turk, American, Swiss, Armenian, and I don't know what else. Each visitor is served to candy first and afterwards a cup of Turkish coffee. On the Greek Christmas and New Year's we simply give the Greek children a vacation, invite the Greek teacher (we have but one) to dinner and call on our Greek friends.

The really great occasion, of course, is the Christmas in the schools, and for that preparations have long been on foot. To begin with, friends in America have sent hundreds of cards that have served a good purpose once and now serve a better one in making these children, who otherwise never would have such a thing, happy. One may judge how much they like them when sometimes a child will bring money and try to buy one. Money is money here, too. I do not need to say we never sell them. This year we had the Christmas exercises for the schools the last two days of school, as we have to return the calls which we receive on New Year's on the real Christmas Day. The first day was for the girls' high and middle school and the boys' primary school. We had two Christmas trees prettily decorated with ornaments made by the kindergarten children, strings of pop corn, etc. The exercises consisted of songs and recitations and kindergarten games, which Miss Halsey introduced into the boys' primary school with great success. A little boy came from the Gregorian school and said, "Don't they have any stick here?" and when the others said, "No," he said, "Then I can do just as I like here," and proceeded to do it, but lo and behold! the others didn't join in and pretty soon the teacher, a very tall young man, began to play games. Afterwards he told the teacher that he had never before seen a school like that where there was no stick and the teacher played

games. The next day was the same for the kindergarten and other primary schools. The feature of the entertainment came when the kindergarten babies gave presents made by their own hands to their delighted fathers and mothers.

On the Oriental New Year's eve the two boarding schools and all the teachers here entertained at the Partridge house, where there is a large hall which accommodated about a hundred people. The entertainment was entirely musical, except the little farce at the end which was a take-off on the ways of the country. One of the men teachers dressed as a Turkish "hamal"—a man who carries loads on his back—came in carrying a big sack which had no name on it but was supposed to be for the principal of the boy's school, who was supposed to be a merchant in his shop. The fun consisted in the bargaining and quarreling about the price to be paid for "hamallage." Finally it came out that the bag had no name, and so the merchant insisted on having the bag opened and the price of bringing paid by the recipients of the contents. And so the little gifts for each one were distributed with much fun and joking about the money for the poor "hamal," who finally got nothing but a handkerchief and a bag of candy.

On the real Armenian Christmas, as I said, we made calls for two days, and a doctor in the city lent his graphophone to entertain the boarding pupils in the evening.

When we think of one side of all this entertaining it seems like a large overdose of festivities, but when we realize it has been practically the only bit of Christmas for over six hundred boys and girls it seems very little for each one. Simply a very small bag of candy and a little picture card, but to them it means a great deal, as I found out this year when I was not sure we could find any trees. So great was the disappointment of the teachers that finally one of the merchants in the market came to the rescue, and ordered them to be brought from a mountain, a day's journey away.

Receiving is not the only thing that the children have learned during this season. Incidentally many lessons in helpfulness and generosity have also been learned. In the kindergarten the children made bags for poor children not in school, and brought pennies (paras) to buy candy to fill them. Some of the orphans who had no paras earned them by carrying wood and such things as they could find to do.

Perhaps the greatest blessing comes to the teachers, who with great unselfishness and enthusiasm did their part in making it a real Christmas season for all.

Letter from Miss Edith H. Legge

A NEW MISSIONARY OF THE W. B. M. P.

THE DOSHISHA, KYOTO, JAPAN, Jan. 28, 1904.

It is just three weeks to-day since I came to Kyoto, so that after this little time of settling down and beginning work I can tell you more than if I had written at once. I received the kindest and heartiest of welcomes from Miss Denton, the students of the school, and from the faculty and the missionaries. The students gave me a "welcome evening," as also did the faculty, and Miss Denton was so kind as to come all the way to Kobe to meet me on the ship.

I am teaching English in several classes, and am also holding classes in French and German. Besides that there are many other ways in which I can be helpful,—in music, in the girls' exercising, in holding a Bible class, and in joining the Christian Society, which consists of all the Christian girls in the school.

The girls are exceedingly bright and full of energy and loving feeling. Miss Denton has been carrying on a wonderful work. Wonderful zeal and life is in the place; the girls are so truly anxious not only to learn but to do good. Will you let me speak about one or two things to which I think attention should be drawn.

We are now having bitterly cold weather, sharp frost, and occasional falls of snow; and yet every morning when the fifty boarding students get up between five and six o'clock the only place they have to wash is in the open air beside the well. I do wish that state of things could be rectified, and money secured to build them a proper house to wash in daily on rising. In fact, as matters are I cannot understand how they manage at all.

Another thing is that the class rooms, being in different buildings, we have all to walk from one to the other in the open air. Much of the space is not laid out in walks nor in covered passages, so that on a day like to-day, when it is thawing and raining, we get very muddy, and our shoes sink in the unmade ground. It seems to me that a school doing such splendid work, and turning out noble women, ought to receive enough money to have proper pathways to its schoolrooms.

Last Saturday afternoon several married Japanese ladies came here and held a most interesting meeting. They were all graduates of this school, and such is their interest in it that they have raised nearly two thousand yen for it. Considering their poverty and household cares such devotion shows what benefit they feel they have received, and what splendid work Miss Denton and her colleagues have done.

I hope I shall work well while I am here. As to my work after one year I must wait for guidance. I am thankful to say my invalid sister does not need me at present, so I can do my utmost for the students tolerably free from anxiety.

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The Educational Outlook in North China: Our Responsibility and Privilege

BY MISS MARY H. PORTER

AN old missionary is inclined to take for text of any setting forth of conditions, as Miss Evans did for her talk at the last annual meeting, "Then and Now." For it is only by looking back, and seeing from what small and most unhopeful beginnings the present condition has come, that one can realize what has been accomplished, and what promise for the future lies in what has already been wrought in this field.

Peking is to be an educational center because in the providence of God the first schools for girls in the north were established here. In this work the London Mission, the English Church Mission and the American Board were the pioneers; their schools opening within a year or two of each other in the very beginning of mission enterprises in this capital.

The Methodists followed hard after, having come to Peking a little later than the others. What they lacked in time they more than made up by the larger force of teachers sent, and the unstinted generosity of financial support, so that for many years their school has been double in size and surpassed in equipment any of the others. The American Presbyterians came still later. Under Miss Newton's care, their school reached a standard in scholarship and self-support in advance of any other. Of all the desolations wrought by the Boxers none seems more inexplicable and irreparable than the cutting off of nearly all teachers and pupils, and those so admirably trained for service among their own people and so needed now for immediate work.

Miss Newton has bravely commenced again in Pao-ting-fu, but of her staff of teachers and student helpers but two escaped the Boxers' sword. She has no such a grade of pupils as she began with many years ago and must wait long to see again what had grown under her hand. In her school are the lower classes of pupils from the Pao-ting-fu school of the American Board. The two missions have wisely decided not to establish an intermediate school in each station, but to combine forces for the more economical use of the small number of foreign teachers as well as of the funds supplied by each.

It is a pleasure to you at home to magnify the work done. Surely we who have carried its burdens and to whom its successes are the crown of labor have no disposition to minimize them, but we cannot write from this standpoint without reminding you of what might have been had the plea of the mission and the constant urging of the ladies in charge of your school found response from the home churches in the sending of competent teachers to take up and advance the work as the strength of those long in service diminished, or in the providence of God they were called away. No new teacher has been sent to the Bridgman School by W. B. M. I. since Miss Hinman was obliged to return to the United States. When Miss Haven became Mrs. Mateer and went to another province there was no resource but to take Miss Sheffield from the kindergarten work, which she had fitted herself to open here, and place her in the school with such heavy cares that any study even for the new line of service was precluded. Even this left so inadequate a force that it was necessary to call Miss Porter back from Shantung to assume some of her old time cares.

Just when it was most desirable that the grade of the school should be raised, and strength was needed above everything for the work with the pupils, came the two years of transition. First the destruction of all the old plant, the singular episode of sojourn in the Mongol palace and then the building of the new and better home for the school. When we were fairly established in the more commodious and suitably arranged buildings the greater and more important gift came to us. Miss Miner, a graduate of years' experience as a teacher of college classes in Tung-cho, was transferred to Peking and the school had a teacher prepared to carry it on to the grade which we have long desired for it. It was manifest that Miss Miner and Miss Chapin could not carry the ever increasing burdens of such a school without immediate and efficient aid, so it was decided by the mission that Miss Reed should be taken from the work at Pao-ting-fu and placed here as a member of the faculty. We were and are most happy in this arrangement, as Miss Reed, a graduate of Cornell, is peculiarly fitted for the place

and brings to it no little experience as a teacher in the United States; but we can but wonder that there was no way to supply our need but with such heavy loss to the often stricken station of Pao-ting-fu, and cannot be glad in our own enrichment without a pang for those who so generously admitted that on the whole our need was most imperative. With such numbers of trained and consecrated young women in the home churches was there no other to take up this attractive and promising work? Has the spirit of the pioneer died out among our young people that so few ask for commission to the regions beyond? How much they miss! Can there be joy greater than to build one's life into foundations upon which are to be reared the church in this great land?

What is the outlook? We shall graduate in another fortnight a class of four young women who have taken a course a little higher than that of any who have preceded them. They have taken what is fairly equivalent to the requirements of the freshman year in a good institution in the United States. This being our highest as yet, you cannot wonder that we are not prepared to call our school a college. That will come, but give us the fact first, the name later.

These young women are well prepared to assume responsibility as teachers and we expect to see them at once placed in positions of usefulness. But probably whatever they undertake will be temporary, as the institution of marriage preceded that of the school and in the Orient has never given place to it, no not for an hour. This is happily not quite literally true of our girls. I believe public opinion is changing and the new generation arising are in favor of postponing the wedding until the contracting parties approach maturity. Our girls who are already betrothed beg us to secure for them a few years of teaching before they go to their new homes. Several young mothers have become efficient and useful teachers and we expect others to do so. The plans for union in our educational work wait official sanction from Boards in the United States and in England, but in the meantime the missions are forced by the urgency of need to practical union. We are to have the two most advanced pupils from the London Mission School with us next year, and the Methodists are to send three young ladies to share with our girls the beginning of training for kindergarten work under Mrs. Stelle.

Another phase of work is open to us upon which no one can enter, but which it may prove a disastrous loss of opportunity to neglect. The Empress Dowager insists that her nephew's children, boys and girls, learn English. Were there anyone of our force who could spare a few hours a week for their instruction, who knows to what it might lead. Under

present circumstances no missionary can undertake it. Is there not some lady of culture and consecration in the interior who might come to China especially for such service, accept what offered, and perhaps in the near future be able to have a part in the moulding of the lives which will be most influential in the empire?

If some worldly woman enters the field first, and sets her standards as the ideals for these awakening minds, will not those to whom the Master has intrusted much have to answer with sorrow and shame for a neglected stewardship? One of the most hopeful signs of the times is the recent establishment of our first girls' boarding school in a station where there is no foreign missionary resident. This is in the city of Cho-cho on the railroad between Peking and Pao-ting-fu. Here eighteen girls are gathered under the care of a young widow, a former Bridgman School girl. We hope to see other such schools in the near future and that from them we shall in future draw most of our pupils.

God has blessed us richly, given us many of the longed for and apparently unattainable things. These are the earnest of what is yet to be.

Missionary Letters

From Miss M. J. Barrows, of the Bible School in Kobe, Japan :—

THERE is scarcely more than time to begin a letter before the Bible women will be coming in to a meeting we hold with them in our parlor every Sunday afternoon. We have so many this year they make a row around the room. They are a set of women whom we rejoice in, believing they will, almost without exception, be good workers. We have not had such a class of first year women for years. There are only two to graduate and no second year women, as we did not take in any last year.

Miss Talcott and I have our hands full of work, but we have been able so far to meet the demands of the school and keep up some church work besides. Our school continues till the end of May, and the weeks and months fly so swiftly that time will be here before we know it.

The last week has been thoroughly springlike. The willows are quite green and the little fresh rose leaves are coming out. Sweet violets have been in blossom for a long time and last week I had pansies in flower. I love this springtime—the new life everywhere. It always seems like a fresh creation. It is so good to open doors and windows and let the sunshine in and all the freshness. Don't think by this that we are not going to have any more cold weather; we still keep up fires and wear winter clothing, but it is the beginning of better things.

The Kobe church celebrate their thirtieth anniversary the nineteenth of next month. They have been looking forward to it and making great prep-

arations for it for the last two years, but now that the time comes the country is in trouble and they do not feel like making it so much of a jubilee. They will have a very quiet celebration and give a part of the money they have raised to be used for the soldiers and their families.

There is to be a large addition to the church next Sabbath, forty-four I think, the largest we ever had at one time. So far the interest has not waned on account of the war.

This war is a great undertaking for this small country, and they feel it so. I think they have gone into it very soberly but with a very determined spirit. It is interesting to see how many Christians there are in the army at this time. A guest who is with us was in Hiroshima, where the troops are gathering, a week ago. She told us of one officer who spoke in a meeting of the church there. He spoke of his family whom he had left in Tokyo and of the uncertainty of coming back to them, but said he was taking one verse with him on which his soul rested for comfort, "Let not your heart be troubled; ye believe in God, believe also in me."

From Mrs. Genevieve Olds, Miyazaki, Japan, Nov. 19, 1903:—

Six months have passed since we arrived in Japan, and how much has come into our lives since then! I feel as if I had lived years since that time, there has been so many new and constantly varying experiences through which we have passed. It was a great joy to see my father again, who met us in Yokohama, and for four months we were at home with my father and mother in Kyoto. After our long separation this reunion has been a happy time for us all, especially the summer vacation weeks spent on the mountain side near Kyoto. There is much I should like to write you of our weeks in Kyoto and vicinity, the mission meeting early in July at Kobe College, when more than sixty of our mission met together. I am sure it would be hard to find anywhere a choicer group of men and women, gifted mentally and in every other way, and so devoted to the work here in Japan. It is a great privilege to be associated with such a band of workers. We spent one most interesting day at the great Osaka Exposition. It was "Osaka Day," and there were one hundred and fifty thousand people on the grounds; a good chance we found it to study Japanese faces. We really saw more of the Japanese than we did of the Expositon, but we went home to Kyoto realizing more fully what wonderful strides the Japanese people have taken towards civilization, especially in arts and manufactures. We visited Mr. Neesima's grave on a beautiful hill near Kyoto, and with a company of schoolgirls from the Doshisha Girls' School had a little service there at the grave. But I must not write you of events in months past, but will try to tell you something of our life here in Miyazaki, our future home.

Mr. Olds has described our journey down here quite fully, so I will not go into detail in writing of that. We found our little steamer fairly comfortable, and did enjoy the wonderful scenery through the Inland Sea. The landing at Hososhima, where we left the steamer for the interior, was one long to be remembered. It was full moon, and as we glided through the waters of the little harbor, curious crafts of all kinds on every side, the sailors crooning weird minor melodies, I felt as if I were in a dream, it was all so strange and weird. After a night in the little Japanese hotel, we had a long day's ride

of forty-five miles to Miyazaki. I found our stage or "basha" more comfortable than I expected, and as the day was perfect, the roads good and the scenery through which we were passing beautiful, I shall always remember with pleasure our introduction to Hinga and Miyazaki. Hinga is one of the largest provinces in Kiushiu, our southern island, and Miyazaki is the capital of the province. It is beautifully situated — high mountains in the distance, which we see on three sides of us — the great ocean a mile or more to the east of the town and a large river flowing through the town, across which is one of the longest bridges in Japan. This is a comparatively new city, but a very progressive one. The main streets are broad, and well kept, the government buildings are surrounded by large enclosures and are enclosed with pretty green hedges of arbor vitæ or cryptomeria. These green hedges are used a great deal down here and do much to beautify the town and surrounding villages. The post office is quite an imposing stone building of two stories. I might say in this connection that the postal system of Japan is very fine; in the large cities like Kyoto, mail is distributed even a dozen times a day, and here in Miyazaki we have mail delivery three or four times a day. The mail is brought from Hososhima here in a small mail cart drawn by a man; there are relays of men all along the way, so that it comes faster than one might expect in this country of no railroads. There is some prospect of having railroads down here in the course of a few years. Jinrikishas are little used here, although the basha lines run in all directions, at the low rate of one and two fifths cents a mile.

Miyazaki is quite an educational center. There is a normal school for young men; these students by pledging themselves to teach for five years after graduating are given a free education. Then too we have a higher school for young men, having a five years' course. There are five hundred students in this Chu Gakko. Mr. Olds was asked to address them soon after we came, and as it happened to be on Roosevelt's birthday, he gave them a short talk in English about our noble President. All of these students have English study in their required work, and are very eager to know more English. Mr. Olds has just started a night school for English study, and about thirty of these students have come into the class. They meet three times a week for an hour or more. There is a higher school for girls also, with several hundred students. Several of the teachers in the school are Christians and the field is great for influencing this large body of young men and women. I expect soon to begin giving piano lessons to the music teacher in the girls' school. They have a piano in the school, the only one in Miyazaki and our whole province besides ours. I hope soon to visit some of these schools, and the common schools too. I think the best place for me would be the primary rooms, for there I might understand what the little ones read, as we are reading in children's primers now.

It is remarkable how well the children sing compared with the average adult in Japan. A great deal of attention is being given to music in the common schools, so that when this generation of children are grown Japan will astonish its visitors with its change in this respect. But you want to know something of our home, our household and our daily work. We feel quite nicely settled now in this pleasant house, which has been the home of

Mr. and Mrs. Clark for the last ten years. Mrs. Clark is in Oberlin, Ohio, with her four children, and probably will not return here for some years. Miss Julia Gulick, Mrs. Clark's aunt, and a worker of thirty years' experience here in Japan, has been here two years with Mr. Clark. We are so fortunate in having such unselfish and devoted missionaries, as well as delightful companions, for our associates here. Mr. Clark spends a good deal of time in touring among the adjoining towns, and is sometimes gone for two weeks at a time. When at home he is very busy having daily classes for Bible study with students and others; while his Sabbaths are taken up with six or seven appointments. Miss Gulick has her home now in the Japanese house in the same yard as ours and takes her meals with us. Now that I have assumed her housekeeping cares, she hopes to give more time to touring and work for the women of the province.

(To be continued.)

Mrs. Lillian Wherry McCloskey, born in India of missionary parents, an alumna of Beloit College, and now a missionary in India, sends to *The Round Table* the following interesting sketch of some of the notable native Christian women there:—

I HAVE had a time getting the information you asked for. I am a new missionary, and I am afraid I don't know very much. However, I managed to get a little out of the other ladies in the station, and the rest was told me by one of our native Christian women, Mrs. Das. She is a lovely little woman, and I think bids fair to become noted in a quiet way. She is so helpful. There is never a sick person on the compound Mrs. Das does not minister to. She has medical training, so she is useful in many ways.

To begin on the "noted women," I suppose Ramabai stands first. She is the great champion for child widows, and has a home for them in Bombay. She has over one thousand widows in the home. They are brought under Christian influences, and are taught to do industrial work besides the ordinary school work. Ramabai is quite a romantic personage. I hope you will get a book on her life and read of her struggles and the opposition he has met with in keeping up this beautiful home for widows.

Chandra Lela is another noted woman. She is the daughter of a Brahmin priest. Her mother died when Chandra Lela was very young, but the child was much loved by the father. He lived in seclusion,—almost a hermit's life, I believe,—and taught this child all the learning of the Brahmin priests. She read all their books. She became a widow at an early age. After her father's death she began a series of pilgrimages on foot to all the sacred places of the Hindus. In a little book of her life she tells of all the suffering she bore, thinking that she was atoning for her sins. In the course of her journeying she became converted to Christianity. She was then an old woman. Chandra Lela was thoroughly converted, and her life has since been a life of wonderful influence. Of course her knowing all the Hindu teachings, and the fact of her having been a Brahmin priestess and then being converted, has a wonderful power over the ignorant.

Lady Kowar Hirnam Singh is the wife of the rightful Raja of Patiala. Perhaps you have read how Kowar Hirnam Singh was cheated out of his estate by the nobles of Patiala producing a sweeper's child as rightful heir.

There is no doubt about Kowar Hirnam Singh being the rightful heir, but for unknown reasons the government winked at the matter and gave him a pension instead. He is an earnest Christian gentleman. His wife has a beautiful Christian character, and has done a great deal to promote Christian enterprises. Her influence is entirely on the Christian side.

Mrs. Sorabji and her daughters have been raising a large sum of money for a home for women. At the time of the World's Fair Miss Sorabji was in America soliciting funds. The other daughter has married a Mr. Cavalier, a Frenchman. Miss Sorabji made a great impression in social circles, for she not only wore beautiful clothes and jewels, but she spoke English so fluently and eloquently.

Dr. and Mrs. Chatterji and their two daughters, Lena and Dora, have entire charge of the city of Hoshiarpore—population twenty thousand. Dr. C. is an honorary member of our mission; that is, having all privileges except a vote. He is one of the few magnificent specimens of native Christians. Dora Chatterji took her medical examination in the United States. Although she lived with a very wealthy family, and had every opportunity to enter society and travel, yet she has maintained the natural simplicity of manner and sweetness of character. There are so few natives who are not spoiled by such treatment. Dr. Dora has charge of the medical work in the Hoshiarpore district, while her mother and Lena have charge of the orphanage and zenana work.

There is Miss Bose, who is the first woman in India to take the B.A. degree in Calcutta, also the M.A. However, there are many women who are taking B.A.'s now. She has charge of the Bethune School in Calcutta. She is married now.

Mrs. Chaukerbaja has a large home for famine children in Allashed. She is called the founder of the society among native women called "The Daughters of India." This society is supporting her orphanage, besides having other similar charitable objects.

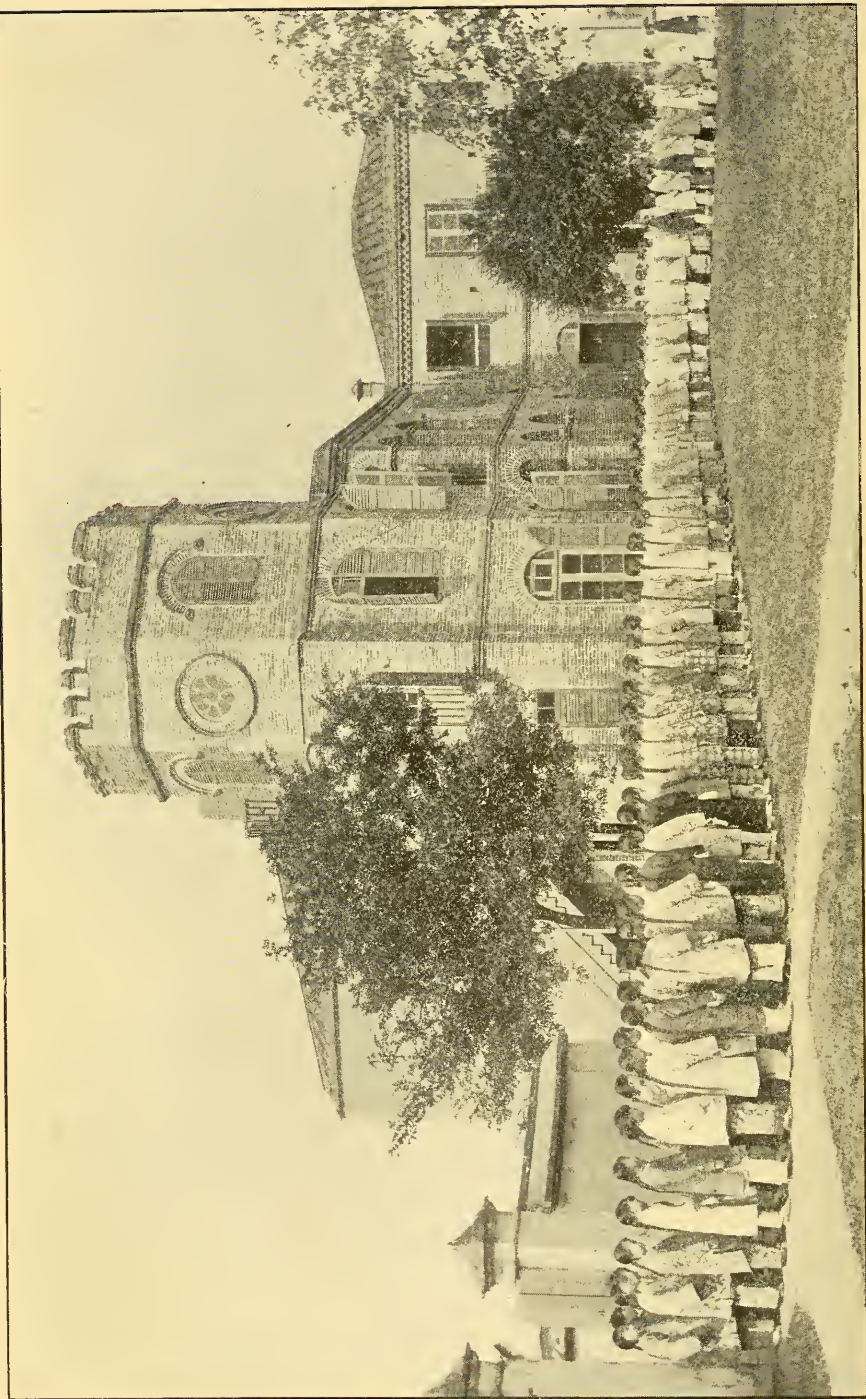
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10 TO APRIL 10, 1904

COLORADO	186 86	NEW YORK	5 00
ILLINOIS	3,912 92	TENNESSEE	3 75
INDIANA	15 40	MEXICO	5 00
IOWA	452 60	MISCELLANEOUS	57 91
KANSAS	144 20		
MICHIGAN	500 34	Receipts for the month	\$9,588 03
MINNESOTA	1,624 71	Previously acknowledged	15,443 94
MISSOURI	1,511 82		
MONTANA	16 50	Total since October, 1903	\$25,031 97
NEBRASKA	55 91		
OHIO	360 86	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA	18 70	Receipts for the month	\$52 00
WISCONSIN	692 25	Previously acknowledged	224 96
GEORGIA	13 30		
LOUISIANA	10 00	Total since October, 1903	\$276 96

MISS FLORA STARR, Ass't Treas.



GIRLS GOING TO CHURCH. COLLEGE AND PREPARATORY DEPARTMENT.

Life and Light

VOL. XXXIV

JULY, 1904

No. 7

WHERE ARE THE RECRUITS? While many doors stand wide open, entrance into which is hindered by lack of funds, just now other doors are swinging on their hinges, waiting not for money but for the young women who may look within and see there the glorious opportunity for lives full of blessed service in uplifting and enriching other lives less favored than their own. These are vacancies to be filled. The girls' school at Aintab calls for two teachers, Smyrna school for one, Van for one, while Canton pleads direst need for two to look after the school which the missionary wife finds much too heavy an added burden. Diong-loh, where we have a memorial to Miss Child, and where Miss Osborne has gone to take charge of the school, should have another missionary woman as soon as possible. Niigata, with its vacancy made by a withdrawal to another field, is but one of the calls which come from Japan. Where are the young women with suitable equipment who can and will respond? And will the fathers and mothers favor the response?

FINANCIAL STATEMENT. Our Treasurer reports the receipt between April 18th and May 18th of \$11,308.90 for the regular pledged work. This amount is less by \$2,107.44 than was received in the same month in 1903. The receipts diminish, while the calls from the front, where the battle is on, grow more frequent and more imperative. How can we make the income correspond to the need? Who of us is failing to see her duty and her privilege? Who is willing to say that any work in which she has a share shall be abridged and straitened? Yet some growth must be checked, something necessary for the saving of souls must be left undone, if the remaining five months of our fiscal year do not bring gifts enough to make good this shrinkage.

MISSIONARY PERSONALS. Miss Mary Harding, who has charge of our kindergarten in Sholapur, and Miss Susan Howland, of the girls' boarding school at Uduville, have lately arrived in this country for their furlough. Mrs.

James D. Eaton, of Chihuahua, Mexico, is now in this country, and plans to spend a part of the summer in the vicinity of Boston. Miss Edith V. Currier, of Newark, N. J., goes to Monastir to assist Miss Cole in the school there in order that Miss Matthews may come home for her furlough, overdue and much needed. In the present troublous times one American teacher cannot possibly care for the school, and Miss Matthews, though greatly needing rest, has refused to leave her post till sure that someone was ready to be her substitute at the front. Miss Claribel Platt, for several years teacher of music and other branches in the girls' boarding school at Smyrna, has been transferred to a similar position at Marsovan. As our Field Secretary, Miss Kyle is making the tour of the churches in Eastern Maine; Miss Agnes M. Lord, principal of the girls' school at Erzroom, herself a Maine woman, and supported by the Maine Branches, goes with her. These two earnest workers will give a quickening to all they may touch. In 1900 the W. B. M. adopted as one of their missionaries Miss Matilda Calder, of Hartford, and in October she sailed for Marash. After a year and a half of efficient service there she returned home and married Rev. J. L. Thurston, a pioneer of the Yale mission to China. Driven from his work after twelve months by incipient tuberculosis he returned to California, where he died on May 10th. Many hearts will be moved with tender sympathy for Mrs. Thurston in the sore bereavement and the shattered hopes of service together.

CHILDREN'S FESTIVAL. On the afternoon of May 7th about twelve hundred children, representing mission circles, Junior Endeavor Societies and Sunday schools in and around Boston, gathered in Berkeley Temple for their sixteenth annual mission rally. The platform was decorated with pink cherry blossoms, in paper, and Japanese lanterns, while the rest of the church was gay with bright banners and happy faces. Miss Alice S. Browne, W. B. M. Secretary of Young People's Work, had made all preparations, and Mr. H. W. Hicks presided. Mrs. S. C. Bartlett, of Tottori, herself a missionary daughter in Japan, told of work among Japanese children. Then children in Japanese costume represented scenes in that country, playing games, studying in school, receiving calls, and finally tucking themselves up in warm comforters for the night, Mrs. Bartlett explaining all. Money gifts and pledges, largely for work in Japan, amounted to \$487.30.

OUR SEMI-ANNUAL MEETING. In spite of an overpowering sultriness and a threatening of showers on May 26th, the old church at Park Street was filled morning and afternoon with women eager to learn of the work of the Woman's Board both in the field and here at home. After read-

ing from Isaiah lxii and Luke xxiv, Mrs. Judson Smith emphasized the mutual dependence of the two arms of service, home and foreign. Miss Stanwood, the Home Secretary, told of some cheering successes in the past six months, and of ideals as yet unattained. Miss Lamson, now our Foreign Secretary, showed us many open doors of opportunity in Mardin, Cesarea, Monastir, Canton, Sivas, Japan, saying that we need both money and workers to take advantage of these openings. Then came missionary addresses. Miss Daniels, of Harpoot, gave us vivid glimpses of conditions of her work with girls; Miss Blakely, of Marash, told of the service which the schools render in many ways to young women, and Miss Patrick, of Constantinople, showed how efficient and how greatly needed is the influence of the American College for Girls in that city. Miss Louise Wilson, of Kusaie, gave some stories of experience among the islanders, showing the bright and dark side of the work there; and Mrs. Garland, wife of the captain of the new *Morning Star*, starting just now for Micronesia, answered in public many questions asked in private concerning the service this vessel will give to the missionaries and the natives. Their route will be *via* the Azores, Malta, Suez Canal, Colombo, Singapore, Borneo, reaching Ponape in from three to four months. Mrs. McLaughlin, in leading the devotional half hour, spoke of the coming of the Spirit at Whitsuntide; that Spirit that can satisfy all the soul thirst of every child of man. In the afternoon session Miss Browne, our new Secretary for Junior Work, made plain to us the great opportunity for such work, and the need for it for the sake of the girls both here and in other lands. Mrs. Smith then presented to us Miss Sarah Judson, soon to go out to Sholapur, India, as a kindergarten teacher, and Miss Susan R. Howland, just home for a furlough after arduous service in Ceylon. Mrs. Lamson spoke of our next-door neighbor, the United States of Mexico, and as Mrs. Hume was kept away by indisposition, Dr. Edward Hume, her husband, told us of their most important task in training orphan children in Bombay, and of the governmental appreciation of what has been done. Mrs. Beard, of Foochow, showed us, as only an earnest worker can, the great need of our sisters in China for all that the gospel brings of light and peace to human hearts, and gave us a glimpse of some of their methods of working. Miss Akrabova, a graduate of the girls' school at Monastir, told in an impressive way of Bulgaria's need of educated Christian women; and Miss Stone, always welcome, gave the closing address. She showed us some of the present rewards of missionary service, telling of the joy that comes to faithful workers as they see the growth and fruition of the good seed they have planted. Rev. J. K. Browne, of Harpoot, offered prayer, and the session closed with singing the doxology.

FAREWELL SERVICE. On Saturday, June 4th, a little company gathered on the deck of the new *Morning Star* for a service of dedication and farewell. Hon. J. M. W. Hall spoke of the way in which the vessel had been procured. Dr. Judson Smith told us of the service to which she goes. Dr. E. E. Strong enumerated some of the gifts which have furnished her equipment, mentioning the fact that the largest donation has come from the natives of Kusaie, only four hundred in number, who out of their poverty have sent \$176 for this ship. Rev. Hiram Bingham of Honolulu, a veteran missionary and himself captain of the second *Morning Star*, offered the prayer of dedication, and the services closed, as they began, with the singing of a missionary hymn.

SECONDHAND SPECTACLES. The request for spectacles, made in our February number, has met with a most generous response. Parcels containing them have come from many directions, even from as far west as Wisconsin. Some answered the request very quickly, and were shipped early in the spring; others have been received more recently, and are now starting across the ocean towards their destination. Last year over five hundred pairs were sent out; this year a thousand and fifty pairs are on their way, mostly to five different stations in India, but some to Eastern Turkey as well. When a missionary from India told us the other day that the cost of a pair of spectacles in her station was equal to two months' wages, we could easily understand how greatly the gift of a pair would be appreciated. We are sure that the missionaries to whose care they are sent will rejoice to have such a supply from which to select aids for our native workers, that through these gifts many weak and failing eyes will be enabled to read the Word of Life with greater ease, and that givers and recipients will alike be blessed.

THE PSYCHOLOGICAL MOMENT. "There is a tide in the affairs of men that taken at the flood leads on to fortune." Now and then comes to each one of us some special opportunity which, improved, leads on to ever-growing good, or, neglected, leaves us always poorer and weaker. To the Christians of America such a moment has come in the war in the East. In their intense loyalty to emperor and country the Japanese are centering all their energy and all possible gifts on the needs growing out of the war. For the time schools, asylums, hospitals and churches are neglected, while, with the withdrawal of many thousands of men from productive industry, the need is much increased. Now, as the *Outlook* points out, is the "psychological moment" for us to send abundant help to our missionaries there, sure that they will employ every dollar in wise and serviceable ways. Though now in the excitement of war, yet the people will appreciate any

kindness that we may show, and we shall find later that their gratitude is a most effectual preparation for the scattering of the gospel truth. To show them what practical Christianity means will make the work easier for our preachers and teachers. They will not forget those who help in time of need.

BEGIN NOW. That a plant be well developed demands a timely planting of the seed; that a well-conceived plan be prepared needs time for the brooding over it, time to consider and reconsider. Those officers who have charge of the meetings for next season will do well to lay out during these summer months a plan for the whole campaign to consider where the auxiliary is weak and how it may be strengthened, to recognize its strength and to study how to utilize that strength to best advantage. If you are relieved from the care of meetings in July and August try to plan ahead. Can you win some new members? Have the present members some gift in speech or song or prayer which you have not yet called into service? Look well over your possible field. Our study next year will be *Dux Christus*, the new book on Japan by Dr. W. E. Griffis. This book will probably be ready when you read this, and a wise leader will get hold of it as soon as possible. It is certainly a providence that we are to study this nation just now when she is so much in the forefront of interest, and papers and magazines are full of articles which will help. Our envelopes of clippings to help the study should grow plethoric in these weeks. To begin now to plan and to gather material in print and picture is none too soon. The W. B. M. plan to publish an album containing the portraits of all our workers in Japan, with brief data of their life and work. This will probably be ready by September 1st. Every leader, too, would be greatly enriched and helped by spending the week of July 12-19 at Northfield at our School of Missions.

THE SUMMER SCHOOL at Northfield, July 12th to 19th, for Women's Foreign Missionary Societies, promises to be most interesting and helpful. Competent and experienced leaders will take up in detail each chapter of the new book on Japan, the subject of our next year's study; experts will discuss practical questions; favorite and stimulating speakers have promised their help in the afternoon training classes, and the morning hour of Bible study, led by Dr. G. Campbell Morgan, will be open to all. To come in touch with such workers as Mrs. W. A. Montgomery, Mrs. Margaret E. Sangster, Dr. T. H. P. Sailer and Dr. W. E. Griffis will give us all a new impulse. Can you not plan to be there? Can you afford to stay away? Miss Hartshorn will send on application circulars giving all details.

The Evangelistic Work of Our Missionaries in China

BY REV. ISAAC PIERSON



TO draw the line between the evangelistic work of our missionaries and their all-around work of Christian benevolence is hard. The two are blended in our Saviour's life, and he said concerning his mission, "The Son of Man is come to seek and to save that which was lost." The mission of love to mankind is more than preaching; more than healing; more than educating; it is all these combined, and vastly more that can never be classified. Every missionary who represents our churches in any heathen land is an embodiment or "steward" of this manifold grace of God. For the sake of a better understanding of these labors we may make a division in presenting them, but let us remember that the labors are one and the division is merely artificial.

Our preachers in America do most of their preaching in some sort of a church or chapel, but the missionary often preaches far more outside of such a building than in it. Paul wrote to the believers in Rome: "Salute Prisca and Aquila . . . and salute the church that is in their house." Thousands of Chinese Christians, like Prisca and Aquila, hold all their meetings in their houses, and the missionary does just as Paul and Timothy did when they founded the churches in Ephesus and in the villages all up and down that fruitful valley. Later on Paul preached the gospel for two whole years in "his own hired house" at Rome. Your missionaries do a great deal of their preaching in their own hired houses. Let me tell you a little how it used to be done in my house. In my study a table about three feet square stood against the wall opposite the door. That was the most honored place in the room. When a visitor came in—it mattered not whether he was rich or poor, high or low—he was shown politely to the chair on the left of the table, and that was the place of honor. If more than one came I gave them seats of honor so far as I was able, and in a few minutes a servant came in with a pretty tray and cups of tea for each of the party. I always tried to lead the conversation in profitable lines and generally God answered my silent prayer for an opportunity to speak of him. No matter how full my time might be, I always counted these visits as choice opportunities. In this same way our ladies received the women. One day the wife of the military commandant of the county came with her attendants and they were entertained by Mrs. Pierson. The opportunity came to tell of Jesus the Saviour. The lady soon wearied of that conversation and the whole party departed.

The next day one of her suite returned, saying that though her mistress did not care for the story, she wanted to hear more about this Jesus. She soon learned to love and obey him, and many a Sabbath in the years following did she walk ten miles on her little pinched-up feet to attend the service.

This testimony for Jesus goes further yet. It becomes, as it were, the atmosphere which surrounds the preacher, be he the missionary or a native convert, and it finds expression in unexpected ways. One rainy day, traveling on horseback from Pao-ting-fu to Peking, I overtook a traveler who was just mounting a donkey. I saluted him with courteous inquiries as to his journey and his comfort, and rode along with him. Soon I asked him if he had heard the story of the creation of the world, and told him the contents of the first chapter of Genesis. He listened with close attention, and we talked as we rode for ten miles. Two years later that man became a Christian and he ascribed his conversion to the influence of that rainy day ride.

This outflowing of testimony for the dear Saviour is not a constrained thing, an irksome duty that must be fulfilled. It is a glad service, in which the preacher gets intensely interested as he meets the ever-changing conditions and wants of human lives, nor is it irksome or unwelcome to the hearer. Many receive the word as seed "into good ground," and it brings forth fruit, sometimes even "an hundred-fold." And the beauty of it is, the native Christians soon learn this same lesson, and in gratitude to God and love to their brethren are constantly active in this fruitful seed sowing.

But this most important work, which we call evangelistic work, is not left to mere random effort. It commands the first attention of every missionary and is most thoroughly organized. The North China Mission consists of seven stations, the general plan being that each station should be manned by three families and two single ladies. One of the men should be a physician, and sometimes one of the ladies. This force, under the direction of the mission, most carefully organizes itself for the utmost work of which it is capable, and all that work and all that organization has for its objective point the conversion of the heathen to the love and the joy of the Lord. One or more chapels are opened in busy parts of the city, and every afternoon for two hours or more the doors are thrown open and passers-by stop in to see and hear and chat and rest. All are welcomed, and the missionary or a native helper reads a passage of Scripture, expounds its meaning and applies its teaching. The audience is by no means a fixed one, being frequently easily moved, especially if a band or a procession passes the door. It may consist of one person or a roomful, sometimes the small audience being the most receptive. Sometimes the Scripture and address, that had been carefully prepared, give place to a con-

versation on lines of thought that are called out by the circumstances of the hour. But the end and object of all is to convey the Word of God to as many as God himself shall lead to the place of worship.

Every Sabbath the native church comes together for worship in a chapel that differs from that of the daily service in being retired from the street, and while all are welcomed, the object specially in view is the worship and the edification of the church, and such others as are interested in the truth. In a newly opened station such meetings are held in the rooms of the missionary, but later in a neat little chapel which is called a "domestic chapel," and all who attend the service enter the premises through the great gate, which is opened to them by a porter. In the early afternoon the Sunday school takes the thoughts and the efforts of the whole church, native and foreign, and after its close the force divides and some go to the "street chapel" for an hour or two of preaching. Others go in parties to appointed preaching places in the near-by villages or in the city; sometimes to places of concourse, where many hearers gather about them on the street. In the evening the native brethren and the foreigners meet in different places for worship.

In the fall and spring the missionary goes touring into the surrounding country or makes some long journey to a remote part of the field. Sometimes one missionary with one native helper goes on such a tour; sometimes the force consists of two missionaries with one or more native brethren; sometimes a lady accompanies her husband or goes alone with one or more Bible women or two ladies with native women. The object of these tours is primarily to visit the native members in their homes and reach those of their families who seldom or never get to the station, and by means of services, conversations and Bible study to give them a general uplift in all that pertains to their Christian life. A secondary object is to preach to and converse with as many others as possible, and withal to distribute (almost entirely by sale) as many books—tracts and parts of the Bible—as possible. Besides these tours others and more frequent ones are made by the native helpers, going generally two by two, and spending two to six weeks at a time. On all these tours bazaars are visited at the larger villages where great audiences gather, and hundreds of books are disposed of. Your missionaries are "heralds of good tidings," and they are a busy folk.

Let me give you an illustration of a good financial operation. Beginning with 1878 a company of young ladies at Shrewsbury, Mass., sent each year to Mrs. Pierson twenty-five dollars. This was used in paying the cost of educating the younger son of Brother Meng. At the end of twelve years he was licensed to preach the gospel and later ordained as Pastor Meng the

Younger. His brother, Pastor Meng, was ordained before any other in North China and gave up his life most heroically at Pao-ting-fu in the Boxer rebellion. Pastor Meng the Younger served no less heroically in the siege at Tientsin, the acknowledged leader of the whole great group of Chinese Christians who won renown in that siege for courage and fidelity. The martyred Pitkin pronounced him "the peer of any graduate of Harvard for ten years past." He is an eloquent preacher and full of the Holy Spirit and of power.

Our Educational Work in China

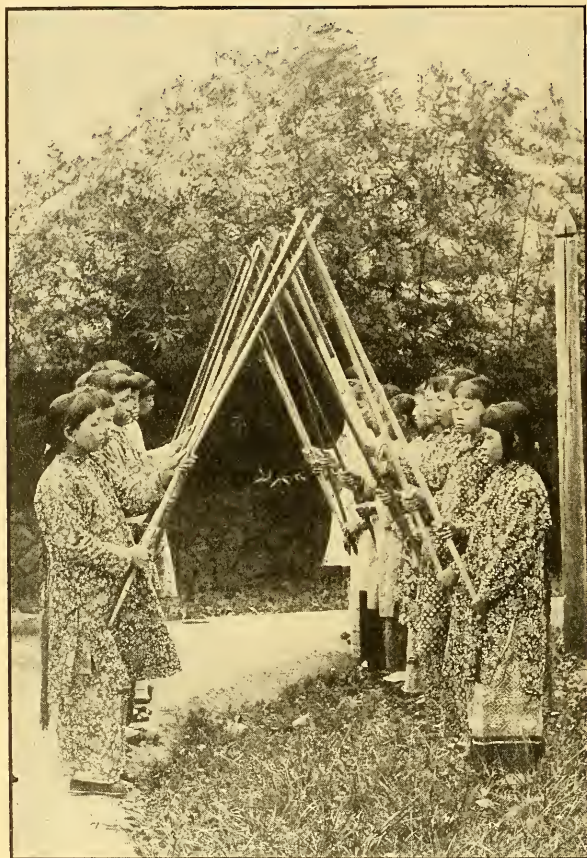


THE subject suggested for the August meetings of our auxiliaries is the educational work of the American Board and the Woman's Board in China. From the report of the A. B. C. F. M. for 1903 we gather, as the latest reported figures, that our Boards have in that country three theological schools with 29 students, one school being at Ponasang, a suburb of Foochow, one at Shaowu, and one at Tung-cho. We have two colleges for boys, one at Foochow with 153 students, the other at Tung-cho with 60 young men enrolled; one college for girls at Ponasang with 30 students, eight boarding schools for girls with 319 pupils; six high schools for boys with 279 students; and 138 common schools with 2,364 pupils.

Read these figures with the imagination and try to see how many lives are being trained in these schools to their own best development, and to wide and beneficent future influence. Think too of the many reached indirectly, of the homes and communities that are being leavened by the coming and going of their choicest young people to and from these schools. Our boys and girls come home from school and college all alert with the new ideas and experiences which they gain by contact with teachers and school fellows. Much more will this be true of those pupils who go from heathen homes to Christian schools. Just now too the use of Western methods is a word to charm with, and all kinds of schools are advertised as "Western Learning Schools."

Under the special charge of the Woman's Board is the boarding school at Ponasang, where college and preparatory work are both carried on. Miss Ella G. Newton stands at the head of the Foochow Girls' College, and Miss Elsie M. Garretson has charge of the preparatory department with about eighty pupils. We give an unusual amount of space to the illustrations of this school, knowing that more than words they will make

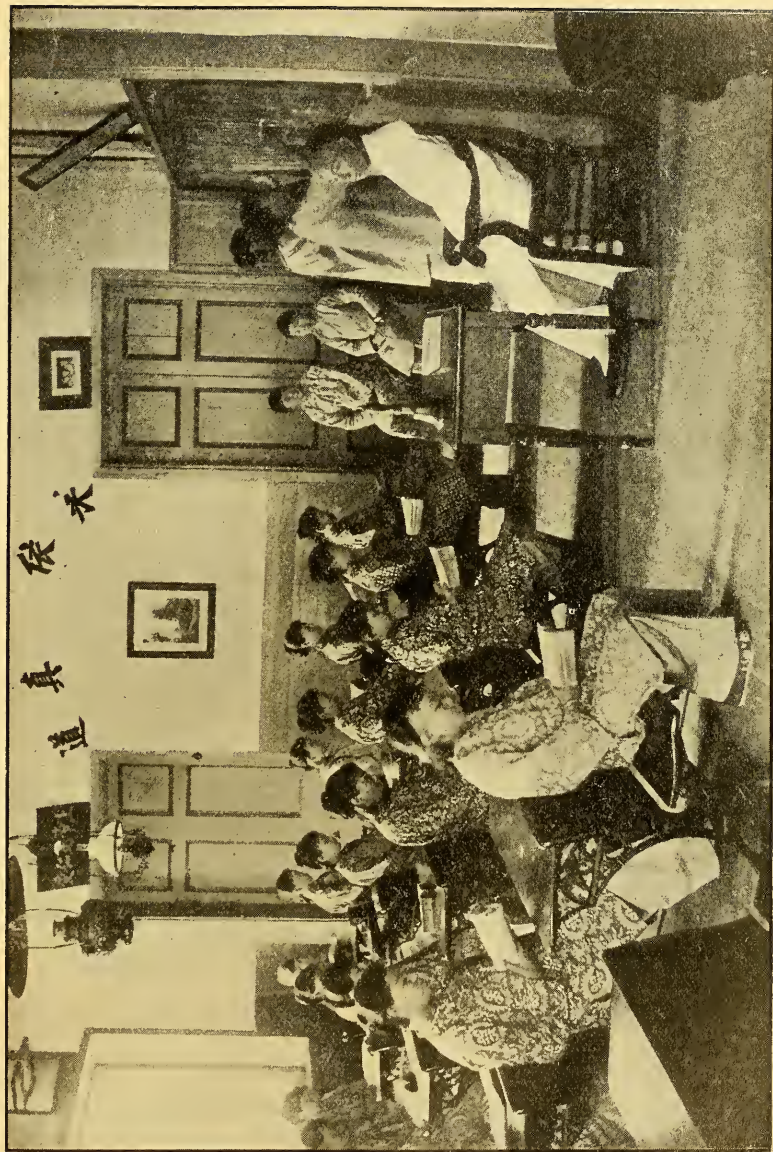
real the girls and their surroundings. The religious feeling in this school is strong, it being, Miss Garretson says, "no unusual sight to see some little girl kneeling in a quiet corner to ask help in getting a difficult lesson." Looking at these faces and remembering that thousands of such girls have



CALISTHENICS, FOOCHOW PREPARATORY SCHOOL

been thrown out into the street to die, or have been sold for slaves, we must be filled with thankfulness that we could help to save these, and be eager to reach many, many more.

We help to support day schools at Foochow and Pagoda Anchorage, where many girls and boys under ten are brought under Christian influence. The



GENERAL SCHOOLROOM, FOOCHEW PREPARATORY SCHOOL

“Romanized Colloquial,” in which the Chinese words are printed according to their sound in Roman letters instead of the complex Chinese characters, is taught in these schools. Vermont Branch supports a girls’ boarding school at Pagoda Anchorage with thirty-two pupils.



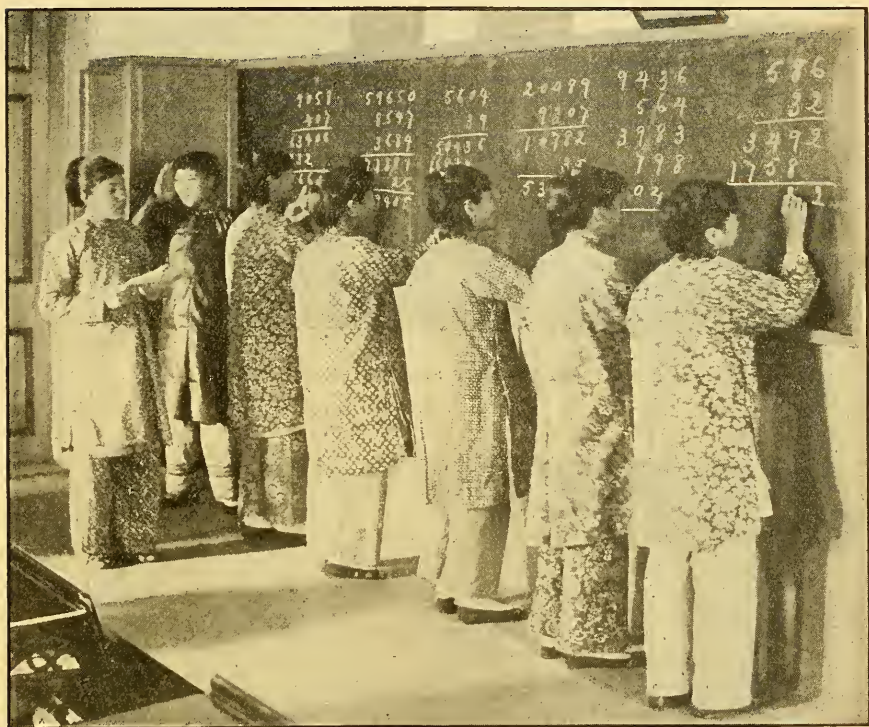
FOOCHOW PREPARATORY SCHOOL FACULTY GROUP

At Foochow is also the Bible Woman's Training School, where more than thirty women are taught the Scriptures, and the way to help other women to know the truth they bring.

At Pagoda Anchorage also is a training school for Bible women under

care of Mrs. Hubbard. The women come here and live for a few weeks at a time as can be best arranged for each one and thus gain equipment for their most important work.

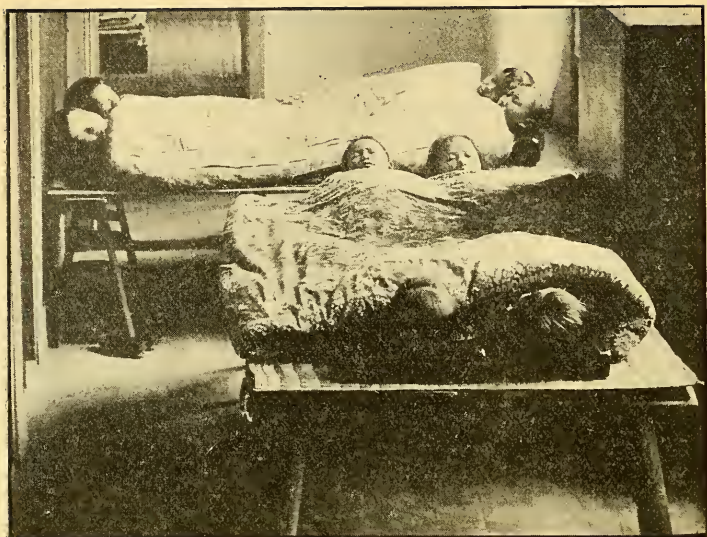
The "Ruth Norton" boarding school at Canton was opened in its permanent home in February of 1903. Formerly girls would not come to our



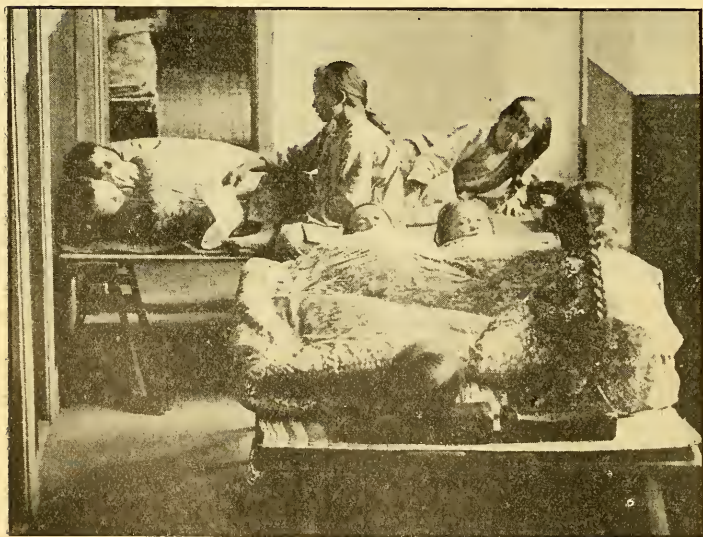
FOOCHOW PREPARATORY SCHOOL, ARITHMETIC CLASS

schools in Canton unless free board was given to them, and sometimes they asked for clothes also. Now there is a change and girls are eager to improve the chance of gaining an education.

In the North China Mission we have a boarding school with nineteen pupils at Tientsin, and a number of day schools in Kalgan.



FOOCHOW PREPARATORY SCHOOL — "GOOD NIGHT"



FOOCHOW PREPARATORY SCHOOL — "GOOD MORNING"

Bible Women in China

BY MISS NELLIE N. RUSSELL



ONE of the great factors in the evangelistic work is the work of the Bible women. This cannot be too highly regarded. The customs of China are such that few women are able to read their own language; they are shut in and sheltered in such a way that their horizon is necessarily very limited. It is impossible for them to be companions to their husbands or to be wise mothers; consequently their husbands and sons, even after they have come to believe and accept the Christian truth for themselves, have little patience in explaining and making it clear to the slower and more forgetful mind of the women in the family.

If the women go to church there is so much to occupy their thoughts, looking after their children, watching the foreigners, and seeing what kind of hair ornaments their neighbor is wearing. These with many other new and distracting things take their thoughts; then, too, their poor minds are capable of grasping but very little at a time. How could they be otherwise? Here is where the strong and telling work of the Bible woman comes in. Week after week she goes to their homes, talks with them, teaches them to read in some of the simpler Christian books; and thus gradually as line upon line they get some of the sweet messages of the Bible into their heads and hearts, their thoughts grow and expand and a new life begins.

It is impossible for the foreign ladies to do all of this work of teaching in the homes. There must be this band of selected and trained women, more or less free from home cares, and of such an age and character that they can go and come without causing remark. There is a growing company of these "sisters" who are doing a grand and faithful work for their sisters in China. They go out to the villages and market towns, visiting and teaching in the homes of the country church members, and by their helpfulness have come to be a strong arm to the native pastor. We have seven of these Bible women in the Peking field, and we trust the day will come when it will be twice that number. It is simply impossible for the foreigner alone to meet the demands without the help of Bible women.

Last year one of these women taught a small school for girls in the morning, visited and read with the village women in the afternoon and conducted two prayer meetings a week. In the evening she taught some young men to read, and besides all of this had charge of the Sunday services of the

church of fifty members. Another gives forty lessons a week to women in their homes. Many homes not open to foreigners are open to these Bible women, and many a bitter persecutor of the church has been won over by them. It is the hope of the North China Mission to have some day a Bible woman's training school, where these women shall not only have a teaching knowledge of Christian truth, but also hear lectures on care of sick, use of simple remedies, dieting, and other things that will make them more and more useful and intelligently helpful in their influence in the homes.



CALISTHENICS, FOOCHOW PREPARATORY SCHOOL

The Pearl of the West



GUADALAJARA, second city of the Mexican Republic in size, beautiful in its surroundings, attractive to strangers, beloved by its residents, is often fondly spoken of as the Pearl of the West. As it lies on a rolling plain more than a mile above sea level, the heat of the tropical sun is tempered by many cooling winds, and the saw-like outlines of the surrounding mountains give

one a sense of elevation always good. Regularly laid out, the long straight streets seem at first all alike and a little wearisome. The houses are mostly only one story high, and the few windows toward the street are heavily barred with iron. The principal streets are paved with cobblestones, noisy and jolting, and the others are almost concave with narrow sidewalks much higher than the street itself. Sometimes when the rains come in sudden downpours, almost like a cloudburst, these streets will be like rivers, filled with water hurrying to find its way to some lower level.



WASHING DAY NEAR GUADALAJARA

The street cars, drawn each by three mules, are numerous, and fares cheap, and as we dash through the streets and round the corners we feel that after all mules can rival the lightning in some ways. Now and then we flash by an open door and catch a glimpse of some *patio* or inner court yard, radiant with flowers, roses, heliotrope, azaleas, callas, and others unknown to northern eyes. Then suddenly we burst into one of the open squares of which the city has many. Here the air is sweet with breath of orange blossoms, roses run riot far above our heads, the hibiscus shines in stars of flame, and great bougainvilleas revel in most gorgeous purple from tree to tree. Here

one sees the people too, poor but with no shame in poverty and rags, gentle, courteous and winsome. Some of the squares are bordered by *portales* or arcaded buildings, where one walks safe from sun or rain, and where goods of all sorts and prices, with many things to eat and drink, are for sale.

But our interest in Guadalajara lies not so much in the city itself, quaintly foreign and attractive as it is, but in the work our missionaries are doing there. Beautiful as the city is, it is in sore need of the pure gospel. By



CALISTHENICS, INSTITUTO CORONA

decree of the government in 1857 all religions are allowed in Mexico, and in the capital the presence of many foreigners has weakened the power of the Roman Church, which for more than three centuries had ruled with an iron hand. Now Guadalajara is the center of priestly influence, and bitter indeed are the priests against those who would bring light to the people. Romanism in Mexico is a very different matter from that which we see in New England, and the common people have been kept in ignorance and superstition that almost passes belief. Though very poor, yet the priests

exact from them heavy fees for the rites of baptism, marriage and burial, while the church has untold wealth in silver ornaments, and one hundred and fifty million dollars in the banks in Mexico City.

Our own workers there, most able, efficient, devoted, are all too few for the work that lies at their hand. Mr. and Mrs. Howland are our senior missionaries, and the work has developed most blessedly under their care. But think, Mr. Howland is pastor of a church where he must work both in Spanish and English, since he holds a service for the Americans in the city who greatly need his pastoral care; he edits *El Testigo*, a fortnightly paper—



IN THE COURT OF CORONA INSTITUTE

giving much religious news, and many articles helpful to the spiritual life, a blessed help it must be to many Mexican Christians; and he carries a large part of the responsibility of the *Colegio Internacional*. What pastor at home could carry three such loads at once? Nor is Mrs. Howland at all behind in the variety and usefulness of her work. Ruling well her lovely home, making it a place of rest and refreshment to many, teaching in Sabbath school, sometimes in week day school also, drilling the choir, and playing the organ in church each alternate Sunday, leading the women's prayer meetings, visiting the sick and needy in their homes, guiding and comforting many who come to her for counsel, no minute is left idle. Al-

most all these words could be repeated too of Mr. and Mrs. Wright, their sympathetic and efficient co-workers.

The *Colegio Internacional*, a school for boys and young men, is doing a greatly needed work in training native Christian workers. They are so crowded that pupils cannot find place in dormitories, but sleep in the loft, in a former stable, anywhere they can find room. So eager are boys to gain the advantages of this school that a year or two ago two young men came walking all the way from the state of Sonora, more than a thousand miles. In the industrial department the boys learn printing, bookbinding, tailoring,



KINDERGARTEN AT CORONA INSTITUTE, GUADALAJARA

shoemaking, carpentry, etc., and they do a large part of the necessary work of the school. Could this school have a building adequate to its need, its usefulness, already very great, would be multiplied many fold.

To the readers of *LIFE AND LIGHT*, however, Corona Institute, the girls' school at Guadalajara, quite the other side of the city, will be of supreme interest. Wishing in all ways to develop patriotic as well as Christian devotion among the girls, it was a happy thought to name their school Corona in honor of one of the early patriots of their state. In this home gather twenty boarding pupils under the care of Miss Gleason and Miss Matthews, with several assistants who speak only Spanish. Miss Dunning of Parral, one of

our most experienced missionaries, has been here for a good part of the past year to help through a special emergency, but she returns now to her work in Parral. As many more day pupils come in for lessons, and the corridor surrounding the patio is a lively place when classes change. The older girls are dignified and womanly, while the younger are simply charming children like those so dear in our own homes. They all help in the housework, and most give two hours weekly to learning the exquisite drawn-work characteristic of the country. Learning much of books and science, yet their greatest gain is the knowledge of Christian truth from regular Bible study, and of Christ-like living in the daily companionship of devoted teachers.

It was a pretty sight to see Miss Dunning leading the kindergarten children in their games, those little children of the poor, who she says must be taught even to play. To see their eagerness to stand beside her, and the roguish look of loving fun when they succeeded in clasping her coveted hand, would repay one for many sacrifices and some homesickness.

The need in Guadalajara is great, the opportunity is great and our ability is equal to the need. If we try to love our neighbor as ourselves we must do more for these who are next door to us.

Three Years After—A Contrast*

BY DR. JULIA BISSELL

I. THE FIRST VISIT

“WILL you come to our house to-day? A woman is very sick and needs you at once.”

The call came from one of the wealthy merchants of Ahmednagar. The messenger was a relative of the family, and stood on the front veranda, the vestibule to the dwelling of nearly every European living in India. He wore the small red turban of the merchant, the white drapery about his loins and shoulders, and the boat-shaped shoe with pointed, turned-up toe. It was a busy morning. The anticipated tasks of the day seemed quite sufficient for every hour of its twenty-four.

“We will pay your fee,” the man urged, as I hesitated. “Charge us any fee you wish. I will bring a carriage to take you to the house. Only tell us when you will come.”

The family was one I had not up to that time visited. It was impossible to surmise from the man's oft-repeated, “It is a very sick woman,” just how serious the condition might be. I told him finally to call with a carriage that afternoon. The tonga, that two-wheeled, two-seated, two-horse, but not too easy conveyance in which Western India abounds, was ready at four o'clock, and the messenger came with it.

“Will the Doctorbai please take all her apparatus with her as it is a serious case,” he said, putting his folded hands to the forehead in an obsequious salaam.

*The scene is in Ahmednagar, India.

The doctor's brown bag, which the city of Ahmednagar had learned to recognize, mounted with its owner into the tonga, the driver chewed his cud of betel nut, cracked his whip leisurely, and the jaded steeds plunged into the street, threatening the life of every stray child, goat, kid, man, woman, dog, hen, donkey and calf in their way. So indifferent do all these creatures seem in that apathetic country to being trampled upon, that a horse's chances of so treating them are good. Passing through ever narrowing streets the driver drew up at the entrance of an alley that, discouraged in its effort to be an alley, ran up the stone steps to the door of a native house. I followed the alley and stepped into the usual dark, dirty entry, kept filthy so that the goddess of wealth and prosperity may shrink from passing through it, and be content to stay in the house. In the open central court were standing a number of Hindu gentlemen, who greeted me politely and motioned me to an uncomfortable armchair with a large red cushion. I asked where the patient was. They replied by inquiring whether I should need the assistance of another physician, and whether I had brought an anæsthetic, as it was a most serious case requiring immediate operation. Assuring them that only after an examination of the patient could I say what might be required, I went toward the room where she lay. Of course it was a small, dark, unventilated room, lacking all that in this land would be considered necessary for the sick. Zumnabai, the patient, lay on a cotton mattress on the floor under a huge turkey-red quilt, which completely concealed her from view. At her feet sat Chunibai, a sister-in-law, who looked up doubtfully and timidly, first at the brown bag, then at its bearer.

"She's very sick, lady, make her well!" she begged.

"I will do everything I can for her," I replied. "Bring me a light," and I knelt on the floor by the patient's side. Zumnabai did not seem very sick. She gave no signs of great pain. Her features were not drawn. When Chunibai returned with a tiny kerosene lamp I found that the "very serious case" was one of a little boil. Spreading a towel on the mattress, I laid out on it the instrument and dressings needed. Imagine the situation when, at the critical moment for an attack on the boil, Chunibai uttered a scream, dropped the lamp, which fortunately went out, pushed the door open, and fled from view. Her scream aroused the family, already dubious over the wisdom of their venture. There was a rush to the door of the little room where Zumnabai and I were left in total darkness.

"Don't do anything too severe!" "She is afraid!" "Be kind to her!" "Don't hurt her!" "Is she doing all right?"

These and similar ejaculations and questions grouped themselves about the door. It took no little time to reassure the family by declaring that Zumnabai was still alive and in no immediate danger of collapse. To persuade Chunibai to return to hold the lamp for me was a still harder task. Finally, however, the boil was reduced to its lowest terms, Zumnabai made comfortable, Chunibai's hope restored by hearing her sister-in-law say she was all right, and I stepped once more into the light of the court.

A still larger group of Hindu gentlemen were waiting in the court this time. As before, they courteously begged me to be seated, and their spokesman began a series of eager questions.

"Have you quite satisfied yourself as to her condition? Is her pulse all right? You think she will pull through? Have you provided against a relapse? What diet do you recommend for her? Will she be able to sleep to-night? Do you wish her to have any stimulant?"

These and similar questions were answered as they were asked, gravely, though the temptation to smile was great.

"You will be sure," the untiring spokesman continued, "to come to see her every day, and twice a day until she is well, will you not? Will she require about a month for her convalescence? Please excuse us for being alarmed to-day. We had never seen you before, and did not know your methods. We are most grateful to you for having saved her life."

With these words, and with many low salaams, they followed me to the door and out to the street. The driver I found fast asleep in the tonga, his tired beasts looking as if they would fain follow his example and forget their weariness.

(To be continued.)

Missionary Letters

TURKEY

In a recent letter from Constantinople, Miss Annie Barker writes:—

THE Sunday school is keeping up its numbers and interest. Two earnest young men of the Protestant church in this quarter have taken classes this year, and are proving valuable helpers. It is a pleasure to go into their large classes and see the enthusiasm of both teachers and pupils. Mr. Krikorian, pastor of the Bible House Church and superintendent of the Sunday school, has a teachers' class here every Friday evening for the preparation of the lesson. It is indeed a privilege to be a member of the class, for Mr. Krikorian is a rare man. After a course of study in Yale he returned to this country to help at Aintab College, where for several years he did splendid work. About a year and a half ago he came to Constantinople at the earnest request of the people here. One rarely sees a harder working man or one more ready to do whatever must be done. He has a fine mind, and his earnest, practical sermons and genial manners have won the hearts of many.

A letter from Miss Foreman, of Aintab, dated April 15th, gives us a glimpse of some of her experiences:—

Last week one of our girls died very suddenly. She was not well on Sunday, during the night grew worse, though no one had any idea she was in danger, and at five o'clock Monday morning she breathed her last before any of us could get to her side. She was an Oorfa girl belonging to a poor Gregorian family, her father being a muleteer. He happened to be here when she died, and it was pitiful to see him. The more ignorant Gregorians seem to have no hope or comfort in the Lord at such times, and the poor man threw himself on the ground and beat his head on the stones, wailing continuously. At the funeral service, however, he was perfectly

quiet, and I kept praying that some word might be spoken that should lead him to a knowledge of the true God. We believe his daughter was a Christian. The girls' testimony was, "She didn't say much, but she preached to us every day by her life." It was all so sudden that I cannot realize that she is gone. Aside from this one case, we have had very little sickness this year, malaria being about the only trouble.

Altogether, I think the school work has been good this year, and we have all enjoyed it. There has been no special religious interest. It seems as if the evil one were trying to do everything possible to mar the work of last year and to sow the seeds of doubt and unbelief. My Bible class for Gregorians has been one of the most helpful things to me this year. They are under pretty steady persecution, but stand well under fire.

Miss Laura Farnham writes from Adabazar :—

The meeting of our graduates was very interesting, three of them having been away for a number of years, one studying medicine in America. She was in Boston University for one year, and then went to Chicago to finish her studies. Another had just returned from America, where she went to be married. A third had been in England for eight years. So they had had varied experiences, and it was good to hear them tell how the Lord had kept them. The one from England had come back with her husband, who was to be an evangelist in this field. Just one week from the day they arrived he fell and broke his leg. It is a great disappointment to us all, for he seemed just the man for the place, and now he will be laid up three months at least.

We hear good reports from our twenty-three girls who are teaching. We have one hundred and forty-eight pupils in our two buildings, and while these keep us very busy we still do quite a good deal of visiting. Monday is now our visiting day. Two of us go, the third one holding the fort, as we never feel quite easy to leave only the native teachers. On Sundays we usually have five services, so it is hardly a day of rest. We shall be so glad when the church is finished so the services can be held there, we are so crowded in our buildings. It sounds very unmissionary, but I am distressed to see so many people coming to church. However, we squeeze closer together, and so far no one has been turned away.

We add also a recent word from Miss Kinney, telling of some of their privileges :—

I am sure you would have enjoyed our church prayer meeting this evening. To me the midweek services are unusually helpful this year. You know we have no suitable place in our school buildings to hold the meetings regularly, as we need the rooms for various departments of school work. So we go about to various houses, making the meetings more social and informal, and coming closer to the people. This evening we had an attendance of forty or more, though the meeting was quite a distance away.

It seems so good to have our pastor again this year. He has his usual classes in the school, and this year we have added a Bible lesson for the junior class. This class is very promising, full of good students eager to learn. I feel especially glad to have him take them through their study of the life of Christ. The Bible is intensely interesting to teach anywhere, and I think doubly so in this country. This year I have the sophomores, and it is splendid training for me.

MEXICO

An important part of the work of our missionaries in this country is the help which they give to English-speaking people who, alone in a strange land, specially need the steady, comforting power of pastor and church friends. These strangers are often most appreciative of the good they receive, and are glad to help in turn, both by money and influence. At a recent roll call of the church in Guadalajara the pastor received many letters full of love and loyalty from these absent members, and we quote from one: "Again I wish we could be with you and could have with us there all who were associated with us in the little gray stone church. How I love it! We cannot be grateful enough to those faithful few who throughout all the years have kept the church life alive for those of us who come and go. I realize how different would have been the memory of our five years in Guadalajara if we had to leave out all connection with the church. You have made it possible for the feast of good things to be spread for us in that foreign land, so that often, very often, we hunger to return and sit among you that our strength may be renewed."

News from Other Fields

INDIA

The Blue Book of India gives interesting facts, showing a gain in population for ten years past of 1.5 per cent, while the number of native Christians has increased by 31 per cent. Most of the Christians are in the Madras Presidency, where 25 per cent of all the people profess Christianity, while taking the whole country only one per cent are Christians. One man in 10 and one woman in 144 can read and write. The use of the Aryan dialects is spreading, and the older tongues are disappearing, but even now the people speak in 147 different languages. These facts give us encouragement and stimulus. Christianity has taken strong root in India, and proves itself the religion to meet the need of those Oriental peoples. But how much remains to be done when only one in each 100 can be called by the name of Christ!

CHINA

THE Society for the Diffusion of Christian Knowledge in China speaks in its recent annual report of the outside forces which are contributing to the awakening of China, and are thus indirectly aiding missionary effort. Germans, Americans, British and French are hurrying on railways; the American railway concession dividing China in two halves from Wuchang to Canton. New treaties are being negotiated. In the great examinations in every province far-reaching questions are asked upon Western civilization.

The audience question, which occupied the diplomatic corps for thirty years, has been so fully settled that an informal tea given by the Empress Dowager to the foreign ladies is now not an uncommon event. All these things seem favorable, but Sir Robert Hart, who knows China as thoroughly as a

foreigner can, has acknowledged that without a miraculous spread of Christianity the future will have a yellow question—perhaps a yellow peril—to deal with. The opportunities for missionary work have never been equaled, and the need of it cannot be exaggerated. The gospel must be received into the hearts of the people, or the increased activity in educational and military reforms will only make China a more dangerous enemy. “True progress results only when Christ leads.”

The China Inland Mission in the province of Shansi has never been without a band of men whose hearts the Lord has touched, who have voluntarily preached the Word at fairs. But now the women have become helpers. Two very earnest Christian women are devoting their time to visiting the homes of Christians, of inquirers, and of others interested, traveling from three to twenty miles in the winter cold to instruct them in Christian truth. They provide their own food and have no pay whatever.

For two years a Mrs. Li has given her services free to a girls' school, conducting it during its six months sessions, and supporting herself by hard work in her garden during the spring and summer.

It may not be generally known that the five Protestant missionaries who arranged for reasonable indemnities for the losses of life and property during the Boxer troubles in Shansi were, at the recommendation of the governor of the province, made mandarins by the imperial government. This was “in consideration of their generous and enlightened services.”

The unrest which pervaded North China at the beginning of this year has drawn from the able Viceroy Yuan a strong proclamation, the first two articles reading as follows:—

1. “Anyone creating wild rumors calculated to alarm or produce doubt in people's minds will be beheaded.”
2. “Anyone teaching or learning mystic practices like Boxer measures and red lantern doctrines will be beheaded.”

AFRICA

The English Wesleyans have had a wonderful year of success in their mission in the Transvaal. They record 3,228 new members in the churches and 2,662 inquirers.

The London Missionary Society (Congregational), which had done such a magnificent work in Madagascar, received a disastrous check when the French took forcible possession of that great African island. Their churches were destroyed, their whole work was violently attacked by the Jesuits, and it seemed to exist but in name. As the authorities required that the schools be taught in the French language, the English missionaries gave over to the French Protestant *Société des Missions* their numerous schools.

It is a great pleasure to read in the May number of the *Journal des Missions de Paris* of the restoration of a part of this great work of the English Societies. Confiding in the pledge of religious liberty given by the colonial government, the English missionaries have resumed at least half of their schools. So thorough and self-sacrificing was their devotion that they have spent the best part of their furloughs in France, diligently studying the French language in order to be able to teach in it. There are now

thirty-two English men and women, missionaries of the London Society, who teach and direct seven hundred native teachers in schools numbering about thirty thousand pupils. Six hundred and thirty of these schools are in the rural districts. They have the most hearty sympathy and co-operation of the French Protestant Mission, whose schools and pupils are not far behind in number. They all have received the warm commendations of the governor, General Gallieni, who reports them as having "made a really remarkable progress," and says that he finds in all the schools, Catholic and Protestant, "a spirit of emulation both active and courteous, which will be most favorable to the best interests of the colony."

Among the varied methods by which the English Church Missionary Society has recently endeavored to secure sufficient money for its expanding work was the "Million Shilling Fund." Although the full million was not obtained before the close of the financial year, the sum of one hundred and fifty thousand dollars was collected in this way, mostly in small amounts.

Junior Work

Evangelistic Medical Educational

To give light to them that sit in darkness—Luke i. 79

Suggestions on Chart Making

To invent a missionary chart requires three qualifications: access to missionary statistics, elementary skill in geometrical drawing, and an instinct for resemblances. Statistics are easily obtained in large public libraries through government and missionary publications. Assuming the other two essentials, the rough draft of a chart is quickly made. There will remain the labor, sometimes long and perplexing, of calculation necessary to reduce the rough sketch to mathematical proportions.

The two dangers in chart invention are that the design be too simple and prosaic to interest, and the worse fault of a contrivance too complicated to be readily understood. The sole purpose of a chart being to stamp a fact upon the memory, it is of paramount importance that the design of the chart should be such as to interest the eye long enough to allow the idea to photograph itself upon the mind, and that, too, without "time exposure"; the chart must carry its own flashlight.

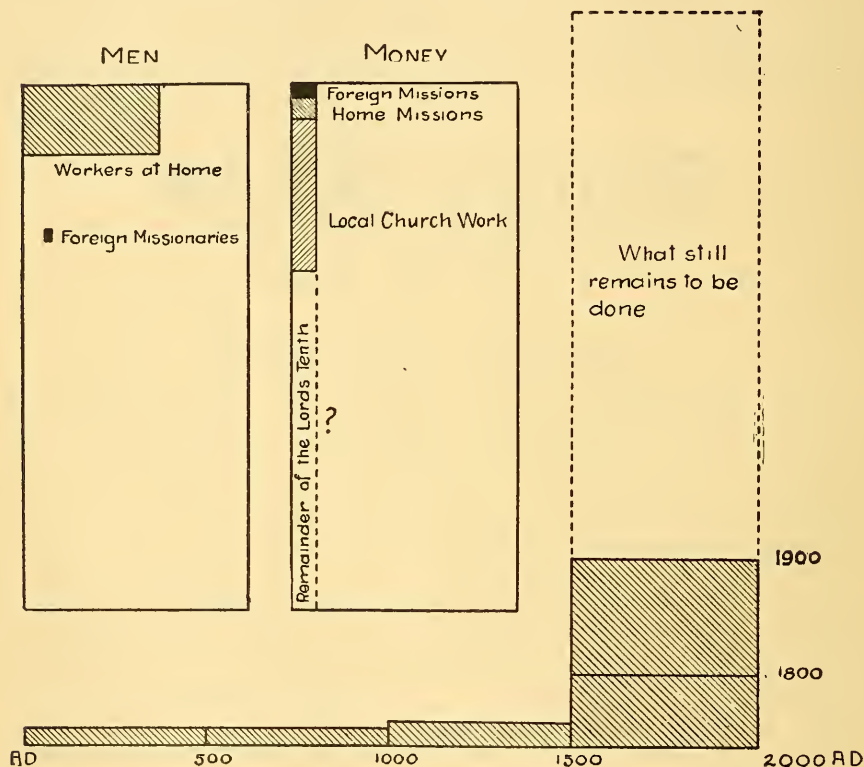
The value of any chart is variable. One that would impress deeply an audience of high school pupils might be a hopeless enigma to adults whose long ago school curriculum had not included geometry or mediæval history. The copying of missionary diagrams is excellent work for a young member of a mission circle, particularly for one who lacks interest or information, but whose love of responsibility or of drawing will carry her through the task.

If the charts are to be used for a single occasion a blackboard or blank newspaper and charcoal are the best materials; but if permanent copies are

wanted it is wiser to invest in the yard-wide Holland used for window shades, and cut the pieces about forty inches long, tacking a light strip of wood at either end. The drawing, to be seen at a distance, should be done with a brush and paint or printer's ink. All lettering should be either large enough to be distinctly seen by the audience or else so small as to be invisible to all except the speaker. Half legible print is a strain to the eye and an exasperation to the mind. If colors are used the color scheme must be very simple and must help to explain the general design of the chart.

CHART II

CHART I



EXPLANATORY NOTES ON CHARTS I AND II

CHART I

Look at the progress of Christendom by periods of five hundred years each. The first period, beginning with the Birth of Christ and lasting to the Fall of the Roman Empire, saw about twenty-five millions enrolled under the banner of the cross. The

second period, the Dark Ages, added another twenty-five millions. The third period, from the Norman Conquest and the War of the Investitures to the birth of Luther and the discovery of America, added twice as much to Christendom as either of the preceding periods. We are now building on the fourth division, with only one fourth of our period remaining, but we are building fast, and it is a thrilling race against time to see whether we can finish the vast work before our period closes, or must leave it to the men of the next five centuries to lay down a new base line and go on building. The "Student Volunteer Movement" declares that it is easily possible with only the doubling of our equipment to finish the work long before the end of our period, in view of the tremendous recent increase in the "native arm of the service."

CHART II

This chart is to show that it is not an extravagant request that the Student Volunteer makes of the churches of the United States that we double our working force, both of men and money. We have seventeen million Protestant church members, and at present not more than one in fifteen of us is doing any distinctive Christian work at all, even in our own local churches. Only five thousand of our entire membership is working in the foreign field. To increase this number to the ten thousand asked would call for only one foreign missionary from each seventeen hundred church members.

According to approximate statistics the annual income of Protestant church members in the United States averages two hundred dollars apiece. The Lord's tenth of the great total would be three hundred and forty million dollars. Of this amount we give five millions to foreign missions, ten millions to home missions, and spend one hundred millions on our local church work. What becomes of the great balance of "the tenth,"—nearly two thirds still unaccounted for? Could we not find the additional five millions asked for foreign missions? We might take it from the hundred millions that we Christians annually "lay up for ourselves" in savings banks, where "thieves break through and steal."

The Nestorian Tablet

THROUGH the city of Hsi Au Fu, capital of the province of Shansi and former capital of the empire of China, distant eight hundred miles from Peking, runs the imperial highway. Near to this highway, about a mile west of Hsi Au Fu and within the ruined enclosure of a Buddhist temple, stands a tablet, a Bible in stone, which for nearly thirteen hundred years has borne silent testimony to the advent, the work and the ascension of our Lord. Erected by Christian hands centuries before the great city of Peking was built, it still stands unmolested and uninjured, a monumental record of God's mercy and love to men. The inscription was composed by a Nestorian priest. Such is the Chinese method of printing or engraving that the stone to-day carries the facsimile of the handwriting of a man who more than a thousand years ago held one of the highest and most important offices in the government of China. The stone, not including the base, is about ten feet high, four feet wide and eleven inches thick. Its top is curved and carved so as to resemble the twistings and convolutions of a dragon. Its pedestal is in the form of a tortoise. In the center of the curved top is engraved a Greek cross.

Our Work at Home

"Summer Service"

BY MRS. EMILY McLAUGHLIN

It has begun! It came in with the June roses to stay until September! A special program for the benefit of the summer tourist is the order of the day. It has been duly exploited by bulletin, railway guide, and newspaper. Even the "baggage express" has fallen into line, and cheerfully announces calls early and late. Extra trains, close connections, special facilities, an army of men and women eagerly catering to the needs if not to the notions of the traveling public for a consideration—that is "summer service."

The words are somehow strangely familiar and suggestive. Service! Why that is one of the words we Christians conjure by, which reminds us that among the outgoing throng seeking rest and recreation will be a host of Congregational women. Are you one of these? If so, may I venture one question? Does your plan for the season include any definite "summer service" for your Master—he who came into this world not to be ministered unto but to minister to you?

The time is short. The needs are great. The interests committed to your care are sacred. Can you and I spare four months of one brief year in which simply to rest on our oars and drift with the summer tide? Have you ever thought how large a proportion of the average human life one year is? Into eight months of the year must be crowded the regular work of your church.

The winter has been severe. Several of the eight regular meetings of the auxiliaries have been held in many places on stormy days. As the season closed the treasurers of local societies have looked wistfully upon the blank spaces opposite the names of those who have thus far made no offering this year—for that means pledges unfulfilled as yet. There are anxious hearts at headquarters. Now what is needed to retrieve our position, to meet our obligations, and to bring joy to the heart of our blessed Elder Brother who is looking down upon all our good times? Only this "summer service" for Jesus—a vacation offering of time or talents or money, which shall be our royal bounty for the King.

By the way, did you ever think of letter writing as a means of grace in summer time? Think of Paul's letters—written not from a summer resort, but from a Roman prison. Shut away from the realization of all his earthly dreams, he was, through his letters, unconsciously doing the crowning work of his splendid life. Oh! those prison letters, written in the gloom. They glow with light and love and victory. What messages of untold blessing they have brought to tried and weary souls the world over.

Mendoza said of St. Theresa that she accomplished most of her great life work through letters. If you have this gift use it for Jesus as part of your "summer service." Write to that absent daughter. Tell her how much you care about the deeper things of her young life. You find it difficult to speak to that wayward, lovable son, though your heart yearns over him; write him heartfelt letters, and pray in faith as you send it. A few lines to that friend who "has no interest in foreign missions." She has time and means and would count for much if her heart were enlisted, but she wasn't started right. She is quick of speech, combative in argument, difficult in debate; who knows but a tender, tactful letter might win the day.

Should you write a "royal bounty" letter, be sure and send the good news to the president of your local society. It will help to make for her a happy summer as well as for yourself. May these days bring to you health for soul and body, and the deeper joy of "summer service."

Our Daily Prayer in July

THOSE little far away islands in Micronesia seem to us very remote, but we know that the work and the workers there can be helped by our prayer. The stations of this mission are scattered over an area measuring 2,500 miles from east to west, and 1,200 miles from north to south. Even with the help of the new Morning Star the missionaries must pass many weeks in loneliness, and must give much time to travel as they go about among natives. Both the missionaries and the native Christians there need our sympathy and our interceding petition. Miss Palmer, growing now to be a veteran in the service, brave, devoted, beloved, gives her time chiefly to the girls' school. Mr. Gray wrote recently, "In knowledge of the language and the people and their conditions we are just coming to the beginning of usefulness." Mrs. Gray, sharing his purpose and his work, finds countless opportunities to help the natives. Miss Foss, who shares Miss Palmer's work in the school, also gives much time and strength to the arduous and most important task of touring among the islands.

At Ruk the Misses Baldwin report a successful year's work in their girls' school. Besides the forty-eight boarders, fifteen day pupils have attended, most of them women from the vicinity, who were eager to learn all that they could. The ill health of the elder sister has been a hindrance, yet they have accomplished much. They hope to come home soon, and during their absence Mrs. Stimson, already in close touch with the school, will take entire charge. She also does much for the native women. Mrs. Channon has oversight of the girls in the Gilbert Island training school and finds no end to her care among native women and teachers. Mrs. Rife, with many home duties, finds time to help and train the wives of the young men under her husband's care in the training school.

Miss Hoppin with Miss Olin and Miss Wilson carries on the girls' school at Kusaie, with fifty-two pupils during the past year. The teachers rejoice

in the great improvement in the girls during their stay in the school; character develops and matures, manners grow refined, Christian love and sympathy recast the features and dignify the deportment, and fit them for service and leadership in varying degrees.

Miss Wilson, who has been at home on furlough for the year, returns on the new *Morning Star* to her work. Mrs. Price has returned to this country on account of ill health, and Mrs. Logan, too, is here. The work at Guam is promising, but needs the continued residence of devoted workers. Mrs. Gulick has been long in the service and always faithful. Mr. and Mrs. Leadingham have withdrawn and the American Board has now no work in the Hawaiian Islands.

Turning to China, we find Mrs. Ament, "a missionary just as devoted and useful as her husband," which is highest praise. Since the Bridgman school at Peking was re-established, after the Boxer outbreak, Miss Mary Porter has been at the head. The school now numbers nearly one hundred pupils, and Miss Chapin gives invaluable assistance by her example and supervision in mothering the girls. Miss Sheffield, now Mrs. W. B. Stelle, is just opening a kindergarten, a work for which she has been specially trained. Miss Russell, a most efficient evangelist with a special gift in winning hearts and confidence, is now in this country, as is also Miss Patterson. Mrs. Goodrich, whose husband is dean of the theological seminary in Tung-cho, does far-reaching work among women herself, trains Bible women who will carry the good word still farther, and exerts a strong influence on the wives of the native preachers who are trained there. Mrs. McCann, wife of the business agent, finds many ways to help, especially in the girls' school. Miss Andrews, always a student, teaches Biblical literature and interpretation in the theological seminary. This work is of long standing, having grown with the years, and she also does much to help native women. Mrs. Sheffield has much power as a teacher in the college, prepares the Sunday school lessons, and has oversight of the boys' boarding school. Mrs. Galt finds first duties in the home, but spares thought and help to outside service. Mrs. Tewksbury devotes her energy mostly to the all important, never ending work among the native women. Miss Chapin has been for several months in Tucson, Arizona, for her health, which has much improved. She hopes to go back to China, her home, in the fall. Mrs. Wilder, daughter of the veteran Dr. Stanley of Tientsin, is in close sympathy with the work of saving the women of China, her native land, while Mrs. Ingram gives to the station classes all the time she can spare from family duties. Miss Miner is associated with Miss Porter in charge of the Bridgman School, and should the latter return soon for her furlough now due, the whole care will rest in Miss Miner's hands. Miss Evans has been in America for the past year and hopes to go back to her work in the college in the course of the next few months.

Suggestions for Auxiliary Meetings

TOPIC FOR AUGUST

OUR EDUCATIONAL WORK IN CHINA

In planning her meeting a leader must have clearly in mind the point to which she wishes to lead her auxiliary. Is the object of the gathering to awaken interest by giving information, to rouse our sympathy, and so win more generous gifts, or to call the women to prayer more abundant and heartfelt? Seeing clearly the end to be attained the means thereto will often suggest themselves. In our August meeting we wish to gain a sense of the need of education for Chinese girls and women, the power and blessing which Christian training gives them, and the way in which we Congregational women are supplying this need. The article on page 297 of this magazine names our schools and gives figures belonging to them. The lesson leaflet for June tells briefly of our teachers there. The many illustrations we give this month will show more clearly than words how the girls look and live.

An interesting contrast would be given if two women would tell, each using the first person, one the life of a heathen Chinese woman from infancy on and the other of the experience of one trained in our schools from the kindergarten up.

Many articles bearing on this topic will be found in files of *LIFE AND LIGHT*. We specify: "Our Little Sick Neighbor," on page 403 in the volume for 1900; "Education in Confucianism," pages 242-250 in 1901; and "Pagoda Anchorage Training School," on page 492 in 1902.

Let us all join earnestly in these petitions phrased for us by Mrs. C. L. Goodell:—

We thank thee, dear Saviour, that thou didst give thyself a sacrifice for sin, and art now waiting to be gracious to all who will come unto thee. We thank thee, that thou hast redeemed us with thy precious blood, and taken us into partnership with thyself in the work of saving the world.

We pray that the light of Christ may be revealed to all the nations of the earth that are now in the darkness of heathenism; that their eyes may be opened to see and their ears to hear the good news of salvation.

We pray for our missionaries in China, who have taken up their cross and are following in thy footsteps, and giving their own lives to save the lost. We pray specially to-day for all teachers, for all who are trying to carry thy light and truth for the salvation of darkened minds and souls. Bless their work, and answer their prayers and longings for the multitudes that are perishing. We thank thee for all thou hast wrought through them; and pray thou wilt multiply their labors abundantly to the glory of God and the salvation of souls.

We ask all in the name of Christ, our dear Redeemer. Amen.

Woman's Board of Missions

Receipts from April 18 to May 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 28; Belfast, Aux., 7; Boothbay Harbor, Aux., 46.20; Brewer, Aux., 36; Calais, Aux., 17.00; Dover, Aux., 16.54; Ellsworth, Aux., 25; Garland, Ladies of Cong. Ch., 7.10; Greenville, Aux., 8.80; Houlton, Woman's Miss'y Union, 20; Machias, Centre St. Ch., S.S., 10; Friends of Missions, 20; Southwest Harbor, Aux., Jr. Endeavor, 5, 256 64

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Bethel, Aux., 15.65; Cumberland Centre, Aux., 13.45; Cumber-

land Mills, Warren Ch., 12; East Baldwin, C. E. Soc., 2; Gorham, C. E. Soc., 5, Jr. C. E. Soc., 1; Lewiston, Pine St. Ch., Aux. (25 of wh. const. L. M. Mrs. H. A. Channell), 30; Portland, High St. Ch., C. E. Soc., 10; Williston Ch., Aux., 30.75; Woodfords Ch., Little Twigs, 10; Second Parish Ch., Aux., 20; State St. Ch., Ladies, 16.25, Aux., 15.35; St. Lawrence Ch., Aux., 13.50; South Berwick, Ladies, 25.60; Stroudwater Ch., C. E. Soc., 10; West Falmouth, Second Ch., Aux., 9.50, Jr. C. E. Soc., 1.25. Less expenses, 10, 231 30

Total, 487 94

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Amherst, Aux., 6; Brookline, Aux., 10; Hopkinton, 4; Hanover, Aux., Th. Off., 33; Jaffrey, Monadnock Bees, 8; Keene, First Ch., Mission Cir., 10, C. R., 11.05; Manchester, First Ch., 10; Meredith, Aux., 7, 99 05

Total, 99 05

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, North, Jr. C. E. Soc., 2; Berkshire, East, 5.50; Bristol, 7; Burlington, First Ch., 20, College St. Ch., 18.66; Fairfield, East, 3; Fairlee (Th. Off., 5), 21.30; Jeffersonville, 16.71; Middlebury, 33.63; Newport, 9.60; Peru, 6.75; Post Mills, 6; Randolph, Ways and Means Soc., 10, Woman's Mission Cir., 15; St. Johnsbury, North Ch. (a Friend, 25), 88.55, South Ch., 9; Thetford, North, C. E. Soc., 75 cts.; Waitsfield, 5. Less expenses, 3.25, 285 20

Total, 285 20

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Lexington, Aux. (25 of wh. const. L. M. Miss Grace P. French), 44.60; Reading, Aux. (1.60 C. R.), 30; South Medford, Union Ch., Int. Soc. of C. E. Soc., 5; West Medford (25 of wh. const. L. M. Mrs. Amelia Delans Finney), 42; Woburn, Children, 2; Wakefield, Jr. C. E. Soc., 10, 133 60

Barnstable Co. Branch.—Miss Amelia Snow, Treas. North Falmouth, Aux., 22; Sandwich, Aux., 19.80; South Dennis, Aux., 5.27, 47 07

Berkshire Branch.—Mrs. Charles E. West, Treas. Two Friends, 250; Hinsdale, Aux., 24.46, 274 46

Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Amesbury, Riverside, Aux., 15; Boxford, Aux., 40; Bradford, Aux., 50; Georgetown, First Ch., Aux., 30; Haverhill, Centre Ch., Prim. Dept., S. S., 16.75, Kindergarten S. S., 6, Jr. C. E. Soc., 5.23, C. R., 2.07, North Ch. (25 of wh. const. L. M. Mrs. M. H. Pearson), 71.75, Riverside Ch., Thought and Work Soc., 5; Ipswich, First Ch., Aux., 15; Newburyport, Campbell M. B., 5, North Ch., M. B., 25; Powell, M. C., 20; Rowley, Aux., 20; South Byfield, 25; West Newbury, First Ch., Aux., 17.50; Bradford, Bradford Academy, 25, S. S., 8.75, 403 05

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Washington St. Ch., Aux., 5; Danvers, Maple St. Ch., Aux., 27.84; Hamilton, Light Bearers, 5; Lynn, First Ch., Aux., 55; Lynnfield Centre, Aux., 1; South Lynnfield, Aux., 2.50; Marblehead, Aux., 18.10, C. E. Soc., 16; Salem, Crombie St. Ch., Aux., 15; Saugus, Aux., 4.20; Beverly, Dane St. Ch., Jr. Dept., S. S., 2, 151 64

Fall River.—Edwin Augustus Buck, 10cts., Robert Treat Buck, 10 cts., Lamphear Buck, 10 cts., Elizabeth Buck, 10 cts., 40

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Buckland (25 of wh. const. L. M. Mrs. H. L. Warfield), 27.27; Conway, Aux., 12; Deerfield, Aux., 15; South Deerfield, 25.37; Irving, Prim. Class, S. S., 1; Greenfield, Aux., 14.50; Montague, 6.50; Northfield, Aux., 8.13; Orange, Aux., 45.70; Little Light Bearers, 3; Shelburne, Aux., 34.13; Shelburne Falls, Aux., 52, Prim. S. S., 4; Sunderland, 9; Whately, Aux., 22.25, 279 90

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 212; Chesterfield, Aux., 15; East Hampton, Dan. of the Cov., 8.50; Florence, Aux. (50 of wh. const. L. M's Mrs. S. Allen Barrett, Mrs. Paris Steere), 52.84; Granby, Aux. (25 of wh. const. L. M. Mrs. George F. Eastman), 27, Jr. Aux., 5; Hadley, Aux., 24.25; Hatfield, Wide Awakes, 6.25; Northampton, First Ch., Aux., 273.25, Girls' Club, 25; Williamsburg, Aux., 18.35; Worthington, Aux., 10.50, 677 94

Lowell.—Kirk St. Ch., 30 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Lincoln, C. R., 1; South Sudbury, Helping Hand Soc., 20, 21 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 34, South Ch., Aux., 16; East Milton, Aux., add'l, 61 cts.; East Weymouth, 1.50, C. E. Soc., 10; Hanover, 6.25; Hanson, 6.25; Hingham, 7.91; Holbrook, 2.20; Kingston, Aux., 5; Milton, First Evau. Ch., S. S., 5; Quincy, Bethany Ch., C. E. Soc., 20; Rockland, Aux., 25; South Weymouth, Clark M. B., 10; Wollaston, Aux. (12.55 Th. Off.), 70.66, Prim. Dept., S. S., 5, Little Lights M. B., 5, 230 38

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Ashby, Aux., 25, A Friend, 10; Fitchburg, Rollstone Ch., 26.50, 61 50

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro, Second Cong. Ch., Y. L. M. Cir., 62, Jr. M. C., 18.09; Attleboro Falls, Aux., 13; Edgartown, Aux., 1.50; Fall River, C. R. Dept., 12.50, Central Ch., Young Pilgrims, 15; Lakeville, Mrs. Mary Pierce, 5; Marion, Aux., 2.75; New Bedford, Trinitarian Ch., Mission Guild, 10, C. R. Dept., 28, 167 84

Rockport.—Miss Mabel Giles, 7 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Agawam, C. E. Soc., 10; Chicopee, Third Ch., Aux., 15.30; Feeding Hills, Golden Rule M. C., 9; Ludlow, C. E. Soc., 5; Monson, C. E. Soc., 10; Springfield, Emmanuel Ch., Aux., 10, Hope Ch., Cheerful Workers, 5, South Ch., Aux., Miss Carrie L. King, 5, May Rally Collection, 4.60, 73 90

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Allston, Aux., 74.24; Boston, Berkeley Temple, Jr. C. E. Soc., 5, Central Ch., Aux., 250, Mt. Vernon Ch., Aux., 43, Shawmut Ch., Shawmut Helpers, 40, Walden Porter Hobbs, 1, Union Ch., Y. L. Aux., 50; Brighton, Jr. C. E. Soc., 20; Brookline, Harvard Ch., Aux., 100, Leyden Ch., Woman's Union, 42; Cambridge, Dorothea Moore, 1, First Ch., Margaret Shepard Society, 5, North Ave. Ch., Y. L. Soc., 25, Wood Memorial Ch., Jr. C. E. Soc., 2; Clarendon Hills,

Jr. C. E. Soc., 3; Dorchester, Central Cong. Ch., S. S., 5, Jr. C. E. Soc., 5, Howard Ch., Aux., 10, Pilgrim Ch., Jr. C. E. Soc., 20, Second Ch., Aux., 7.04, Village Ch., Aux., 32, Band of Busy Bees, 5; Everett, First Ch., Jr. C. E. Soc., 7; Hyde Park, First Ch., Jr. C. E. Soc., 6; Jamaica Plain, Central Ch., Jr. C. E. Soc., 3; Medfield, Aux., add'l, 2.50; Neponset, Trinity Ch., S. S., 5, Prim. Dept., S. S., 1.30; Newton, Eliot Guild, 5; Newton Centre, First Ch., Children, 3; Norwood, First Ch., Jr. C. E. Soc., 15; Roslindale, Jr. C. E. Soc., 5; Roxbury, Eliot Ch., Aux., 36.23, Highland Ch., Jr. C. E. Soc., 5, Int. Dept., S. S., 5.90, Walnut Ave. Ch., Aux., 50, C. E. Soc., 25, Jr. C. E. Soc., 3, Prim. Dept., S. S., 5; Somerville, Broadway Ch., Aux., 45.16, Franklin-St. Ch., Jr. C. E. Soc., 10, Highland Ch., Jr. C. E. Soc., 10, Winter Hill Ch., Charity Aid Soc., 5; South Boston, Phillips Ch., Aux., 25, Jr. C. E. Soc., 10, S. S. Prim. Dept., Birthday Off., 1, Phillips Chapel, Jr. C. E. Soc., 1; West Newton, Red Banks Soc., 22, South Evan. Ch., M. B., 14, 1,071 37

West Roxbury.—Faith Wiggins,

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Clinton, Pro Christo Bible Class, 5.56; Gilbertville, 40 cts.; Leominster, Aux., 43; Rockdale (Northbridge), 45.62; Southbridge, Aux., 43.98; Spencer, Aux., 12.50; Warren, Aux., 10; Whitinsville, Extra-cent-a-day Band, 16.28; Worcester, Union Ch., Woman's Ass'n, 25, 202 34

Total, 3,833 49

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Aux., 10; Central Falls, Aux., 68; East Providence, Newman Ch., Helping Hand Soc., 1.60; Kingston, S. S., 5; Pawtucket, Ch., Y. L. M. Cir., 10; Peacedale, Aux., 8.47; Providence, Beneficent Ch., Aux. (100 of wh. const. L. M's Miss Emily J. Anthony, Mrs. J. W. Colwell, Mrs. James W. Taft, Mrs. William H. Williams), 110, Beneficent Daughters, 10, Olney Family, 10, Central Ch., Aux., 5, Elmwood Temple, Madura Cir., 10, Plymouth Ch., Dau. of the Cov., 10, Jr. and Int. C. E. Soc., 2, Mrs. Anna Reed Wilkinson, 100, Mr. Alfred Hall Wilkinson, 10, Mrs. Henry L. Wilkinson, 10, Mrs. A. T. Sprague, 2; Newport, Five Ladies of Aux., 10; Saylesville, Prim. Dept., S. S., 5, 397 07

Total, 397 07

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Ashford, A Few Friends, 18; Brooklyn, Aux., 24.18; Colchester, Aux. (of wh. 25 const. L. M. Mrs. Sylvanus Backus), 45; Goshen, Parish, 6, Band of Workers, 3.20; Greenville, Aux., 37.65; Griswold, Aux., 8.30; Groton, Aux. (50 of wh. const. L. M's Mrs. Eugene L. Baker, Mrs. James A. Ferguson), 57.28, S. S., 3; Hanover, Aux., 40; Lebanon, Aux., 14.15, Gleaners, 3.75; Lyme, Aux., 14; Ledyard, New-

ell Soc., 15; New London, First Ch., Aux., 29.65, Second Ch., Aux., 165.01; Norwich, First Ch., Lathrop Mem. Soc., 6.76, Broadway Ch., Aux., add'l, 5.75, Park Ch., Aux. (A Friend, 25), 228.30; Plainfield, Aux., 20.55; Putnam, What-to-do Club, 5; Scotland, 6.25; Stonington, First Ch., Aux., 10.55, Second Ch., Aux., 16.05; Windham, Aux., 34, 817 38

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Canton Centre, Aux., 10; Collinsville, S. S., 6; Farmington, Aux. (with prev. contri. to const. L. M. Miss Agnes C. Rice); Hartford, Wethersfield Ave. Ch., C. E. Soc., 38, Windsor Ave. Ch., M. B., 10, C. R., 2; Plainville, Aux. (25 of wh. const. L. M. Miss Minnie Pierce), 36; Unionville, Dau. of the Cov., 10; South Windsor, Y. L. Soc., 8; Suffield, Ladies' For. Missy Soc., 15; Terryville, Aux., 46; Willington, Aux., 5, 186 00

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 80; Bethel, Aux., 33.24; Bridgeport, West End Ch., Aux. (25 of wh. const. L. M. Mrs. Mary Catherine Morehouse), 27; Brookfield Centre, Aux., 20, C. E. Soc., 3.28, S. S., 3.27; Curtiss Boys' School, 5; Centrebrook, Aux., 16; Chester, Aux., 62.40; Clinton, Mrs. Redfield's S. S. Class, 2.50; Cromwell, Aux., 26.75, Eaton Circle, 9.15; Derby, First Ch., C. E. Soc., 51.50, Second Ch., Aux., 27; Durham, Aux., 16; Easthampton, Aux., 53.37; East Haven, C. R., 11.30; Easton, Aux., 9.60; Ellsworth, Aux., 13.25; Essex, M. W., 10, C. E. Soc., 7, Jr. C. E. Soc., 3; Georgetown, Aux., 12; Guilford, Third Ch., Aux., 16; Higganum, Aux., 13.58; Ivoryton, Aux. (with prev. contri. to const. L. M's Mrs. A. W. Comstock, Mrs. Janette Comstock, Mrs. James Hopper, Mrs. E. L. Howard, Mrs. S. F. Parmelee, Mrs. A. Snow), 80, Dau. of the Cov., 10, Prim. S. S., 2.44, Jr. C. E. Soc., 5.68; Litchfield, C. E. Soc., 5.15; Madison, Aux., 12.54; Marlboro, C. E. Soc., 6; Meriden, Centre Ch., C. R., 8; Middlebury, Aux., 31.25, W. M., 5; Middletown, C. E. Soc., 6.22, Jr. C. E. Soc., 4; Middletown, First Ch., Aux. (25 of wh. from Mrs. Mary A. Bradley to const. L. M. Miss Rachel Louise Davis), 68.91, Gleaners, 55, Jr. C. E. Soc., 2, Staddle Hill, C. E. Soc., 5; Morris, Aux., 3; Mt. Carmel, Aux. (to const. L. M's Miss Elizabeth P. Swift, Mrs. Homer Tuttle), 50, C. E. Soc., 10; New Haven, Centre Ch., Aux., 403, Y. L., 200, S. S., 20, Ch. of the Redeemer, Aux., 165.75, Busy Bees, 50, Prim. S. S., 5, Davenport Ch., Aux., 52; New Haven, Grand Ave. Ch., Aux., 8, The Helpers, 16, Little Workers, 27, Humphrey St. Ch., Aux., 53.90, Pilgrim Ch., Aux., 51, Sunshine Cir., 25, Plymouth Ch., L. B., 10, Prim. S. S., 5, C. R., 15, United Ch., C. E. Soc., 100, Welcome Hall L. B., 7.28, Yale College Ch., Aux., 194; Newtown, Aux., 46; North Greenwich, Aux., 26; North Stamford, Aux., 8; North Woodbury, Aux., 33; Norwalk, Aux., 47.75, Sunbeams, 5; Portland, Aux., 36; Salisbury, C. E. Soc., 5; Saybrook, Aux., 9; Sharon, Aux., 104.70, C. E. Soc., 20; South Britain, Aux., 28; Southport, Aux., 35; Stamford, Aux., 3.75; Torrington, Aux., 24, H. W., 15; Waterbury, First Ch., Aux.,

102; Westchester, Aux., 3; West Haven, Aux., 100; Whitneyville, Aux., 40; Wilton, Aux., 58; Winsted, First Ch., Aux., 10.70,	3,076 21
Total,	4,079 59

NEW YORK.

New York.—Mrs. C. E. Tyler, 5, Miss Frances Tyler, 5,	10 00
New York State Branch.—Mrs. F. M. Turner, Treas. Antwerp, Aux., 22, C. E. Soc., 5; Aquebogue, Aux., 18; Brooklyn, Bushwick Ave. Ch., Aux., 10, Central Ch., Aux., 100, King's Guild, 10, Jr. Aux., 14, Bible School, 14, Lewis Ave. Ch., Aux., 85, Evangel Cir., 13, Earnest Workers, 26.50, Nazarene Aux., 9, Young Boatman's M. B., 1.51, Park Ch., Jr. C. E. Soc., 2, Plymouth Ch., Aux., 22, C. E. Missionary Soc., 50, Richmond Hill Ch., Aux., 10, Mission Band, 7, C. R., 10, United Ch., Aux., 28, Woodhaven, Ladies' Soc., 5, Mrs. T. R. D., 250; Baiting Hollow, Aux., 21.50; Berkshire, Aux., 25; Buffalo, First Bancroft Ch., Aux., 20, Y. W. B. Class, 2.50, Prim. Dept., S. S., 2, Jr. C. E. Soc., 15, Inasmuch Circle King's Guild, 4.50, Sunshine Circle King's Guild, 5, Whatsoever Circle King's Guild, 2, Fitch Mem. Ch., C. E. Soc., 21, Niagara Square Ch., Aux., 40; Candor, Aux. (with prev. contri. to const. L. M's Mrs. M. B. Dean, Mrs. H. P. Potter), 30.80; Columbus, Aux., 2.25; Crown Point, Aux., 5; De Ruyter, Aux., 3; East Bloomfield, Mrs. Eliza S. Goodwin, 2; East Smithfield, Aux., 13.58, C. E. Soc., 15; Elbridge, Aux., 12.60; Ellington, Aux., 8; Flushing, Aux., 25, Acorn Band, 378, C. R., 1; Flatbush, Aux., 41; Franklin, Aux., 50; Gasport, C. E. Soc., 4.24; Gloversville, Aux., 33.12; Greene, Aux., 6.24; Hamilton, Aux., 30, C. E. Soc., 10; Homer, Aux., 156.20; Honeoye, Miss Florence Ashley, 10, Aux., 11, Jr. C. E. Soc., 1; Ithaca, Aux., 35; Jamesport, Aux., 9; Le Raysville, Ch., 4.25, Aux., 11.40; Lockport, East Ave. Ch., King's Guild, 1, Home for the Friendless, Jr. C. E. Soc., 1; Madison, Aux., 25; Madrid, Aux., 3; Millville, Aux., 5; Morristown, Aux., 4; Munnsville, "In Memory of Loved Ones," 2, Aux., 7.50; New York, Bedford Park Ch., Aux., 5, C. R., 8.67, Bethany, C. E. Soc., 22, Broadway Tabernacle Ch., Aux., 20, Y. P. M. B., 30.55, C. E. Soc., 30, Christ Ch., Jr. C. E. Soc., 10, Briar Cliff Manor, C. E. Soc., 2, Manhattan Ch., Aux., 24.25, Trinity Ch., Aux., 24; Newburg, Aux., 26; Newark Valley, Aux., 20.50, The Juniors, 7; New Haven, Aux., 5.45; Niagara Falls (25 of wh. to const. L. M. Mrs. John W. Adams), 30; Northfield, Aux. (to const. L. M. Mrs. James Deane), 25; Norwood, Aux., 14.75; Ogdensburg, C. E. Soc., 3; Orwell, Aux., 5; Owego, Aux. (with prev. contri. to const. L. M. Mrs. C. L. Stiles), 23; Patchogue, Aux., 9.50, C. E. Soc., 6, C. R., 5; Perry, C. E. Soc., 5; Poughkeepsie, Aux., 22, Y. L., 25, C. E. Soc., 25, C. R., 4.85; Phoenix, Jr. C. E. Soc., 5; Rensselaer, Aux., 10; Rochester, South, What-so-ever Circle K. D., 10, Bible School, 11.12, Prim. Dept.,	

B. S., 2.50; Roland, Sunshine M. B., 1; Riverhead, Sound Ave. Ch., Aux., 9, First Ch., C. E. Soc., 5; Sandy Creek, Aux., 12; Saratoga Springs, Aux., 20; Sayville, Aux., 19, C. R., 3; Seneca Falls, Aux., 5; Sherburne, Aux., 50; Sloane, Aux., 16; Sidney, Aux., 21; Suffolk Ass'n, 5.50; Syracuse, Danforth Ch., S. S., 11, Prim. Dept., S. S., 5, Plymouth Ch., Aux., 52.88; Troy, Jr. C. E. Soc., 5; Utica, Plymouth Ch., Aux., 15; Walton, Aux., 10; West Groton, Aux., 20; West Winfield, 15, Dau. of Cov., 3, C. R., 5; Scranton, Pa., 20. Less expenses, 303.29,	1,934 70
Total,	1,944 70

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. C. (75 of wh. const. L. M's Miss Emma Cilley, Mrs. Kirk Holmes, Miss Julia M. Pond), 250; Md., Associate Ch., Aux., 14; N. J., Chatham, Prim. S. S., 1.89; Closter, Aux., 3.12, Do-something Band, 17.50; East Orange, Trinity Ch., Aux., 80.42; Montclair, Aux., 50; Upper Montclair, Howard Bliss M. B., 25, Y. P. S. Kingdom Workers, 25; Verona, S. S., 7.80; Westfield, S. S., 67.40; Pa., Philadelphia, Central Ch., Aux., 15, Snowflakes, 10. Less expenses, 21.19,	540 94
Total,	540 94

GEORGIA.

Atlanta.—Atlanta University, Ch. of Christ, 21, C. E. Soc., 9,	30 00
Total,	30 00

OHIO.

Cleveland.—A Friend,	40
Total,	40

UTAH.

Salt Lake City.—Phillips Ch., Prim. Dept., S. S., Birthday Fund,	2 00
Total,	2 00

CHINA.

Foochow.—Preparatory Dept. Girls' School, 23.82; Tung Cho, Woman's Christian Ass'n, 14.60,	38 42
Total,	38 42

Donations,	11,308 90
Gifts for Special Objects	429 90
Total,	\$11,738 80

TOTAL FROM OCT. 18, 1903, TO MAY 18, 1904.

Donations,	58,394 14
Gifts for Special Objects,	2,583 27
Legacies,	14,960 02
Total,	\$75,937 45

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Missionary Letters

From Miss Denton, Doshisha, Kyoto, February 24th:—

I KNOW you are all thinking very often of us here on our little island in these days of conflict and excitement. Up to this time we have been really affected less than you might suppose, yet in a hundred ways we feel the days are unusual. We are much in the dark as to what is going on at the front, and you, I dare say, have more real news than we. We are all deeply interested in and fully in sympathy with Japan and believe in her motives in beginning this war and in her success. Really, she is fighting for her national existence, for Russia has been pushing on and pushing on until there seemed to be out of this only one dreadful alternative for Japan. The families of many of our girls are in the army or navy, and what will be required of us it is hard to foresee.

In every particular school is now in a hopeful way. I had not realized of how much use a new missionary would be and Miss Legge's coming has been even more helpful than I had dreamed. She is a fine teacher, full of resource and greatly admired by the Japanese, so that she takes hold with as much ease, indeed more, than many an experienced missionary would.

The war makes an increase in expenses everywhere, and surely if ever a country needs Christianity it is Japan. This school work, it seems to me, is surely the way in which to bring the land to Christ. But the schools must be made more effective, and that is what we are not able to do now. We do so much need a piano. You have heard of that need before, I think. There is at this moment a piano in Kyoto for sale at 585 yen (\$297.50), a splendid instrument, and the fact that it has been in use six months proves that it will stand the climate. It is built for the damp, and everything strong, iron framed. I know you are hard pressed, but if somewhere or from someone we could get it, it would do so much good. In every way it is the long worry to make ends meet where they won't.

From Rev. J. C. Perkins, Arrupukottai, India :—

I thank you very much for the fifteen dollars sent for the support of a girl in our boarding school. You speak of Marthal; I shall be glad to give her to you, but I have her down in my book as supported by your Sabbath school in Fruitvale. If they are not sending fifteen dollars annually for her to the Woman's Board I will transfer her to you. If they are I will give you another girl. Marthal's education will be completed in three or four years; that is, she will then have passed as high as I consider it wise for her to go. She is a nice bright little thing, but because of a low caste can only teach, after being trained, in a limited number of places; so I do not think it best for her to continue above the sixth standard and normal school. The people are most excellent Christians, far better than some Christians of much higher caste. But the caste spirit is so strong and so powerful in India that only in exceptional cases can low caste teachers teach in schools where there are high caste children.

Another matter I must bring before you and the Woman's Board of the Pacific. The Hazens, who have been occupying my old station, Arrupukottai, left for furlough on the first of March. The mission, considering that Arrupukottai station, which is adjacent to Tirumangalam station, is the more important station, voted that I should live in Arrupukottai and conduct the work of Tirumangalam station from Arrupukottai.

There is a very large boys' and girls' boarding school in Arrupukottai attended by one hundred and thirty children. I have moved the Tirumangalam school there. The children your Board is supporting in the Tirumangalam station will continue to be supported by your fund till they are through. But when you ask for new names I wish to give those from the Arrupukottai schools, where I shall be permanently located.

I have been greatly troubled at the financial burden with all these children on my hands. Some of the Arrupukottai children have been sent back to their villages. Miss Quickenden, who is an assistant in Arrupukottai, called back to school several, paying for them out of her small salary of eighty rupees, or about twenty-seven dollars a month.

I have prayed and written home for help and a quick answer came the first of the month when the news was received that you had increased your appropriation to me by one hundred and fifty dollars. That is grand. I hated to shut down that school and determined not to do so. I am unwilling to send back to the low village life any of these young people. The change in them after three or four years on the mission compound is simply marvelous, and I only send them back when actually compelled so to do.

Then several preachers in Arrupukottai station had to be dismissed in order to bring the expenditure down to a figure somewhere near what the Board sends. Thus I have several congregations without any preacher, but your extra donation will help in this matter. I simply do not know how to thank your Board for the help, but if you and Mrs. Wetherbee had only visited India, as I so hoped you would, you would have seen how sorely our missionaries are pressed even by success in order to pay preachers to teach and nurture new converts and congregations who are babes in Christ and yet called upon to suffer infinitely more than the strong convert of Christian countries. I say if you could understand all this, you would read between the lines and understand how the simple words "I thank you" express joy, renewed courage for the fight and deep, deep gratitude, first to the One who touches people's hearts to give, and second to those who allow their hearts to be touched to give. I do not know whether that last sentence is good Calvinism or not; it is good common sense anyway. Again thanking you most heartily, I am yours in His service.

Miss Nina E. Rice, our new missionary in Turkey, writes from Sivas, Turkey in Asia, Feb. 22, 1904:—

It is rather difficult to compose my thoughts just now, for the little girls are having fun outside my door. It is a native holiday, and having entertained themselves with an improvised puppet show, they have put on old clothes, decorated their faces with chalk and charcoal, and are going around the compound playing beggar. The next bigger girls are watching the fun, but the oldest ones are sitting in dignity upstairs making bodkin lace or doing school work. I am sitting in my office nominally in charge, for Miss Graffam has gone on a week's tour to a neighboring village. My responsibilities are not heavy, and you may judge of the efficiency of our native teachers and the good behavior of the girls when I tell you that our matron has been absent ever since I came, and for about a month my associate, Miss Graffam, was kept at home to nurse our kindergarten training teacher, Miss Halsey, through typhoid fever. I took the higher English classes, but of course was not able to take charge of the school, so it ran itself as smoothly as could be with only advice and suggestions on our part. We have about seventy-five in the high and middle schools and a large kindergarten and primary department. We have only about twenty-five boarders, but could have more if we had room to bestow them. We are anxious to buy a house just adjoining our school; then we could be quite comfortable. The schoolroom is so crowded that we have to squeeze through the aisles, and we have only two little blackboards. The house is old and loosely built and the girls sleep

on mattresses on the floor in a cold room. The girls do all the work of the house except the cooking, and are taught native fancywork, sewing and the elements of dressmaking. We have four native teachers and a kindergarten training class. They all speak English, and I find among them some lovely girls whose companionship I really enjoy. I have two classes in English and like them better than any classes I have ever taught before. The girls are so earnest, attentive, polite, and thoughtful. Of course the little new specimens are harder to deal with, but they soon become quite civilized. The position of women in this country makes it natural for girls to be quiet and obedient, and for a little while one sees only the bright side of it.

We are in a high valley with mountains all about. The city has a population of about 40,000, but we can work only with the Armenian and Greek minority. The houses are built in something of the mission style, mud bricks plastered over and tile roofs surrounded by mud walls. Timber is very scarce in this country, but there are enough trees in the city to give it a picturesque appearance, and an occasional minaret breaks the monotony of the view. Our compound is near the open fields, so we have an opportunity for occasional walks, though at this time of the year the mud is so extremely sticky that exercise is difficult. Mr. and Mrs. Perry are our senior missionaries, general advisers and workers. Mr. and Mrs. Partridge have general charge of the boys' schools in the field, and their sister, Miss Graf-fam, of the girls' schools. In our schools in Sivas alone we have about 900 pupils. We expect our new doctor and his wife in the summer and we are hoping that another missionary already in the country may come to us for work among the village women.

The boys' and girls' orphanages supported and manned by the Swiss are affiliated with us. There are about two hundred massacre orphans who are receiving an elementary education and being taught trades. Some have grown up and gone out, but there are still enough younger ones, so that the work must be continued for several years more.

I am enjoying the study of the language and find it less difficult than I expected. Nothing like Chinese—more like French or German. I generally study and take my lessons in the morning and in the afternoon teach my two classes and get some practice in conversation with the girls and teachers; one can pick up a little everywhere. I get people to tell me stories, explaining the new words, and I write and learn stories and tell to them, greatly to their amusement.

I have a pleasant home with Mr. and Mrs. Perry and every necessary comfort. It has been a mild winter and I have not suffered from the cold. My chief trials are those of patience, having to wait and learn before I can work and teach, but already my time and interests are being filled and I have happy hopes for the future. The knowledge of the prayers of my friends at home is a great source of strength and comfort. I tell my girls that you are praying for them, too. Six of our older girls have recently asked of their own accord to be taken into the church, which means much in this country. I tell them that we missionaries are only the kindling wood and that they must keep up the fire. What they need most is the spirit of consecration to make them earnest workers among their own people.

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Facts about the Life of Miss Charlotte D. Spencer

Who entered into rest February 11th after a long illness.

MISS SPENCER, who was born at Cass Lake at the head of the Mississippi River in 1852, was the daughter of a missionary family, her parents having been sent by the Oberlin society to the Ojibwa Indians. When Miss Spencer was three years old, and her brother was in the mother's arms, her mother was killed by the Sioux Indians. But a loving stepmother tenderly filled the mother's place to these two little children.

Later the family removed to Benzonia, Mich., where she was educated in the Grand Traverse College. She had an experience teaching in the district schools that well prepared her for her after work among the people in Turkey. Wherever she taught, her return to the school was asked for, and in each of these country districts she opened a Sunday school, and gathered not only the children but youth and older people, the only criticism made of her being that she was "too pious."

Though she did not complete her college course she obtained a good education, having studied both Latin and French. She had imbibed the missionary spirit from her parents and longed to enter upon missionary service as her life work.

In 1874, when Mrs. Coffing was in the United States on furlough, mutual friends brought about communication between her and the Spencer family. A visit by Mrs. Coffing to the sweet, Christian home in Benzonia resulted in the beginning of an acquaintance that has ceased only with the death of Miss Spencer. On Mrs. Coffing's return to Turkey Miss Spencer went with

her to Marash in 1875. The girls' boarding school at that time had twenty pupils; but seven teachers were at work who had been trained in the missionary schools, and were helping not only in the boarding schools but in other schools in the city of Marash.

In 1876 Mrs. Coffing and Miss Spencer made a long tour of the surrounding villages, and there were large accessions of women to the churches in Marash. The women in the Second Church had been organized into a working society reaching out after others who had not yet learned the truth. Miss Spencer entered into all this work with Mrs. Coffing and organized a similar plan for woman's work in the Third Church. Year by year more teachers trained in the Marash school were sent out. In 1877 there occurred one of those times of refreshing from the Lord that brought many of the pupils into love and acceptance of Christ. In 1879 Mrs. Coffing, having been to Hadjin, a city of about twenty thousand inhabitants, found that the door of opportunity was wide open; that the people were glad to hear the message which the missionaries brought, and plans were made for the removal of the school from Marash to Hadjin. In 1880 this removal was accomplished, and they were royally welcomed by the people. They at once entered upon the work, which has continued ever since and which has brought such large results from the very beginning. Even in 1881, two out of the twenty-five pupils were Christians at the beginning of the year, but at its close only four of the twenty-five had not given themselves to Christ. In 1883 more than one hundred women and girls were brought to the feet of their Saviour.

Miss Spencer was not strong during those years, and in spite of a rest in Beruit under the care of a physician it was thought best that she return to the United States in 1884, partly that she might care for the mother who had so tenderly cared for her in her childhood. After the death of her mother she became still more an invalid, and for many years she was not able to return to her beloved missionary work in Turkey, but in 1899 when Mrs. Coffing was in the United States, and feared she must return to Hadjin alone, she visited Miss Spencer, and at the earnest solicitation of Mrs. Coffing, Miss Spencer was once more adopted and sent out by the W. B. M. I., she having been adopted by the church in Manistee, Mich.

During her years at home her heart was still loyal to Hadjin and to the missionary work. Even when confined to her room she prepared scrap books, and many things that she felt would be helpful in the school and in the villages round about Hadjin. She also used her skillful pen, and her leaflets "A Vision" and "Increase, Advance" are still doing service in awakening interest. She entered into the work with her old enthusiasm,

though not with her former strength, but we doubt not she has accomplished much. The girls' boarding school, the schools in the city of Hadjin, and the Christian women have all felt the influence of her beautiful, spiritual life.

Letter from Mrs. Genevieve Davis Olds

(*Concluded.*)

PERHAPS you will be interested to know a little about the members of our household. There are five schoolgirls living in the Japanese house just back of ours who are supported by Mr. Clark and Miss Gulick, doing a little of the work in the house in return. With them live the Bible women, who spend a good deal of time in house to house visitation and Bible reading, not only in M but in places near here. Our servants both have children, so that we have two babies and several small children to keep things lively about the place. It is hard for people in America to understand why we missionaries need so many servants, but if you could see how little strength most of these women have, and how much longer it takes them to do things than a servant at home, you would see why three or four Japanese women are needed to do the work of one competent domestic at home; the average wages per month of one of these women is three dollars, and they board themselves too. The large garden which supplies the schoolgirls with a good share of their food and from which we have several kinds of potatoes gives work for an old man, a faithful Christian. Another old man, who has been a Bible colporteur for years but is now too feeble to work, lives in one of our back rooms of the Japanese house. He wears foreign clothes, picked up from all sources, and is quite a character; his face fairly shines with happiness. The day's work begins with family prayers in Japanese, right after breakfast, meeting in the Japanese reading room, where all sit on the mats on their feet. Mr. Olds and I are not able to understand much of the Scripture reading or explanation, but still we get a little and we are at least having daily practice in sitting on our feet! The Christian members of the household take turns in leading prayers.

My mornings are taken up with study and looking after the housework. I find that I learn almost as much Japanese from the servants as I do from our teacher, although of a more practical, homely kind. We have a very good teacher, one of the best teachers in the boys' school here. He is not afraid to correct us, as so many teachers here are, and has good ideas of teaching.

I find that my Japanese is coming back to me fast ; the Japanese idioms and queer ways of saying things seem natural to me, so that I have quite an advantage over one coming here for the first time. Our main business now is language study, so that I cannot write you of very much direct missionary work. I have general oversight of a Junior C. E. Society for girls, which meets every Saturday afternoon ; Shibata San, one of the Bible women, understands Japanese very well and is giving the children a series of Old Testament Bible stories. These little girls have such bright, interesting faces, and it is a delight to work with them. But I long for the time to come when I can teach them myself. Sunday afternoon another older set of girls meet for their C. E. meeting, and this meeting I try to attend regularly. One custom in such meeting seems strange at first. At the opening of the meeting all bow very low, also when the leader finishes her remarks the heads all go down to the floor again ; this occurs too after anyone takes part. This is the custom too at morning prayers. I find this bowing difficult to learn ; one feels so awkward and ungainly in the presence of these sweet, demure little Japanese ladies with their deep bows and flowery speeches. We have a great many strangers going through the house almost every day, for a foreign house is still a curiosity down here, the only one in all this province. The piano is the special object of interest now, and how often I play to these admiring and curious listeners. Last Sunday, almost before we were through breakfast, a whole school of seventy boys came with their teacher from one of the adjoining towns. They made the rounds of the rooms downstairs, going finally to Mr. Clark's study, where he distributes tracts on Christianity.

We have been most cordially received by the church people here and others. The boys of the Y. M. C. A. gave us a welcome meeting here at our house the week after our arrival, serving tea and cakes themselves. As guests of honor we received an extra portion of cake. I send you the little paper bag in which the cakes were enclosed. Then a little later about forty of the church people met at Miss Gulick's house to welcome us again, when we had quite a pleasant evening, though thoroughly Japanese in style, all sitting on the floor. The welcome speech was made in Japanese, to which Mr. Olds replied in English, using Mr. Clark as interpreter, after which there were Japanese songs, a sword dance and other games.

I wish I had time and space to write you fully of a day's trip to Takanabe, a town about eighteen miles north of us. The occasion of our going was another "welcome meeting" for us, given by the church there. It was a perfect day, and the long ride in the "basha" was very pleasant. We stopped at Takanabe at a hotel to eat some lunch and then went on to the top

of a high hill, up through a beautiful gorge, where ferns covered the banks and great cryptomeria trees made a dense shade. About forty people, including the children, had been waiting for us some time on the top of a hill, where mats and shawls were spread for the meeting. There were speeches and songs, followed by refreshments, tea and "osushi," a dish made of seven ingredients, largely rice, looking more tempting than it proved to be. As a special treat for us we had sliced pineapple, and that was delicious. Later persimmons were passed around very freely. The school children went through a very pretty motion song for us, and did it beautifully. We had a long ride home in the moonlight, but it was a most unique day and one long to be remembered.

Perhaps you will be interested in some characteristic scenes that seemed at first so curious to us, but are fast growing to be commonplace. Wherever one goes in a Japanese town children always crowd the streets; the streets are their only playground, and as the entire street is used by pedestrians there is a mixture of children, pedestrians, jinrikishas, carts, peddlers, carrying vegetables, fish, candy, etc., to say nothing of dogs and chickens. When riding a wheel it makes one a little nervous, for in spite of great care, one is very likely to run into something. Here in this part of the country the women carry wares of all kinds just in baskets suspended from a pole, which they carry on the shoulder. These peddlers come to our back door nearly every day with fruit, eggs, vegetables, etc. Just now the "kaki" (persimmons) are displayed in great numbers on the streets and oranges are beginning to appear. Kaki are exceedingly abundant this year; we can buy ten for one cent! This is the season for chrysanthemums too, and they are most beautiful. We have been to see beautiful varieties at two different homes of wealth. At one place each plant had a great number of separate stalks; each flower was supported by a bamboo prop so arranged as to height as to give the flower the shape of a mound. There were every color and variety, each with its especial name. We took a picture of one especially fine collection of these flowers, and with them stood a little maiden, O Kiku San (Miss Chrysanthemum). In riding along the country roads one sees many interesting things. Mr. Olds and I have our wheels here and take an hour or two each day for riding. The farmers all live together in little villages, while their farms lie in the surrounding country. Some of these villages are very pretty with their green hedges and well kept houses, others look rather unkempt and dirty. It is strange how people who live the beautiful in nature and in art have so little sense of smell; for almost everywhere at the rear of the house one finds the most offensive odors, as there is almost no attention paid to sanitary conditions.

Among the lower classes, especially in the country, one is shocked by the lack of modesty among both women and men. One often finds the family bath tub in some conspicuous spot at the back of the house where men and women bathe with no apparent discomfiture in the presence of passers-by. Some people seem to think that Japan is a wholly civilized country, but a few days in the interior would soon dispel that delusion. One of the most pathetic sights I find is the hopeless look on the faces of the old women especially. Japanese women age much more rapidly than their European

sisters. Most girls marry at sixteen, and one finds almost no unmarried women. The old women with their thin, haggard faces, and almost sightless eyes, crooning some Japanese song to the babies fastened at their backs or sitting crouched down in the sun doing some kind of work or other, make one's heart ache. It is wonderful to see the difference in the expression of the Christians from these heathen women. There is hope and joy and peace written on the faces of the former instead of sorrow or expressionless indifference. Miss Gulick has a monthly meeting for old people, where fifteen or twenty gather, most of them over sixty. They read the Bible, and Miss Gulick explains it, after which come refreshments and a social time. I attended one time and they seemed as happy as children. Miss Gulick had given them for a special treat some dried apple sauce, which they thought most delicious, some of them putting part of it into their paper napkins to carry home to the family.

I have written too much at length, I fear, but there is so much that seems interesting to me in our work and life here that I do not know where to stop. Will you not pray for us and for our work here. We feel that we know so little yet how to work; we need great wisdom and guidance. There are endless opportunities for work, but our strength is limited and we must choose the most important things. It is a great inspiration to think of our home church and its workers, who are sharing with us in the work. May we be worthy of your thoughts and prayers. With sincere wishes for your success in the home work.

Hsia Chin (She ah gin)

BY MRS. ARTHUR SMITH

THIS comparatively new place hungered and thirsted for a preacher and a Bible woman of their own. A mother and son quite unknown to us vowed to fast all day every Sunday, and hold this need up before the Lord. At the end of two months Mr. Smith was moved by the One who "seeth in secret" and rewards "openly" to send there Mr. and Mrs. Le. They had been prepared for this work by unusual chastening, threatened loss of eye sight to the preacher, and the death of two of his three children within a few days of each other. They are thirty miles from Pang-chuang, and this was my first visit in four years, so the newcomers were nearly all strangers to me.

Mr. L. hungered and thirsted for a revival. My woman's school would collect all the female church members and hold them accessible for weeks. They sent for a young keeper, who is kept continually traversing the field as an evangelist. He is deeply in love with his Bible, filled with the Spirit, and much used of God. We three worked together for that parish, without a shadow of friction, those weeks. God somehow made me understand, once for all, that if I would trust him, and take my hands quite off, he would guide this school for me, and teach them many things not down in our course.

Mr. L., the young minister in charge, got such a blessing, and seemed to be drawn closer and closer to God day by day. He had been lavish and free; he came to a vivid sense of stewardship. He must live carefully and dress plainly to get his debts paid. He determined to deny himself for Christ. On one day each week he had always had meat dumplings. After this he would eat plain millet cakes, and put the difference in his self-denial box. The work went deeper and deeper day by day, and often the two rooms full sat dissolved in tears. We leaders were as vigorously dealt with and often and often we had to lead the confessing.

One woman had bitterly persecuted her husband, and tried to prevent his coming to keep Sunday. Once, at New Year, she went angrily to his mother's grave to burn incense in his unwilling stead, and she prayed: "O mother, giving birth to this son was wasted labor. He has no filial piety. He is of no use. Oh, strike him dead on his way home from church!" This and many other sins she confessed with flowing tears. After this she meant to help her husband keep Sunday, and would like if he approved to give every tenth bag of their grain to God. One son-in-law said he had been very selfish, he could see, to live off from his mother-in-law so much. As the Spirit lit up heart after heart, it was like an electric light making black shadows. By that dim searchlight concealed envy, jealousy, hatred, evil speaking, reviling and unfilial conduct were revealed with frightful distinctness. I have never seen such meetings in thirty-one years of life in China.

One day a simple-hearted old heathen who "knew not anything" wandered in. He felt the sacred spell. He rose and said: "I want to confess my sin. I ought to have sacrificed to the old Heavenly Grandfather (God) on the fifteenth of the first month, but alas! I delayed and delayed and now it is the third month, and I've not done it yet," and he sat down dissolved in tears, but somehow relieved.

The Lord seems to surround us with that atmosphere. One son prayed much for a deaf old mother and took me to see her though she could not hear me. Before I had time to make a polite salute she burst out with: "O, teacher, mother! I'm so given to reviling." One long, long night I was overwhelmed at my failures as a daughter, and when I spoke of them in the meetings it seemed as if I had opened dams in so many other hearts. How the repellent waters flowed. Daughters-in-law bumped their heads to odious mothers-in-law.

A preacher eight miles away, who had first led them to God, fell into deep and deadly sin. That church drew near to God and wrestled for him through tearful days and would not let the angel go until he had left the blessing for their friend. Later that minister described the dreadful nights of conviction of sin after his evil doing. He was so puzzled to know what had come to him that he should be so moved, until suddenly it flashed on him that it was our prayers. He came to us and confessed his sins.

Then hearts grew large and loving, and their horizon broadened as their faith increased. Will you be surprised to know that these so new to the faith prayed for Plymouth Church, Brooklyn, Beloit Church, Beloit College, and many of the new interests. From that time until now (six months later) the parish has felt that gracious quickening in faithful Sunday

attendance and women eager to study, full of love for their minister and their church. We began our meetings there and in three other places with the glad refrain, which sings on in their hearts still, "Rejoice and be glad; the Lord will do great things."

As you lay this down please ask God to bless the Hsia Chin church, and to use Mr. and Mrs. L.

Extract from a letter written by Mrs. S. C. Dean, dated Oberlin Cottage, Mahabishwar Hills, April 14, 1904.

I FINALLY got my work in such a condition that I felt ustified in coming up here for a few weeks. The sun was dreadfully hot, the plague was getting worse, the air felt dead and lifeless, and the Mohammedans were in a riot among themselves. A dreadful festival too was going on. Our American consul's little girl died with plague, and her parents having to leave the house came into one of our mission houses, and the same night the mother, Mrs. Fee, was attacked. Of course the school in the compound had to be closed, the students in the dormitory sent home to their parents or scattered here and there. As our Sunday school hall was in that compound, all that work had to be changed and the Sunday school was divided and met in four different places. Only few women could go safely in the streets on account of the riotous state of the city, so my Bible women's classes and their work was greatly broken up.

The Bible women work in different parts of the city, and have their regular homes where they visit. Their stories are most interesting. I have had several others in training, some from my sister's widows' home. One of them died suddenly of the plague three days after my sister left me. All the women had to be sent to segregation camp for two or three weeks after that.

How you would enjoy seeing my dear workers, hear their stories and listen to their fervent prayers! I am sure it would increase your faith and would encourage you as it does me.

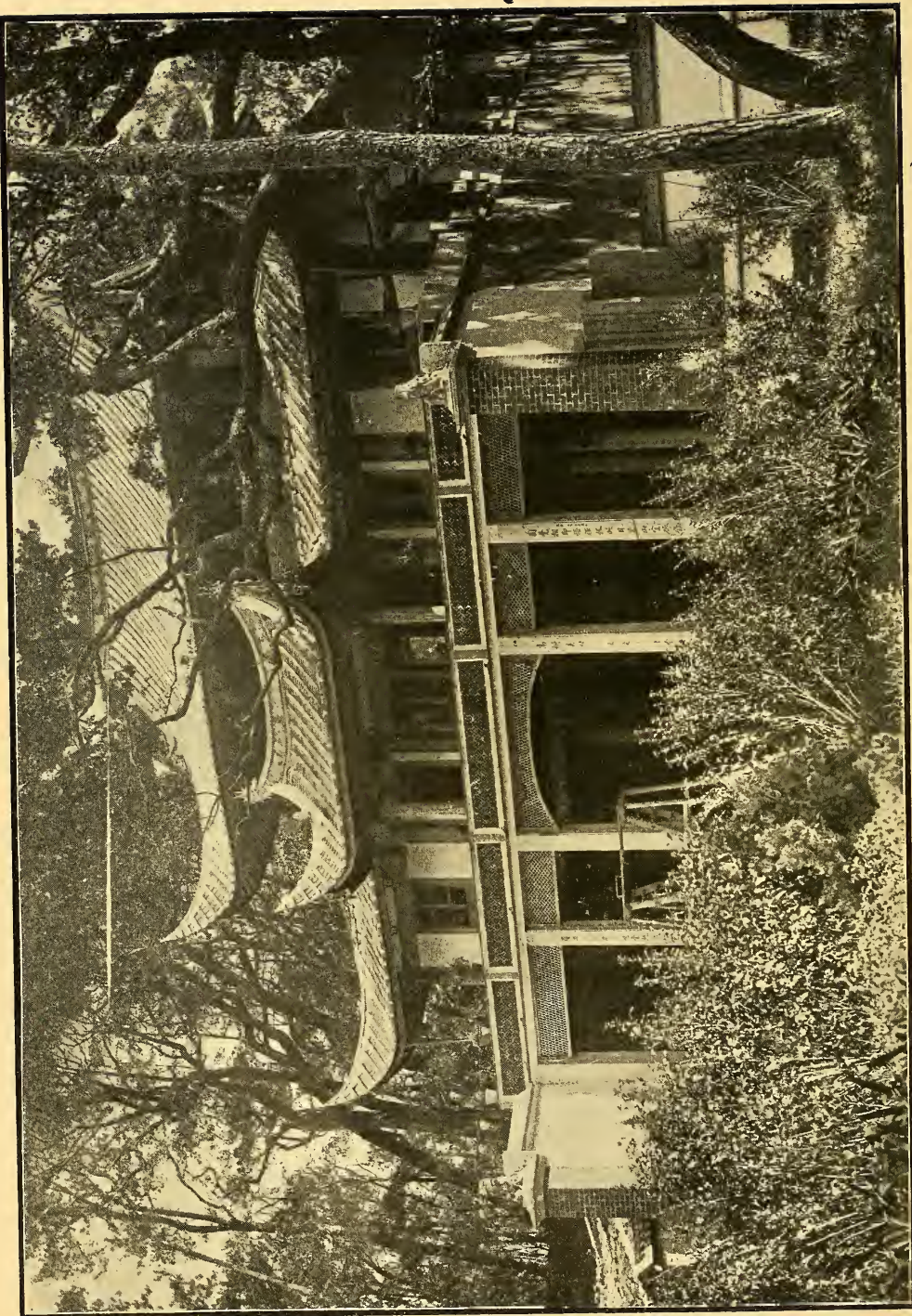
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM APRIL 10 TO MAY 10, 1904

ILLINOIS	1,195 20	PENNSYLVANIA	6 30
INDIANA	79 90	MISCELLANEOUS	33 91
IOWA	467 46		
KANSAS	178 09	Receipts for the month	\$4,178 60
MICHIGAN	167 69	Previously acknowledged	25,031 97
MINNESOTA	528 64		
MISSOURI	136 20	Total since October, 1903	\$29,210 57
NEBRASKA	112 81		
OHIO	765 05	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OKLAHOMA	36 68		
SOUTH DAKOTA	66 02	Receipts for the month	\$265 00
WISCONSIN	216 00	Previously acknowledged	276 96
WYOMING	38 65		
MICRONESIA	150 00	Total since October, 1903	\$541 96

MISS FLORA STARR, Ass't Treas.



A CELESTIAL TEMPLE, EN ROUTE FROM FOOCHOW TO CHIN CHOW.

Life and Light

VOL. XXXIV

AUGUST, 1904

No. 8

CONTRIBUTIONS FOR THE MONTH. Between May 18th and June 18th our Treasurer received only \$9,603.12 in contributions for the regular pledged work, so that again we must lament a falling off of receipts. This sum is less by \$4,578.12 than the amount received in the corresponding month of 1903, and the total receipts, including legacies, for the first eight months of our year show a shrinkage of \$12,038.86. Can anyone who loves the Woman's Board of Missions and the work it is trying to do read these figures without a great sinking of the heart? Let us search faithfully till we find some way to help to bring into the treasury the gifts without which some work must be given up. If each one who reads will do her utmost in gift and influence, much may yet be done before the closing of our year on October 18th.

A WELL-PLACED GIFT. Those friends of the American College for Girls at Constantinople who have known in detail about the needs of the institution have felt for a long time the great need of better facilities for heating and lighting the main building. The labor involved in warming the rooms by more than sixty stoves, and in caring for a corresponding number of kerosene lamps, with the great risk of fire all the while, has seemed very wasteful. The sanitary arrangements, too, have been entirely inadequate to the need. Now many hearts will rejoice to know that by the generous gift of a faithful friend these wants can be supplied, and in the near future the college will have full equipment of conveniences for health and comfort.

NEWS FROM THE MORNING STAR. After many delays, vexing but inevitable, the new Morning Star sailed from Boston on June 11th. On the 21st the secretaries of the American Board were gladdened by receiving the word "exactly" cabled to them from the Azores by Captain Garland. Translated into fuller English the word brings to us this news: *act* stands for arrived safely after a prosperous voyage; *ex* means all on board well

and in good condition ; while the suffix *ly* tells us that the vessel proves an excellent ship, and has made better time than her friends expected. May all blessing go with all her future voyaging.

MISSIONARY PERSONALS. Miss Cornelia S. Bartlett, who started our kindergarten work in Smyrna and cared for it for many years, has been for a long time unable to work, suffering from extreme nervous exhaustion. She has just returned to this country with her father, Rev. Lyman Bartlett. Miss Cornelia Judson of Matsuyama, Japan, has recently arrived on furlough.

"DUX CHRISTUS." We are glad to announce that *Dux Christus*, the new book on Japan issued by the Central Committee on the United Study of Missions, is now ready. The author, Dr. William Elliot Griffis, was called to Japan in 1871 to help "to organize schools on the American principle," and no one knows better than he the strength and the weakness, the charm and the need, of that country. Many women have long been interested in Japan as a land of fascinating artistic interest, and in the last six months all who read current news have held their breath in wonder at the skill and heroism their army and navy have repeatedly shown. Now let our thought go deeper than Satsuma vases or military success, and let us all study with loving hearts to know their need, and to find how best to send the gospel of the Master who came to save them as truly as to save us.

A MISSIONARY'S TESTIMONY. Miss Harriet L. Osborne, who went out to the Foochow Mission in 1901 (everyone must read her vivacious article on page 345), says in a personal letter: "I wish I could in some new way, with vital impressive words, persuade some young college woman that we speak the truth when we say that to be allowed to work for God here among this people is one of the most blessed privileges of life. I would not willingly exchange it for the old position at home, delightful and remunerative as that was. Why strive with the crowd for standing room there when a 'field' is awaiting one here?" Another worker says: "If the majority of Christian women in our colleges really believed in missions nothing would keep back a large number from coming to help in this grand work for women and children. We must have some one right off here in Tung-cho. The more gifts one has the better, and the one who comes will experience a far richer life than if she remained at home. Not a representative of Mt. Holyoke, Smith, or Wellesley in our North China Mission. They are poorer colleges because of it. May the Lord himself give them eye salve ; they need it."

ANNUAL MEETING. The annual meeting of the Woman's Board of Missions will be held in the Union Church in Providence, R. I., on November 1, 2, and 3, Tuesday being given to the meeting for delegates only, while the sessions of the other days are open to everybody. We want you there; you will gain help and give help. Can you not arrange to come if you plan well ahead to get away from other cares?

WE are adding material for the course of study on Japan. Two leaflets are just issued. *Christianity's Blessing for the Women of Japan* is by Miss Hide Yegashira, one of her own daughters, and bears its own suggestion to share our blessings with that interesting people. *The Women of Japan* is by Miss M. F. Denton, of Tokyo, and is a fitting companion of the other. Price of both these, two cents; twenty cents per dozen. There is also a bright little recitation for our juveniles, representing four little Japanese visitors to American children. Free. Please inclose stamps for postage when ordering. We are adding to our leaflet store fresh descriptions of our boarding schools. Miss Marion E. Sheldon, one of the teachers, has given us *The Armenian Girls' High School*, in Adabazar, Turkey. Free. Leaders of mission bands will be grateful to Mrs. C. H. Daniels for furnishing a most interesting program, entitled, "Moving Pictures, Children of India." It will not only be attractive to our little people, but will give them graphic impressions of child life in that far-away land. Price, ten cents. We earnestly desire to call attention to the reprint of a leaflet, entitled, *The Power of Missionary Literature*, by Mrs. Merrill E. Gates. Because of its thoughtful reasoning we wish it might find its way into many a literary as well as missionary circle the coming winter. Price, two cents; twenty cents per dozen. Also we call attention to an attractive reprint of a leaflet by Mrs. A. A. Berle, entitled *The Cradle Roll, What It Is and How to Form One*. Price, two cents; twenty cents per dozen.

AN EXHIBIT OF OUR LITERATURE. With much pains and skill Miss Hartshorn has arranged an exhibition of samples of the publications of the Woman's Board, to be displayed at the School of Missions in Northfield and at the Conference at Silver Bay. The leaflets on the different countries are all attractive, those on Japan with the characteristic cover designed for us by a Japanese artist inviting special attention as helps to next year's study. Our three periodicals are there, and specimens of story leaflets, exercises, dialogues and recitations for children's and young people's meetings, hints for starting and leading cradle rolls—in fact, literature that tries to answer the many questions continually brought up by our work.

Medical Work in China

BY DR. FRANCES E. GODDARD

SICKNESS and suffering are hard to bear even in the richest homes in America, where every comfort abounds and the highest skill is obtainable. The shadow of death is not pleasant even where faith in a Saviour and an eternity of bliss lend their brightness and promise. But sickness is very much harder to bear where there are no comforts, as in the homes of the poor, where neglect aggravates the suffering. Pitiable indeed then is the suffering in sickness in heathen homes, where are no comforts whatever. Here ignorance and superstition are cruel in their devices, and here death means separation from all one loves and knows, to enter one knows not what or where.

No wonder that Jesus, with a heart full of love and compassion, went about healing the sick and teaching his followers to do the same.

There is a satisfaction in being able to relieve suffering, and nowhere more than in China to-day. The help the missionary brings in sickness opens the hearts of all, the barriers of prejudice and superstition fall away, the contempt and dislike of foreigners is forgotten, and love and gratitude give a welcome to a more precious gift than healing; to what, before, would have been refused outright or listened to with scant attention, even the words of eternal life.

The sickness and suffering of China are aggravated by the neglect of proper hygiene, the use of harmful remedies and cruel treatment, and the superstitious fear of demons and evil spirits.

The Christian physician in China has therefore many opportunities for preaching the gospel and love of Jesus. It requires a great deal of persuasion only to convince these people that the *hu-li-ma*, the fox spirit, is not the cause of disease, or that burning spots on the head of a sick child is not efficacious in curing disease. But the loving care and the actual relief and cure of disease by the physician, besides winning gratitude, destroys these foolish beliefs and practices, and leaves the heart free and willing to listen and to believe that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In comparison to the missionary work notice the method of conducting philanthropic work by the natives.

Just outside the city of Foochow there is a government refuge for lepers. It is supported by a grant for each patient. Like all government grants it is

subject to "squeezes," and therein lies the difficulty. As the grant is according to the number of patients it is to their advantage to secure as many as possible, and a premium is placed on each new one discovered. The grants must first pass through the hands of the mandarin or official, who takes a liberal squeeze; then the superintendent takes his share, and then the head of the leper guild, and then the one who discovered the new patient, so that what remains and is given to the patient for his support is almost nothing, especially for the first year. The institution supplies nothing, as



HOSPITAL PATIENTS, FOOCHOW

each patient is supposed to provide for himself from his grant. If he has no friends, or is unable to supply the deficiency, he is forced to join the ranks of the miserable roadside beggars. If he has friends or relatives they are tormented by other lepers for help until their lives are made miserable. We heard of one case where the leper on being discovered forced his family to nail him in a coffin and bury him alive rather than have them subjected to the demands made on them by the other lepers. They fear the horrors of the leper refuge more than the disease itself. Among the dispensary patients

we recall one who excited much interest and sympathy. He came very quietly for medicine, fearing detection by his fellow countrymen. His anxiety lest it be discovered that he was a leper was pathetic to witness, and he used every precaution to keep it a secret as long as possible.

Nor is the government leper refuge an isolated example of conducting philanthropic work in China by the natives. We quote from a report of the hospital at Fatshan: "When that hospital was put up our friends over the way, the natives, put up one of their own; not because they wanted to heal the sick, but because they wanted to prevent us from doing it. Much money was collected, and the place was built. Two years ago Dr. M — and I visited that native hospital, and what did we see? There were five men in the hospital,—one dying of confluent smallpox, one dead, two in the last stages of a burning fever, one lying on the bare boards mad. I turned with a heavy heart to the keeper and said: 'Is this all for the expenditure of so much money?' 'All,' he said; 'we cannot give these fellows rice, for they are too far gone to eat it. We dare not give it to those who can eat it or we should attract all of the scoundrels of the neighborhood.' He added, 'All we are really able to provide for them is coffins.'"

The following case from the hospital records gives an example of the power of the gospel to bring peace and comfort into their lives:—

A woman, twenty-two years old, was brought one day whom, her attendants said, was possessed by an evil spirit and that it appeared every afternoon about three o'clock. On the day of her arrival they were anxiously waiting for it, but it failed to appear, and the patient said it was because she was with us that it was afraid to come. In speaking of it she said: "It followed me everywhere, and frightened me so that I screamed all of the time. [In fact, she had almost lost her voice from the irritation caused by the constant screaming.] Sometimes it seized me and made me have convulsions, and one time when I was unconscious a native doctor was called, who took a hot iron and burned me on the face to revive me. [A deep scar remained at the seat of the burn.] But it has not followed me here, and I am free now." It was touching, indeed, to hear her repeat in her hoarse, trembling voice the little prayer we taught her. She was much impressed with the teachings of the gospel and said she wanted to become a Christian, and while with us she unbound her feet. When she came into the hospital her hair had not been combed for weeks; she had not been washed, neither had her garments, and her appearance was altogether most repulsive. It was pleasing to note the great change which took place in her. When she went from us she was calm and happy and her appearance neat and attractive. She was indeed free, in body and soul, from her affliction, for in

Jesus she had found peace. It is doubly sad to see one so afflicted in China, for their ignorance of the proper care for them only aggravates the trouble.

Another interesting history is that of a widow who brought her little boy to be treated. She told me the trouble began with a fever and that he was given some very strong native medicine which caused serious intestinal trouble from which he was suffering when brought into the hospital. She remained in the hospital long enough to see him much improved and we learned something of her life. Her husband was a prosperous business man and provided a good living for his family, but he had lately died and she,



OUTSIDE THE HOSPITAL DOOR, FOOCOW

understanding nothing of business affairs, was not able to control the property and everything was taken for the funeral expenses and she was left penniless. She formerly learned to make a variety of idol paper, but now that she is a Christian she refuses to do anything connected with idolatry. She also makes shoes, but her trade in that line is very small, as many of the ladies make their own shoes. In her struggle for a livelihood she offered one of her children to a friend who had no family to rear as her own child.

Many more cases might be given, for there are scores of them.

The medical work is recognized by all missionary workers as one of the great factors in contributing to the success of missions. It opens the door and removes barriers as no other branch of the work can do. Through it the rich in their luxurious homes and the poor in their wretched hovels are alike attracted and give ear to the teachings which we have to offer.

The medical work accomplishes its aim when it leads souls to forsake their idols and accept Christ as their Saviour. We have abundant proof that this blessed result is often attained.



Our Medical Work in China

THE Congregationalists have fifteen physicians doing missionary work in China, as follows: In the Foochow Mission are Drs. Lucy P. Bement, Edward L. Bliss, Hardman N. Kinnear, Emily D. Smith, Minnie Stryker, Henry T. Whitney and Kate C. Woodhull; in the South China Mission, Dr. Charles R. Hager; in the North China Mission, Drs. James H. Ingram, Estella L. Perkins, Henry D. Porter, Francis F. Tucker, Emma B. Tucker; in the Shansi Mission, Drs. Ireneus J. Atwood and Willoughby A. Hemingway.

In the year 1902, which is the last report at hand, 8,290 dispensary patients were treated at Foochow. The work of our Dr. Woodhull in the dispensary and hospital is supplemented by many visits in heathen homes. In the dispensary at Shao-wu, an inland station, 5,250 treatments are reported. Dr. Hager, at Hong Kong, is entirely unable to meet the many calls for help in sickness. Dr. Ingram, at Tung-cho, tells of 10,840 treatments, and the number will be multiplied in the new hospital. At Pang-Chuang the treatments have been 8,000, with 350 cases in the hospital.

The medical work is not strong, but endless need and abundant opportunity face our workers there. Could the equipment be multiplied many fold, still myriads of sufferers would perish without the touch of the gospel that brings healing to both body and soul.



MANY of the prominent men of Japan are Christians. To this creed belong one member of the Imperial cabinet, two judges of the Supreme Court, two presidents of the lower house of Parliament, three vice-ministers of State—not to mention a host of officials in the lower ranks. In the present Parliament the president and thirteen members in a total membership of 300 are Christians. In the army there are 155 Christian officers, or 3 per cent of all, and the two largest battleships are commanded by Christians. In Tokio three of the great daily papers have Christian editors.

From Foochow to Chinchew

BY MISS HARRIET L. OSBORNE

MISS WORTHLEY and I are on our way overland to Amoy. We left Foochow nearly a month ago, traveling by boat, sedan chair, and afoot; have made eight stops, long and short, at chapels and mission houses, and have at last come to Chinchew, the last resting-place this side of Amoy. We are having a most satisfactory and profitable trip, for we are learning more about the people and the work as we visit the various stations than we could know in years from annual reports. Each station has its own interesting features, each missionary her own special way of dealing with the problems of the work, and the results are so satisfactory that we feel we have been attending a normal training class.

We have a new attitude toward the Chinese, a new outlook on the work, an inspiration to better, more consecrated service; and, looking over the hedgerows at our neighbors' planting and reaping, we believe we shall be able to do more intelligently the gardening of our own fields.

We are staying at Chinchew with Mr. and Mrs. Colin Campbell Brown, of the English Presbyterian Mission,—beautiful, consecrated people. It is a benediction to be under their roof. They certainly count not their lives, time or choicest possessions dear unto themselves, if by any means they may win men to Christ; yet there is nothing sentimental about their living or methods of work, but rather the sanest, most practical common sense. The Chinese are made to recognize the fact that the work is theirs for themselves and their own people; that the foreigner is with them, not to introduce his religion, not to boss or control, but carrying out the principle, "One is our Father, even Christ, and all we are brethren," with ready love and charity to advise, support and encourage.

And Mrs. Brown has neighbors,—a condition of life rarely known here,—rank heathen people, whose ancestral altars constantly burn incense to the hideous gods upon them, and yet of whom she affectionately speaks as "my good friends." They send for her when the new baby comes into the world as well as when the family pig passes out; wedding dates are fixed to suit her convenience, and every joy or sorrow is poured into her listening ear. And already this practical Christianity is bearing fruit, for the children are beginning to attend the church of "the teacher's wife," and the older people are glad to listen to "the doctrine."

I fear we do not all of us have afternoon tea, because "it's so lovely for

our Chinese friends to come in then when we are not hurried, to sit and have a nice chat with us." This visit alone will be worth to us all that the journey has cost us, and may be worth much to our Chinese, too.

Just here the cook came in to ask if we would not go out to the north gate of the city to see a great row. He told an exciting story of a soldier's striking a Chinese woman who jostled him with her load of vegetables, of the anger of the husband, and the uprising of the clan to punish the barbarian.

Soldiers are the lowest grade of society, while the farmer holds an honored place next to the *literati*. Moreover, they are foreigners, and so distrusted and disliked in whatever province they serve. They are always strangers in their own native land, for they are stationed far away from their own province; so that, handicapped by an unknown tongue and the unfriendliness of the people, there may be no danger of their joining with the people in conspiracy against the government.

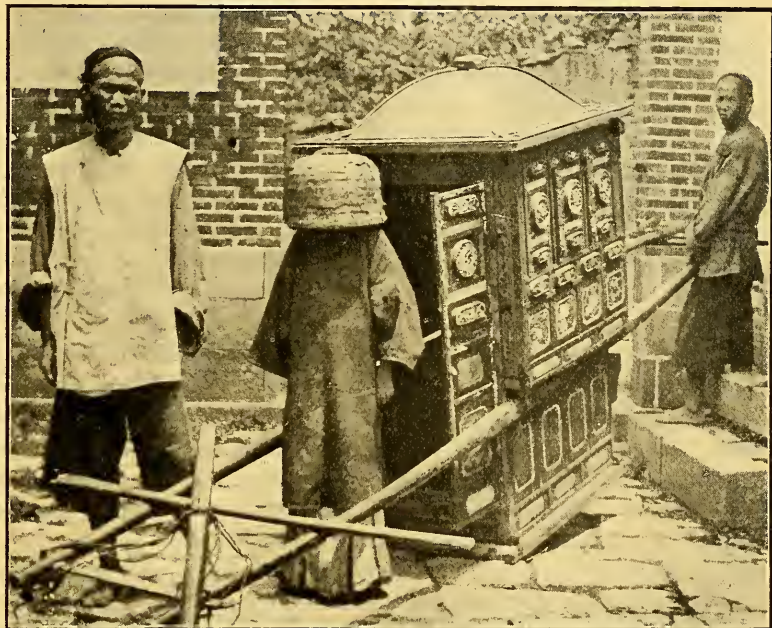
We have thanked the cook heartily for his proffered entertainment, and we do want to go; but considering the unstable quality of this people aroused, we believe it discreet to stay at home. We consider that the joke is on us, and little wonder at his lack of discrimination because we are so ready to hurry out at any hour of day or night to see the great shows of this intensely interesting people.

Yesterday while we were at dinner an invitation came to a wedding in the neighborhood. Dessert was just being served, but we could not wait to eat. We caught up our hats, red golf jacket, and anything to give a dash of festive color, and hurried away. The bride's chair had already arrived at the home of the groom and he was waiting to kick in the door of the chair and so invite her to "walk into my parlor" and meet her fate. Poor little girl in all her tawdry wedding finery, gold crown, and misery! How we pitied her standing there with her face buried in a new white cotton handkerchief, the picture of grief. Yet there may have been under that elaborately embroidered gown—hired for the occasion—a radiantly happy heart. Who can tell? But she had never even so much as peeped at her to-be husband, and if her girlish fancy had pictured, as even Chinese hearts must do, a handsome gallant prince, she was destined to weep and bewail in real earnest and not because it was the fashion. Perhaps the man's heart was good enough to make up for his repulsive face. We hoped so.

How would any one of our independent home girls enjoy having every detail of marriage arranged for her by the father and a "go-between" and never see her new lord and master until he removed from her head the strip of black bridal veil, the square of red silk, or as at Hinghua, a new bushel basket, in the bedroom after the ceremony?

There we went at once to congratulate her. On the edge of the great ark-like bed she sat still crying. It would have been quite impolite for a bride to appear pleased or anxious to be married or to respond to our words of congratulation, so they seemed to fall on deaf ears. Indeed, I am not sure they were sincere!

At another time we went out at the eerie hour of four in the morning to see all the officials of the city worship the tablet of Confucius. The ceremony, which is annually held thus early on the first day of the Chinese New Year, took place in one of the largest temples. We waited half an hour in



A BRIDE HIDDEN UNDER A BASKET

the outer court watching the officials assemble. The place was cavernous and dark, the night air chilling, the sleepy dignitaries slow in coming to worship. Momentary excitement was occasioned every few moments by a flare of lights and tramp of feet on the pavement outside, the entrance of an official, his funny obeisance to each official in turn as he passed down the slowly lengthening line and took his seat with solemn dignity befitting the occasion. Finally all the company rose, walked out to the street, and with

much ceremony welcomed the mandarin, the highest city official. Then each man's coolie rushed up with pigskin dress-suit case and hat-box, and soon elegantly embroidered jackets and beautiful caps of bright crimson feathers transformed the homely old fellows into gay, handsome knights. Like the Jews, they consider it reverent to cover the head even during an act of worship. There was a distinctly feminine rustle and swish of silk petticoats as the procession, with dignified and measured stride, passed slowly out into the great open central court headed by a band of players upon instruments. This court was probably five hundred feet in length, the center paved with immense flagstones leading up to the beautiful temple at the rear. Through the broad-spreading branches of the grand old trees the stars winkled down upon a strange scene. The great court was in utter darkness except as the flaring torches of some of the attendants sent out fitful lurid flashes into the blackness. Suddenly quick fires of some highly inflammable material mounted up from three massive old bronze braziers before the temple; the representative of the emperor standing before the sacred tablet, "the seat of the soul of the most renowned teacher of antiquity," called in sonorous tones, "Prepare! Kneel!" and at the command each of the twenty-five or more officials, from the fat old military general in his superb sable robe to the keeper of the keys, went down squarely on the red cushion before him. These had been placed with the utmost precision by the attendants, and woe to the man who should be found a few feet more or less from the spot determined by his rank. He might sometime be asked to kneel never to rise again. Mingling with the music (?) of the band came again from the distance, as out of the remote past, the leader's voice; and at the count "One, two, three," each proud official, who bows to no other master, touched his head as many times to the flagstones in worship of Confucius. Twice they rose and again prostrated themselves, bowing three times to the earth. It was most weird and Oriental. The unearthly wail of the stringed instruments, mingling with the night wind, the stars, and the burning braziers, the voice from the temple's depths and the bated breath of the superstitious men, the beautiful gowns and flowing garments, the half-naked, shivering crowd of spectators, the worshipping figures, swinging their satin-padded arms in rhythmic motion as they saluted with hands raised together to the head,—all made a picture strange and unnatural, but worthy the brush of an artist.

All such heathen worship is most depressing. But we were inspired and made glad on the Sabbath when we met with over one hundred men and women rescued from such heathen bondage, and together worshiped the true God. The church was well filled. The services began at 9.30 with exposi-

tion of the Scripture by the pastor. At 10.45 followed the regular sermon, which was nearly forty-five minutes long and full of gospel teaching. At the close of the morning service a season of prayer for the outpouring of the Holy Spirit on Fukien province occupied a quarter of an hour.

The women of the church were in their places at the opening, 9.30. At the close of the morning service they always remain and eat the lunches which they have brought in blue cotton handkerchief bundles or little baskets. They cook their rice on the native stove in the church kitchen, and sit about tables in the sunny, comfortable dining room. So you see, church kitchens are not unknown in China, but are used, not for oyster suppers and sociables, but to make it possible for mothers to worship on the Sabbath.

All assemble after eating, and the foreigners, older schoolgirls, and Bible women devote the time to personal work, explaining the sermon preached in the morning, reading the Bible, and teaching the hymns and the Sabbath-school lesson and text. Then at three o'clock all are ready for the Sabbath school, which lasts an hour and always includes a good talk by the pastor. The session is long, but the utmost freedom prevails, and if babies grow restless, or mothers are tired, they may sit outside in the shady court and hear the lesson through the open windows. Sunday is for them a day of worship.

But interesting things are going on, too, on the other side of the long partition which separates the women's seats from the men's. In a marked way prayer for the church is being answered, and unmistakable signs evidence that God's Spirit is at work among the men. For some time past the church has seemed to stand still; no advance has been made. Plague and cholera have decimated the two church congregations, and few new members have been brought in. Last week at the New Year, special services were held. First the pastors, elders, and deacons met and discussed the situation. They agreed that there was sin and careless living in the church, and that before they could suggest a season of repentance and prayer they must first search their own hearts and be cleansed from their sins. A most affecting meeting was held. After much prayer confession began spontaneously. Five of the twenty-three present acknowledged taking wine at feasts, and one, that he was in the habit of taking too much. Another said that on occasions he had not told the truth. Now this revealing of the heart may not seem a strange thing at home, but it is by no means a natural or an easy thing for the Chinese to acknowledge their faults. It is a crime, not to commit a sin, but to be found out. Later the brother who had been the greatest sinner gained a complete victory over self and decided to give up drink entirely. He even promised to report to the elders every week through a brother, who should visit him to ascertain if he were faithfully keeping his pledge.

They have recently formed a relatives' class at which they pray for their relatives who are out of Christ, having them present if possible. On Thursday every week there is street preaching and house visitation by the church members, and Mrs. Brown attends herself to the ways of her household on that day in order that the servants may go out to preach. Isn't that practical Christianity? Surely God is working among the people, and the influence of the prayers going up from China and from the home land is being felt; and this at a time when the hearts and minds of the people are being dis-



EASTER STYLES

tracted by wars and rumors of wars. Religious life is always at low ebb when crises in national life are exciting the people. Even in these inland cities where no newspapers are published, and not many are distributed, by a marvelous system of wireless telegraphy the affairs of this and other nations are spread far and wide. As we were exploring the ruins of an ancestral abode one day we stumbled upon a miserably poor little house in one corner

of the place, where lived a man who not only gave us interesting history of the ancient things, but to our amazement commented most intelligently on America's taking the Philippines and the danger of China's division by the Powers.

They are a wide-awake people. Yet with their intelligence they do have curious notions. For some time past an enterprising foreign company has been surveying Foochow and the country round for the purpose of putting in reservoirs and waterworks to supply to the city cheaply and easily the abundance of water which now is constantly being carried on men's shoulders, as well as incidentally to make capital for themselves. Suddenly all operations were suspended and the enterprise abandoned. The city fathers had met in solemn conclave and decided that the business was only a plot to destroy the city; that the men were planning to make these great ponds of water, intending in time of war to tap them and so drown the entire four hundred thousand people at once. So coolies will continue to carry water, and men will continue to pay for it by the bucketful.

But I might go on indefinitely telling interesting things about the ideas, manners, and customs of these people. Our admiration of them grows daily as well as our appreciation of the privilege of being here to help them even a little to better, nobler, fuller living.

Everywhere we have been impressed with the beauty of the country; the sterling worth of the people; the splendid work now being done among them, and the greater opportunities everywhere opening; the few workers so full of enthusiasm; the glorious privilege to do and to be which so many of our young people at home are missing. God was very good to us when he sent us to China.



The Missionary's Return

BY MRS. JOHN S. PORTER

THE doorbell gives two little quick, short rings. "That's father!" shouted the boy, and sure enough it is. Only an everyday, modern missionary is "father," clad in a long, gray havelock and soft felt hat, but no fair lady in "ye olden tyme" ever helped unbuckle her brave knight's armor with more joy and pride than thrills the heart of Mrs. Missionary as she unstraps "Old Faithful," the missionary's traveling bag, from her goodman's shoulder and relieves him of umbrella and traveling rug.

"Fader, fader, fader!" shouts little two-year-old, dancing in her glee, and

lovingly patting the old gray coat as high up as the small, plump hands can reach, until—up, up she goes, and father exclaims that it is worth going away to get such a welcome home.

Such is the missionary's home-coming. "Old Faithful" goes for a short rest to the top shelf. The gray havelock, redolent with tobacco smoke, and smelling for all the world like a third-class Austrian steam-car compartment, goes out for an airing. The missionary goes into his study, takes down the precious little Union flag which he always hangs over the study table when absent on his tours, and then to the pile of letters until tea time.

"Now, father, tell us about it!" exclaims the boy almost as soon as the



A FARMYARD COURT IN BOHEMIA

family are seated at the table, and, according to his custom of relating at the first meal after the home-coming what befell him on the way, the missionary begins:—

"You know I was rather tired when I started. Fortunately there were few people in the coupé, so I just curled up and had a good nap as far as Kolin." [A missionary feat, to sleep on the wooden bench of a third-class Austrian coupé with nothing but a shawl under one.—*Scribe*.] "Had dinner at the inn which was blue with smoke, and then went to call on Dr. K. After that, two hours on the express train (studied the Sunday school lesson on the way), and we were at Deutsch Brod. Thought somebody would be at the station to meet me, but no. So I footed it to the city,

twenty minutes away. So many of the smaller Bohemian cities are twenty, thirty or even an hour's walk to the railroad station. Many of these cities were built hundreds of years before the railroads were even thought of, and the railroads could not twist so as to accommodate them all.

"Deutsch Brod is a queer old city. Up in the courthouse bell tower is clearly visible an iron skeleton so curiously constructed that it rings the bell that tolls the hour. They say that long ago the city was threatened by her enemies. The bell ringer was stationed in the tower to watch and warn the inhabitants if the enemy should appear, but this bell ringer was in league with the enemy, and although he saw them coming far away over the hills, not a sound from the courthouse bell. Another man warned the city, and the inhabitants, enraged at the treacherous bell ringer, threw him over the city wall. This was not the end of it. The traitor's skeleton was stationed in the bell tower, and when that crumbled, an iron one was made to take its place. Hour after hour and year after year the iron hands must strike the time—a ghastly warning to those who would betray their city's trust."

"What next, father?" interrogated the boy.

"Well, I looked sharp on the market to see if anyone was waiting for a man with a bag and an umbrella, but there was not, so I set out for a two and a half hours walk to Velka Voleshna. Up, up, up through the woods and over the hills (learned a good bit of the fifteenth of St. John in Bohemian on the way), and at last there hove in sight one of the brethren from Velka Voleshna. He kissed me on both cheeks, and glad was I to see him, for it was muddy and growing dark, and the last part of the way lay across the fields where it was very slippery and there was danger of tumbling into the ditch on either side. About eight o'clock we arrived at Farmer D.'s, tired, muddy and feet sopping wet."

"What was it like, father?" (This again from the boy.)

"Oh, it was like the common Bohemian village farmhouse. The farmers here, you know, do not have their farms apart by themselves as in America. They live together in villages and till their fields in all the country round. Through a big gate, closed and locked at night, one enters the farmyard court, a lively place I assure you, for it is bounded on its four sides by the house, stables, pig-pen, granary, street wall and what not, and pretty nearly everything under the sun is done in it.

"Well, there was a warm welcome for us in the little Bohemian farmhouse. The heavy, wet boots came off, a tub of water was brought in which to wash my feet (they took it as a matter of course that this should be done in the presence of the assembled family), and then we had supper. I wonder if you remember the poor man I told you about two years ago

who worked for this farmer. His body was deformed, his face wrinkled and distorted and he seemed scarcely human. Farmer D. said for a long time that man could not be persuaded to bathe, but finally he got someone to help him forcibly put him into a tub of water and gave him one good scrubbing. That bath seemed the beginning of brighter days for the poor fellow. Improvement began straightway. He did not get so fearfully angry as of yore, and now he had walked five hours in the rain to be present at the meetings, and he read in turn at family prayers.

“One rather startling statement Farmer D. made during the evening. He said their village was getting cleaned out. The riff-raff had all gone to America. Was there a notorious drunkard or a man who had done something which made it unpleasant for him to be around?—of a sudden he disappeared. ‘Gone to America!’

“There must be some interesting cases among the Bohemians in America, thought I, if that be true.

“About nine o’clock the maid went out to the barn for the third milking, and I began to think about bed. Now common Bohemian farmhouses do not have spare rooms, but I was ushered into the room where the meetings were to be held on the morrow, where was a bedstead piled high with good geese feather beds, famous to keep out the damp and cold.

“Morning dawned! With returning consciousness came the thought that this day would mean much to many people who would walk hours to attend the services. In a little circle of villages in Southeastern Bohemia from fifteen to twenty Christians gather every Sunday to read the Word of God and commune together, but only once in three months—four times a year—does a real preacher come to them. ‘May I break unto them, O Lord, this day the bread of life!’ I prayed.

“After breakfast the people began to arrive. Some had started the day before at two o’clock in the afternoon. They had walked five hours so as to spend the night at a village on the way, and then a morning’s ride of two hours on the train and another two hours’ walk tacked on to that had brought them to their destination. One woman, with her children, had started from home that morning at half past four, and in the mud and rain had driven five hours, and she was there on time, too. You may well believe it. And if on this Sabbath day, throughout the world, the Master apportioned his blessings to those who assembled with hungry, seeking hearts, and who had really endeavored to meet in his name, surely the forty who gathered in that low, plastered room, with curious home-made benches and windows with tiny panes, received their share.

“The day would bring three services, so in the morning we took the Sun-

day school lesson, 'Peter's Confession' and 'Cross Bearing.' Some of the people evidently knew their Bibles pretty well. The service was informal, and when I asked if every Christian had his cross to bear, Mrs. Stastna (and by the way 'Stastna' means happy) said it had troubled her oftentimes that she had not what she felt to be a real cross. Now Mrs. Happy is a widow with five children, carrying on a farm herself, and she it was who had driven five hours to the meeting that morning.

"In common with many Bohemian Christians our host had family prayers three times a day. After dinner, from the shelf overhead in the kitchen he took down the old Bohemian leather hymn book, one half as big as Webster's Unabridged, and dating back a hundred years or more. Two or three long hymns they sang therefrom, and then I slipped out for a bit of a snooze on the benches before service time. How refreshing; but, buz—z! The hum of conversation! And—smack, smack, smack, smack, sma—ck! Like the explosion of a Fourth of July pack of firecrackers! What's this? thought I, and opened the kitchen door. Newcomers were arriving, and men and women, boys and girls, seemed to be kissing each other promiscuously, and that not only on one cheek but on both. Truly a startling sight to the uninitiated. But there was method in this madness. Brothers, mothers, uncles, sisters, were meeting each other for the first time in months. A sort of family reunion."

"And then, father?" (from the boy).

"And then the afternoon service began. 'Paul's Conversion' was the theme. A *hajny* (keeper of the forest) was there; a feather in his cap, and a long, long pipe sticking out of his pocket. Again in the evening we had 'How to be Happy,' from the first Psalm.

"As a sort of an annex to the evening meeting, came a review of the day. Any who wished could tell briefly what, from the three services, had especially interested, helped or blessed him, and I had given warning of this the first thing in the morning. It was a new thing. The people took hold of it with evident zest and enjoyment. Some of the brethren waxed eloquent and lengthy, and at half-past ten I left them still at it and went into the kitchen where Baby Marta was fast asleep. Our hostess kindly *made down* the bed, and I crept in as I was until the meeting should break up.

"At midnight the meeting was through; the people were leaving and saying good-byes. One young man who had walked four hours had found the Saviour, and at his request the people sang, "Saved, saved by grace!" Back on his long, dark walk he started, but "a new man in Christ Jesus." May the Lord keep him!

"Were we through for the day? By no means. The brethren felt

some church affairs must be talked over, so we had a sort of church meeting until two o'clock. Then came supper, and then, the moon being up, Mrs. Stastna's young people were aroused, lunched, and started on their five hours' ride home. The rest of the people left or stayed, and we retired for good. Figure it out for yourselves and you will see that some of those people hardly slept for two days and two nights.

"Monday morning, nine fifteen, breakfast. Ten A. M., dinner. Two and a half hours' walk to the station at Deutsch Brod, and at four fifteen we were home again in Prague. Konec! (Finis!) And now off to the elders' meeting I must go."

"Well," said Mrs. Missionary, at the end of this recital, "I have often wished you would write up some of your little journeys in the world just to give the people in the home land a taste of touring here in Bohemia. But the people who do things often have little time to write about them. I believe I will write it for you, and so I have."



What Are We Doing for Girls in Turkey?

BY MISS ELLEN M. BLAKELY

YOU who are connected with the Woman's Board are sharing with them to some extent the blessings that come to woman in a Christian land. You are giving opportunity for a longer, happier girlhood than would otherwise be possible. You have helped to bring about a change of sentiment in the community, so that it is not now a great disgrace for a girl to be unmarried at eighteen, and some have married well who have done so at twenty or twenty-one. The days spent at the boarding school are very happy for the girls, enjoyed while they are passing and looked back upon in all after life with great pleasure.

In giving them opportunity for study, you have opened their eyes to the beauty of the world around them. The beauty in the tiny flower, in the sunset, in the color of hill and plain, they have begun to appreciate. How many delightful surprises they have had, as they have been taught to see what was all around them! The birds and flowers are not discussed in their homes, and they have no books and papers about them. Their eyes have been opened a little to the world of literature also, and so they have something worth while to think and talk about. In giving them an opportunity to study English, you have opened a great storehouse. Along with this they are gaining a taste for some of the best reading, if it is at the same time simple in language and style. Our alumnae look to their teachers to lend them books to help them in all directions. They are naturally the ones asked to prepare papers for any women's meetings and must get materials, as far as they get them from books, from books in English. One recently

wrote asking for a book about the training of children. The vacant look on the faces of the untaught village women as one talks to them is in striking contrast to that of an average congregation of women in one of our churches, and still more to the understanding look of our schoolgirls as they listen at morning prayers.

You are giving an opportunity for travel (!) with its broadening influence. You may wonder how. Some of our girls in coming to college come two, three, four and even five days on horseback. Perhaps this, to one who has never been outside her own town, is as important an event in her life as a trip to Europe is to many American girls. Then in school they have the stimulating influence that comes from contact with people from other places.

Again, you are giving to the girls in Turkey ability to support themselves and, what is still better, a desire to do it, instead of getting all they can from others. With this comes a self-respect so sadly lacking in the girls and women in general.

You are giving them a knowledge of their privileges in Christ which, together with the knowledge of the need of those less favored, begets in them a great desire to do what they can for the needy ones. For many years there has been connected with our college in Marash a foreign missionary society which each year sends a contribution for work in heathen lands. More recently a home missionary society has been organized which is practically a student volunteer band, the members promising to be ready to go out as teachers into the outlying districts as they are needed during the year and to improve every opportunity for evangelistic work in these neglected regions during the vacations. The deprivations of a village teacher are many and it requires real self-sacrifice in the girls to enter on that work.

You cannot share with these who have so little all the blessings that belong to a free, enlightened land, but it is the very best that can be shared. It is the really lasting, the eternal, that you are sharing with the girls in Turkey.



A Japanese bookseller at Tokyo thus vaunts his stock: "Books elegant as a singing girl; print clear as crystal; paper tough as elephant's hide; customers treated as politely as by the rival steamship companies; goods despatched as expeditiously as a cannon ball; parcels done up with as much care as that bestowed on her husband by a loving wife.—*London Graphic*."



Three Years After—A Contrast

(Concluded)

II. THREE YEARS AFTER

FOR some months Chunibai had been coming to the woman's dispensary at Ahmednagar for treatment. She had a long-standing, chronic complaint, and declared it her fixed purpose to come until she was rid of it altogether. Regularly, on her appointed days, she was present with her bottle, her little ointment box, and her fee. Her confidence, once fully restored after her flight, terror-struck, from the scene of Zumnabai's operation, never left her.

"I shall not leave you until you have made me entirely well," she said, again and again.

After the dispensary hour was over and I had gone to my office she liked to follow, and she knew well the way to the mission bungalow. Nor did she come empty-handed. She would bring a large brass tray, poised on the palm of her left hand just over the shoulder. Lifting the gay-colored handkerchief covering the tray and its contents, one saw a collection of selected eatables. Often these consisted of four or five kinds of sweetmeats indigenous to India and dear to the Hindu palate; again there would be a tempting array of fruits or of choice dishes from the Hindu cuisine, which she would particularly ask to have served with dinner in the mission bungalow.

One day at the dispensary the eager look on her face said very plainly that she was burdened with a special request. It was just about three years after the beginning of my acquaintance with her. She had spoken of Zumnabai once or twice since that time, but that was all. When this morning her turn to be treated came—and she was a patient customer who never complained at having to wait—I asked her what she wanted.

"Bai," she answered, "did you come to see Zumnabai once in her home?"

"Yes," I replied, "you were there, too, and you were very much frightened."

She smiled and said: "What did we know about you then? We are not afraid now. Zumnabai is sick again, just as she was before. She wants you to come to her quickly. You will come to-day, will you not?"

To a Western mind unacquainted with peoples of the East, it is difficult to explain the degree of confidence shown both in this message and in the manner of its delivery. The average Hindu distrusts his wife as a matter of course. In his eyes what little judgment she has is wholly unreliable. For any plan she may propose she necessarily has, to his jealous mind, some hidden, unworthy motive. When, therefore, a Hindu woman made up her mind that she needed the attendance of the foreign lady doctor, and was allowed to send her own message through another woman of the family, and when all this was done without any intervention or expression of disapproval on the part of the gentlemen of the household—when this was possible, it was because those gentlemen had the fullest confidence in the result of such a venture.

"I will come," I said to Chunibai, "as soon as I can. Go to Zumnabai and wait for me."

Another tonga drove up this time to the little alley, and through the same dark, odorous entry I stepped into the court again. To-day the court was empty, save for one or two women who failed even to greet me with the usual curious stare meted out to every European at some time during his stay in India. This also was both intended and understood as a welcome. No group of men with frequent salaams and studied phrases stood, as if on sentinel duty, near the entrance to the court. The very absence of those gentlemen, far from being a slight, showed their confidence in the visitor. They would let her come at her own time, go through the house, do what-

ever she pleased, and stay as long as she chose to stay. They did not need to remain at home, away from the shop or the market, for so much as an hour, to protect the interests of their household.

So Chunibai and Zumnabai and I had a pleasant visit together. The patient was soon relieved. There was now no outcry, no sudden darkness; no anxious inquiries framed themselves between the doorposts.

"They told us to do exactly as you said, and to let you do whatever you wished. And they told me not to be afraid, for they knew I would soon be well. They did not need to tell me that, for I knew it myself." A smile of trust and gratitude stole into Zumnabai's face as she said these words. "They" was to her no indefinite pronoun. It meant her husband. The well-bred Hindu woman invariably refers to her husband as "they."

"Yet you must not think," rejoined Chunibai, "that it is all done now. After you are out of bed you must go to the dispensary" (literally the "medicine house") "as I do, and take Bai's medicine as I do until you are altogether well, as I shall soon be."

Since that visit no women in Ahmednagar have been firmer, more devoted friends of the Ahmednagar dispensary for women and children than these two. And any other woman known by them to be needing treatment is brought or sent thither. And so to all these women comes the opportunity to know that He in whose name the medicine is given and the visits to their homes are made is the One "mighty to save to the uttermost."



Missionary Letters

MEXICO

Mrs. Wright, of Guadalajara, writes on June 13th:—

I wish that you might have attended service in our church yesterday, as we had special exercises for Children's Day. Mrs. Howland and I had spent all the forenoons of the week before in calling at the homes of the congregation, trying to encourage the mothers. Their burdens are many, and one's heart aches for them. One family came from Zacatecas recently, bringing letters from a Presbyterian church, and were received into membership a week ago. They welcomed us to a room absolutely without furniture, except a much-worn cowhide on which the women and children sat, having borrowed of a neighbor two chairs for our use.

Eight mouths are to be fed, and the wage earner receives fifty cents a day. We were there on Saturday, and we wondered if they could make the children presentable for the following day. They did succeed, and it was touching to see the effort they had put forth to make the children clean and whole. One little fellow, about three years old, wore a garment that was such a curiosity that I stood and studied its make-up. The skirt was a piece of an old blanket, and the waist and sleeves were pieced out of fifteen different kinds of cloth, the pieces having been joined as they could best be fitted together. The garments and the children were clean, and one could not but admire the efforts to make the best of what they had, specially as they have asked no financial aid, which is rather exceptional.

TURKEY

In a letter from Miss Mary Kinney, at Adabazar, written May 31st, we find this pleasant picture :—

We are rejoicing in the rapid progress in building our new church. For four weeks now they have been working steadily at it, and the walls are about half up. It is such a pleasure to see the intense interest in the building. Every member of the parish is straining every nerve to do all possible for the church. One night last week our girls stood in line after the workmen had gone, and passed bricks. It was a pretty sight. They were all eager to have a share in the work, and in their half hour's work they succeeded in getting a pile of over a thousand bricks. While they worked they sang, and no girl complained of being tired. There seems to be a general desire to keep this up once a week, and perhaps we may let them, for it is a real help to the work, and it truly gives the girls a share in the building.

You would have been interested to see the sight we had last Friday. We got together all the children of our graduates who live in Adabazar, and had a group picture of them taken. We have twenty-eight children all told. Several were babies in arms, and such a crying and screaming as we had. We who stood by laughed till we cried to see and hear them.

WEST AFRICA

A letter from Mrs. Fay, written from Bailundu on April 11, 1904, gives a hint of a great perplexity in their work :—

We have been much troubled for some time by the attitude of the Portuguese officials toward our work. They have forbidden the opening of new schools, and are putting every obstacle in the way of advancement. It seems so foolish, since the mission work is the only civilizing influence here. They are very glad to make use of the young men whom we have trained, and do not hesitate to call them off even while they are working for us. We never know at what moment they may be called to go on a journey, and often they are so ill-treated that they only submit because they are afraid not to.

This attitude, too, is making trouble in other directions, for some of our church members, fearing to seem disloyal to the Portuguese, are overdoing the matter. Only yesterday, one who has always held a prominent place in our midst pretended to his wife that he was dressing for church, and would soon be there. Instead of that he went to the fort, where a great jubilee was going on in honor of the return of the captain and war party. For some time it has been evident that this young man and some others are trying to serve two masters. They have not stamina enough to hold out against the influence of these officials and traders, knowing they do not favor us. It is hard to tell where the end will be. We are hoping for some definite understanding soon, for as it is, our work seems at a standstill. Unless something can be done to give us authority to advance with school and evangelistic work, the funds of the Board and our efforts would seem better spent in some other locality not under Portuguese rule. This need not necessarily leave these people without help, for all who desired could go with us.

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

WHAT SOME CHILDREN ARE DOING

BY MISS ELSIE L. TRAVIS

IN response to the request of the Woman's Board for an illustrative exhibit of work done by children's mission circles, many interesting specimens have come in, and they are well worth seeing. For the benefit of those who cannot see this exhibit this brief description is written.

The articles contributed are in three classes: What the children have prepared to send to the mission fields, what they have made to be sold for missions, and what they have made to arouse a deeper interest and enthusiasm in their own meetings.

In the first of these three classes may be seen several dainty booklets. One of the best illustrates the "Life of Christ," with pictures neatly mounted. Then, too, we note large cards mounted with pictures of animals and child-life. How much the missionary will appreciate these with her little pupils, and how much also will she value the neatly basted patchwork all ready for her class to sew.

Some floral catalogues have also been well used. The flowers have been cut out and mounted, and Bible verses in the Zulu language have been written underneath. The Woman's Board will kindly supply an alphabet to be used as a guide in this work. The Shepherd Psalm has also been written in the Zulu language, and the sheets neatly tied together. The Beatitudes in the Ruk language show loving thought on the writer's part. Many of our children are beautiful writers, and with a little training they can easily do this work.

Some of the articles shown as samples of those which have been sold for the benefit of mission treasuries are match scratchers, paper cutters, plant stands, needlebooks, pin balls, silk bags, and some exquisite basket weaving in broom cases, baskets, and even a dear little doll's hat. In these days of manual training the children's fingers are being well trained in many schools, and they will gladly do this work for missions if they can only be interested.

In the third class the articles used to arouse missionary interest in the

children's missionary meetings are missionary scrapbooks and mounted pictures. Several of the scrapbooks are on China, with yellow covers and the Chinese dragon done in ink. Within are numerous Chinese pictures of places, noted people, missionaries and their stations, and some of their pupils and converts. Thus China is made a very interesting country to the children who make these scrapbooks so neatly. Turkey, India, and Japan are similarly treated. In other books the children have written interesting compositions bearing on the country studied. They have used a map of the country, postage stamps and pictures as well, and have made most attractive books. One missionary society displayed a monthly missionary magazine. The Turkish, Indian, and Chinese numbers are most enjoyable, and the three "boy editors" each month must have felt pleased with their finished labors.

Large sheets of mounting paper have been filled with pictures for use in the children's missionary meeting rooms. These pictures are hung so that the children may easily see them as they are described. The eye gate of boys and girls is always open as well as the ear gate, and the eye takes in more than any other faculty. So by seeing pictures the country and people are made much more real than merely by having them described.

The prizes for these interesting exhibits have not yet been awarded, for contributions are still coming, and more are hoped for, but it is a most helpful exhibit, and shows what boys and girls can do for missions if wisely directed.



OUR WORK AT HOME

Fellowship

BY MRS. J. C. LABAREE

IN the beautiful first letter of the Beloved Apostle, in which he describes with inimitable skill the characteristics of the sons of God, he twice uses a word of marvelous power. Paul uses it in First Corinthians, verse ninth, of chapter first, where he tells us that we are "called to the fellowship of his Son"; and John affirms that "truly our fellowship is with the Father, and with his Son Jesus Christ." "Fellowship!" What close,

what intimate relationship of thought and feeling and interest the word conveys—a fellow of the Son of God. Many years ago I met with an impressive statement about this word by that eminent Scotch divine, Dr. Candlish. He says: “One of the proofs of fellowship is sympathy of aim. His cause, our cause, His kingdom, and its advancement, our interest.” This word, meaning to the followers of Christ all this comprehensive sentence indicates, should be, I often think, the golden key to unlock all the financial difficulties in the missionary work. Those difficulties are many, and we have various plans for solving them. “A cent a day,” “Christmas mite boxes,” and various other devices. But these are after all superficial, and do not touch the springs of action. If the interests of Christ’s kingdom were truly our interest, the interest of every church and every member of the church, how swiftly would the kingdom come. For “interest” means “share, part, participation, concern.” How different the world would be if all God’s children realized their “participation,” believed in their “share,” made it their “concern.”

Beautiful instances are not wanting of those who do have this “sympathy of aim.” Livingstone wrote long years ago, and lived what he wrote: “I will place no value on anything I have, or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom it shall be given or kept, as by giving or keeping I shall most promote the glory of Him to whom I owe all my hopes for time and eternity.” And in these later days a beautiful story is told by Rev. J. W. Conklin, formerly of India, of a young woman who “out at service,” at sixteen dollars a month, has given within three years \$245 for India. After telling the story he adds: “Such giving cannot be prescribed to anyone by another human being. It is wonderful only because the offering was to missions and for Christ’s sake. Such sacrifices are made every day by mothers for their children. They were common among Southern women during the Civil War for their country’s sake. But for Christ and the heathen that is different.” Yet this is “fellowship.” Just as truly as we say our children, our home, our country, she could say with Christ, our cause, our kingdom.

There is a beautiful reverse side to this fellowship. If His cause is our cause, our cause is his cause. I dimly recall the legend told somewhere by Ian Maclaren of the good monk who invited the wayfarers to sup at his table, yet had no bread to set before them. He stretched out his hands in blessing over the empty platters, and as he blessed angels came bringing food to set thereon. So shall it be with our interests when they are one with his, and we truly “have fellowship with the Father and with his Son Jesus Christ.”

Our Daily Prayer in August

EACH one of the general topics given for the first week in August needs our most earnest prayer and thought. In our petitions for individual workers we do well to remember that the whole world-wide service is under the guidance of the Master, and we must look to him for strength and wisdom in it all.

Miss Patrick while in this country on furlough has been working steadily in presenting the cause of the college, seeking to gain for it a worthy endowment. She will remain several months longer for rest. During Miss Patrick's absence Miss Fensham has been acting president in addition to her work as teacher of the Bible and a constant effort to help the poor women of the community.

Miss Powers has resigned from the college, and during the past year has given valuable help to the girls' school in Brousa.

Miss Dodd, a missionary daughter, finds abundant use for all her time and energy in leading the girls to know what is truly best worth while. Miss Prime has been for many months in America for needed rest, but hopes to return to the college during the present August. Miss Griffiths, hitherto an assistant, has recently been appointed a missionary and adopted by the W. B. M. This will make little difference with her work, teaching physics, chemistry and geology, but gives a greater sense of permanence. Miss Jenkins teaches English composition, and Miss Paton biology and physiology, at the same time winning their pupils' hearts by the power of a Christian life.

Mrs. Herrick, a veteran now in this country, expects to go back with her husband in the fall for their "last term of service." Pray that they may have the joy of seeing much fruit from their lifelong labor.

Mrs. Barnum, whose husband is busy in the great Bible house, finds missionary work opening on every hand.

Mrs. Peet, wife of the treasurer of the mission, and Mrs. Greene find most of their time taken by home cares. Yet to make such homes among Turkish homes is truly a missionary task.

Mrs. Marden, assisted by Miss Barker while Miss Jones is here for a furlough, carries on the important work at Gedik Pasha. This work, in the heart of old Stamboul, is real city missionary work, with day schools, night schools, Sunday schools, visiting the sick, helping the needy, living the gospel in a hundred ways, and it has been much blessed.

Miss Gleason has resigned, being called back to America to care for her aged mother, but her heart is with the work in Turkey.

Crossing the Egean to Smyrna, populous, gay, wicked, we find Mrs. McNaughton and Mrs. McLachlan busy with the care of their own little children, yet also helping the missionary task in many ways. The Girls' Collegiate Institute has the names of two hundred and thirty-three pupils on the roll, and Miss McCallum, its principal, has many cares and wide-reaching influence.

Miss Pohl, who struggled valiantly all last year to do her work with impaired health, reports that now she is in much better condition. Her training school has been most prosperous, and her own personal influence is multiplied through that of her pupils. Miss Platt has been transferred to Marsovan, which leaves the teaching force at Smyrna so weak that Miss Mills cannot leave for her furlough, now due, till some new teacher be found to go to help.

Miss Bartlett, long a helpless invalid, has returned home with her father, and is somewhat benefited by the voyage.

During the year Miss Halsey was loaned for a while to the station at Sivas, where she has trained a class of kindergartners, a work greatly needed there.

Mrs. Riggs, a missionary daughter, wife and mother, is in Switzerland with her husband, seeking to build up his delicate health. Mrs. Smith, widow of Rev. John F. Smith, has care of the younger boys in Anatolia College, mothering many with her own son. The younger Mrs. Riggs has removed to Constantinople, where her husband has charge of the work among the Greeks. Mrs. Tracy, after a year in America, where she won hosts of friends for herself and her work, is just now returning to Marsovan, to devote her later years to the help of the people she knows and loves so well. Mrs. White, most devoted to missionary purpose, finds the little ones in her own home claiming the most of her time and strength; but such homes are, in their sweet influence, a missionary power through all the community.

Mrs. Carrington has just arrived in this country, summoned hither by the delicate health of her aged mother. Dr. Carrington, her husband, will soon follow, that they may enjoy together the year's furlough, so well earned by both.



"Somebody Forgets"

A boy living in the most poverty-stricken section of a great city, found his way into a mission school, and was led to give his heart to God. One day, not long after, some one tried to shake his faith by asking him some puzzling questions. "If God really loves you, why doesn't He take better care of you? Why doesn't He tell some one to send you a pair of shoes, or else coal enough so that you may keep warm this winter?" The boy thought a moment, and then said, as the tears rushed to his eyes, "I guess He does tell somebody, and somebody forgets." Let every Christian ask, "Am I that somebody?"

The Legend of St. Peter's Mother

The truth that no one is fit for heaven who does not help to bring others thither is so well brought out in this story by Selma Lagerlöf, that with the permission of McClure, Phillips & Co., publishers of *From a Swedish Homestead*, we condense and reproduce it.

AFTER only a few days in Paradise St. Peter was greatly dejected and so overcome with grief that he could hardly speak a word. "You really must tell me what is the matter," said our Lord very gently and in a most loving voice. Then at last St. Peter told why he was so miserable. "I had an old mother," he said, "and she died two or three days ago." "Now I know why you are unhappy," said our Lord; "it is because your mother has not come to Paradise." "Yes, it is," said St. Peter, looking very angry; "I think I have deserved that she should come up here to me."

But when our Lord heard what was the cause of St. Peter's grief he himself grew very sad; for the life of St. Peter's mother had not been such that she could ever enter heaven. She had never thought about anything but hoarding money, and she would never give a penny or a crust of bread to any needy person. Our Lord thought it unkind to tell St. Peter that his mother had been so mean that she was not worthy of the bliss of heaven. "St. Peter," he said, "how do you know that she would be happy among us?" "You only say this in order that you need not grant my supplication," said St. Peter; "who would not be happy in Paradise?" "Those who do not rejoice at the joy of others are not happy here," answered our Lord. "In that case my mother is not the only one unfitted for this place," retorted the apostle, and our Lord knew that he referred to him.

Our Lord stood waiting a little, hoping that St. Peter would see for himself that his mother was not fitted for heaven; but nothing could move St. Peter. Our Lord then called an angel and commanded him to hasten down to hell and fetch St. Peter's mother up to Paradise. "Oh, let me be there when she comes," said the son.

Our Lord took St. Peter by the hand and led him to a perpendicular kro, so that by bending forward a little over the edge he could see right down into hell. At first he could discern nothing, but soon he discovered the angel already on his way down the precipice. He saw that he hastened down into the great darkness without any fear, and he spread out his wings a little so as not to fall too quickly. He also saw that the angel continued to fall and fall for a long while without reaching the depths, and he was quite terrified because it was so exceeding deep. "If only he can come up again with her." Our Lord looked at St. Peter with sorrowful eyes. "There is no burden that my angel cannot bear," he said. No ray of sun could penetrate the utter darkness of the depth, but the angel brought with him more light so that it grew possible for St. Peter to discern a little. He saw an infinite, black, stony desert; sharp, pointed rocks covered the ground, and between them lay pools of black water. Not a blade of grass, not a

tree, not a sign of life. Everywhere the doomed had climbed on these rocks, hoping to reach beyond the gulf, and then finding no escape they remained there overcome by despair. The most terrible thing was the infinite multitude, as if the bottom of the gulf consisted of nothing but bodies and heads.

The angel was not able at once to find the mother of St. Peter among the great multitude of the doomed, but as he flew backward and forward to discover the one he was seeking the lost souls rushed after him, each crying, "Take me, take me," so that it looked as if they were swept about by a storm. At last he found the one for whom he was looking, and folding his wings he swooped down like a flash of lightning. St. Peter cried loudly from glad astonishment when he saw the angel fold his arms around his mother and lift her up. "God reward you for bringing me my mother," he cried. He was nearly crying for happiness, and a still greater joy filled him when he saw that several of the doomed had succeeded in holding on to her who should be saved, so that they might be carried up to Paradise with her. About a dozen had clung to the old woman, and he thought it a great honor for his mother to be able to save so many poor creatures from damnation.

Our Lord stood quietly as if he did not notice anything, and St. Peter decided to persuade him to keep all these unhappy ones in Paradise. Nor did the angel try to prevent them from following, or seem at all weighed down by the burden. He rose and rose, and stretched his wings as lightly as if it were only a little bird he carried up to heaven.

But then St. Peter saw that his mother began to free herself from those who clung to her. She seized their hands and loosened their grasp, so that one after another fell back into hell. He could hear how they begged and besought her, but she did not want anyone to be saved besides herself. She freed herself from more and more, flinging them down into the precipice, and the whole space was filled with cursings and wailings.

St. Peter cried to her to have pity, but she would not hear. The angel flew more and more slowly as his burden grew lighter, and St. Peter trembled so that he fell upon his knees. At last only one was left clinging to her; he had clasped his arms about her neck and begged and prayed in her ear that she would let him, at least, follow her into the blessed Paradise.

Now they had risen so high that St. Peter had already stretched out his arms to receive his mother. But suddenly the angel kept his wings quite still, and his face grew dark as night, for the old woman had put her hands behind her back and seized hold of him who hung to her neck, and she strove and strove till she loosened the grasp of his hand, so that she was freed from the last of them. At the same moment the angel sank several fathoms down as if he had not strength to lift his wings. He looked down upon the old woman with deep sorrow, his grasp round her body loosened in spite of himself and he let her fall, as if she were far too heavy for him to bear now that she was alone. Then with a single stroke of his wings he swung himself into Paradise.

But St. Peter remained for a long time sobbing on the ground, and our Lord sat beside him quite silently, his face darkened by the deepest sorrow. "Is there anything I would rather do than create for all a paradise of light and happiness?" said our Lord. "Do you not understand that therefor I

descended to mankind and taught them to love their neighbors as themselves. For this you must know, St. Peter, that so long as men have not charity, no place can be found, either in heaven or upon earth, where sorrow and pain cannot reach them."



Suggestions for Auxiliary Meetings

TOPIC FOR SEPTEMBER

MEDICAL WORK OF THE A. B. C. F. M. AND W. B. M. IN CHINA

THE statistics of our medical work will be found condensed on page 344 of this magazine.

Helpful descriptive articles in recent volumes are, "My Little Sick Neighbor," by Mrs. A. H. Smith, in September, 1900; "Report of Foochow Women's Hospital," by Dr. Kate C. Woodhull, in January, 1901; "Pagoda Bells" by Dr. Woodhull, in January and February, 1902; "Two Hospital Patients," by Miss Mary H. Porter, November, 1900.

We find also much to help in *Chinese Characteristics*, by Dr. A. H. Smith; *Forty Years in China*, by Dr. R. H. Graves, contains a valuable chapter on Medical Missions; *The Cross and Dragon*, by Rev. B. C. Henry, gives useful information; and *Demon Possession*, by Dr. Nevius, tells of cases quite parallel in suffering and in the healing power of Christ to those told in the Synoptic Gospels.

Dr. Goddard's article gives facts under her personal experience. We shall be glad to join in the following prayer written for us by Mrs. C. L. Goodell:—

Blessed Jesus: Thou who art the Way, and the Truth, and the Life, we thank thee that thou hast revealed thyself to us as the all-loving Saviour, who died to redeem and save us from our sins and transgressions.

We thank thee that thy love is not confined to them who love and honor thee, but reaches out to the wayward, and lost, even to the remotest ends of the earth.

We thank thee that thou art no respecter of persons, but thou dost desire all men everywhere to be saved.

Dear Father, look in mercy, we pray thee, upon the multitudes in China, whom we are trying to reach with the blessed gospel. Send healing to the sick, open their eyes to see, and their hearts to receive the good news of salvation in Christ.

Deliver them from the thralldom of heathenism which binds them to earth, and help them to rise into the life and liberty of the children of God.

And thy name shall have all the praise, now and evermore. Amen.



Annual Meeting

THE thirty-seventh annual meeting of the Woman's Board of Missions will be held in Union Church, Providence, R. I., on Wednesday and Thursday, November 2 and 3, 1904. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st.

The ladies of Providence will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Miss Helen S. Lathrop, 37 Angell Street, Providence, R. I., before October 3d. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address.

Book Notices

Dux Christus, An Outline Study of Japan. By William Elliot Griffis, D.D.

Now, when the attention of the whole world is fastened on Japan and her plucky contest with Russia, this fourth book in the United Study of Missions is most timely; and the Central Committee is to be congratulated on securing an author whose relations with Japan have been unique. As Dr. Griffis says in his preface, he is "the first foreigner called out to Japan under the 'charter oath' of the Mikado in 1868 to assist in 'relaying the foundations of the empire,' and is the only white man living who, in the castle city of a baron, saw the workings of the feudal system."

The little volume begins with a map and ends with an index. One page is given to general rules for the pronunciation of Japanese words—a strange omission in *Rex Christus*.

The first chapter opens with Japan's Framework of Recorded Time, beginning with 660 B. C. and closing with the present year, 1904. The succeeding four chapters begin with a chronological framework, and following the good fashion set by Miss Hodgkins in the initial volume, *Via Christi*, each chapter closes with Literary Illustrations, Themes for Study and Discussion and Books of Reference. Some seventy-five of such books are recommended by Dr. Griffis, showing how rapidly literature on Japan has increased in the last fifteen or twenty years.

While this latest volume from Dr. Griffis's prolific pen is intended primarily for Mission Study classes, yet it is an admirable book of reference for anyone who desires to become better acquainted with this island kingdom and its progressive people at this critical time in their history.

The Woman's Board has also issued several very attractive leaflets on Japan, written by Dr. Griffis, also by Miss Denton, whose long connection with the Doshisha Girls' School in Kyoto is well known to our readers. The paper-covered edition of *Dux Christus* can be obtained for 35 cents and the cloth-bound copies for 50 cents by applying to Miss A. R. Hartshorn, 704 Congregational House, Boston.

The Japs at Home. By Douglas Sladen. Published in London by George Newnes. This paper-covered pamphlet, with a prettily colored picture of a Japanese girl on the outside cover, is written from the point of view of a round-the-world traveler.

The *brochure* is dedicated to the Duke of Connaught, and two of the chapters refer to the visit of this dignitary to Japan when Mr. Sladen formed one of the royal party. It is pleasant, light reading for a summer afternoon, and helps to acquaint one with the country and people. One brief chapter, devoted to the description of "The Martyrdom of a Missionary," is probably the only allusion to missions in the book.

A Flight for Life and an Insular View of Mongolia. By James Hudson Roberts, missionary of A. B. C. F. M. Published by the Pilgrim Press.

Another book dealing with the period of the Boxer outbreak in China, but written in such vivid, picturesque style that one's interest does not waver from start to finish. The facts are stated clearly and concisely, and, moreover, we become acquainted with Mongolia and how the Mongols live. One chapter is devoted to Kublai Khan and his successors, and another to a country without a seaport. The story of the flight into Siberia, which our missionary found a land of freedom, is thrillingly interesting, and with the pictures, the glossary, the Index and Appendixes, it is an attractive addition to one's library.

G. H. C.

Sidelights from Periodicals

CHINA.—*The Independent* for May 26th contains an article by Archibald R. Colquhoun, entitled "China and the War." It reviews recent political changes in the great Empire, and discusses the importance of the war in its future development.

JAPAN.—George Kennan as special correspondent for *The Outlook*, insures an interesting series of articles from the seat of war. The first of these, in the issue of June 11th, gives "First Impressions of Japan"; the second, June 18th, is entitled "Japan at War."



Woman's Board of Mission

Receipts from May 18 to June 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Friend, 24.57; Bangor, Aux., 50; East Machias, Aux., 20.85; Ellsworth, Aux., 10; Hampton, Aux., 43; Thomaston, Aux., 4, 152 42
West Farmington.—Desert Palm Soc., 60 00
West Kennebunk.—Mrs. H. W. Magoon, 10 00
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Alfred, Aux., 5; Augusta, Aux., 41 30; Bath, Central Ch., Aux., 1; Brunswick, Aux., 47.75; Centre Lebanon, Aux., 2; Fryeburg, Aux., 5; Gardiner, Aux., 10; Gorham, Aux., 2; Hallowell, Aux., 36; Silver Star M. C., 10; Harrison, Aux., 1; Harpswell Centre, Aux., 10; C. R., 10; Litchfield Corners, Aux., 8.50; Phippsburg, Ladies, 7.60; Portland, High St. Ch., Aux., 114.60, Mrs. Fenn's S. S. Class, 50; M. B., 15.70; Second Parish Ch., Jr. Wide "Wide Awakes," 20; State St. Ch., Aux., 30.45; Int. and Prim. Dept., S. S., 26.85; Williston Ch., Aux., 21.65; Mrs. B. F. Dunn, 5; Cov. Dau., 75; Seamen's Bethel Ch., C. E. Soc., 20; St. Lawrence Ch., C. E. Soc., 5; Aux., 7; Woodfords Ch., Aux., 52.14; South Freeport, Aux., 34.50; South Gardiner, Aux., 1; South Paris, Cong. Ch., Ladies' Aux., 9; Waterville,

Aux., 25; Waterford, Aux., 7; Evergreen Club, 10.50; Windham Hill, by Mrs. S. F. Barney, 5; Collection at Annual Meeting, 39.94, 772 51

Total, 994 93

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Alstead Centre, Ladies' Circle, 2; Barrington, C. E. Soc., 2, Jr. C. E. Soc., 1.16; Bath, Aux., 6; Concord, Aux., 30; Derry, Central Ch., Mayflower M. B., 5; Laconia, Aux., 2; Manchester, South Main St. Ch., Y. L. M. Soc., 15; North Hampton, Aux., 11.50; Rochester, Y. L. M. S., 2; Sanbornston, Aux., 20; Swansey, C. E. Soc., 7, 104 66

Total, 104 66

LEGACY.

Milford.—Miss Hannah A. Foster, by Oliver H. Foster, Exr., 1,644 09

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, 15.13; Bellows Falls, (Th. Off., 87.22), 120.27; Burlington, First Ch., 45; College St. Ch., 16.50; Fairfax, Mrs.

A. D. Beeman, 2; Johnson, 16.65; Middlebury, Y. P. Guild, 5; Putney, Missy Soc., Mrs. A. S. Taft, 2. Less expenses, 2.75,

219 80

Total, 219 80

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dunsmore, Treas. Andover, Soc. of Christian Workers, 40; Ballardvale, Union Cong. Ch., Jr. C. E. Soc., 4.50; Lowell, Highland Ch., Jr. C. E. Soc., 12; Winchester, Mission Union (25 of wh. const. L. M. Mrs. William Minor Belcher), 30,

86 50

Boston.—Collection at Semiannual Meeting,

74 36

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. S., 21; Gloucester, Aux., 8.75; Hamilton, Aux., 11; Lynn, Central Ch., Aux., 7; Middleton, Aux., 4; Peabody, Aux., 7.50; Salem, Tabernacle Ch., Y. W. Aux., 4; Swampscott, Aux., 20,

83 25

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 5.50; North Parish, S. S., 2.58; Wendell, S. S., 75 cts.,

8 83

Glendale.—Rev. F. S. Child,

5 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (with prev. contri. to const. L. M's Mrs. Julia M. Smith, Mrs. Caroline P. Blake), 3.93, Harding Band Jr. C. E. Soc., 8, Jr. Aux., 32.50; North, Aux., 11; South, Aux., 18.94; Cummington, Aux., 6; Easthampton, Aux., 5; South Hadley, Aux. (to const. L. M's Miss Julia Johnson, Miss Irene S. Cowles), 50, Jr. Aux., 11, Mt. Holyoke College, Y. W. C. A., 625; Haydenville, Aux., 11.50; Northampton, Edwards Ch., Aux., 101.40, Y. W. Guild, 45, Kindergarten S. A., 4.30, Gordon Hall Band, 1.50,

935 07

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., 25, Plymouth Ch., Prim. Dept., S. S., 6; Holliston, Aux., 22; Milford, Aux. (to const. L. M's Mrs. A. C. Kinney, Mrs. Amelia C. Hawes), 50; Natick, Aux., 60, Semiannual Meeting Contri., 8; Wellesley, Wellesley College Christian Ass'n, 273.33,

444 33

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 4, Thayer Class, S. S., 5; Brockton, Porter Ch., Aux., 38, South Ch., Aux., 60, Waldo Ch., Aux., 7; Quincy, Bethany Ch., Jr. C. E. Soc., 15,

123 00

Northbridge.—Women of Cong. Ch.,

9 00

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Concord, C. E. Soc., 1 85; Westford, Aux., 11.64,

13 49

Salem.—South Ch., Children's Missy Soc.,

2 00

South Framingham.—Mrs. F. E. Porter,

25 00

South Wellfleet.—A Friend,

1 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 62.50; Ludlow Centre, Aux., 8.46; North Wilbraham, Aux., 15; Springfield, Faith Ch., Aux., 31, First Ch., Aux., Opportunity Seekers, 75, Hope Ch., Woman's Bible Class, 5, Olivet Ch., Aux. (25 of wh. const. L. M. Miss Helena M. Coomes), 30,

226 96

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Boston, John Colby, 1; Berkeley Temple, Christian Ass'n, 13, Mt. Vernon Ch., Aux., 4, Park St. Ch., Aux., 460, Shawmut Ch., Aux., 24.40, Union Ch., Aux., 65; Brighton, Aux., 138.90; Brookline, Harvard Ch., Aux., 167.95; Cambridge, First Ch., Shepard Guild, 15, North Ave. Ch., Pro Christo, 5.38, C. E. Soc., 3.50, Prospect St. Ch., Jr. C. E. Soc., 20; Dedham, Aux., 67.99; Dorchester, Central Ch., Jr. C. E. Soc., 3, Pilgrim Ch., Aux., 15, Second Ch., Aux., 6.65; Everett, First Ch., L. M. and Aid, 60; Hyde Park, Aux., 68.63; Jamaica Plain, Aux., 8; Mattapan, Miss Eliza Clarey, 2; Newton, Eliot Ch., C. R., 14.05; Newton Centre, Ladies' Aux., 65, Maria B. Furber Missy Soc., 10; Newton Highlands, Aux., 9.28; Roxbury, Immanuel Ch., Aux., 9.89, Walnut Ave. Ch., Aux., 13, S. S., 17.40; Somerville, Jr. Union, 1.50, Franklin St. Ch., Ladies' Aid Foreign Dept., 20, Highland Ch., Aux., 2.40, Prospect Hill Ch., Foreign Missy Dept. W. U., 38; South Boston, Phillips Ch., Y. L. M. Soc. (to const. L. M's Miss Eva M. Russell, Miss Clara Dawson, Miss C. Grovenia Stewart), 75; West Roxbury, South Evan. Ch., Woman's Union, 39.38, C. R., 15.77,

1,480 07

Wellesley Hills.—A Friend,

5 00

West Roxbury.—Helen R. Kirkton,

10

Woburn.—Miss H. M. Jameson,

10

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Sturbridge, Aux., 19;

Ware, Children, 15.85; Worcester, Park Ch., C. E. Soc., 5, Pilgrim Ch., Aux.

(prev. contri. to const. L. M's Mrs. Alexander Lewis, Mrs. Horace Hobbs, Mrs. S. H. Thurston, Miss Addie J. Trask,

Miss Anna T. Kelley, Miss Sarah L. Gould), Plymouth Ch., Aux., 28,

67 85

Total, 3,596 91

LEGACIES.

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Plympton.—Hannah S. Parker, by Henry W. Barnes, Extr., 661 80

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleaners, 75; Bristol, Aux., 67.85; Central Falls, Jr. Aux., 90, Prim. Dept., S. S., 5; Newport, Aux., 17; Woonsocket, Globe Ch., Ladies' Union, 45, C. E. Soc., 7.10, Mission Band, 2.50, Prim. Dept., S. S., 70 cts.; Providence, Beneficent Ch., Beneficent Daughters (50 of wh. const. L. M's Miss Grace P. Chapin, Miss Emily Wheeler), 128, Central Ch., Aux., 30, Girls' Mission Cw., 60, Pilgrim Ch., Aux., 23.65, Little Pilgrims, 35, C. R., 12, Plymouth Ch., Aux., 30, Dau. of the Cov., 7, Union Ch., Aux., 270, C. R., 23,

928 80

Providence.—E. Carol Hodge, 1, Edna B. Hale, 1,

2 00

Total, 930 80

CONNECTICUT.

Conn. Friends, 2 00

Conn. Friends, 6 00

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Bozrah, Aux., 11.75;

Central Village, Aux., 15; Colchester, Boys' Mission Band, 9.76, C. R., 2, Wide Awakes M. C., 6.38, C. E. Soc., 5; Danielson, Aux., 12, C. E. Soc., 6; Goshen, Inas-Much Soc., Jr. Aux., 23; Hanover, C. E. Soc., 10.25; Jewett City, Aux., 10; Lebanon, Gleaners Jr. Aux., 10; New London, First Ch., Aux., 34.81, Jr. C. R. Soc., 2.50, C. E. Soc., 11.63, Second Ch., Aux., 45.11, C. R., 16.70; Norwich, First Ch., Light Bearers' M. C., 2.25, Second Ch., Thistle-down Jr. Aux., 10, Jr. Thistle-down M. C., 5, Broadway Ch., Aux., 450, C. R., 7.47, Pansy M. C., 5, Park Ch., Aux., 41.75, C. R., 8, Jr. M. B., 6.50, Y. P. Ass'n, 5; Plainfield, C. E. Soc., 5; Preston City, Aux., 14, C. E. Soc., 5, Long Soc., 9; Putnam, C. R., 22.75, Sunbeams M. C., 14; Taftville, Aux. (with prev. contri. to const. L. M.'s Mrs. John Eccles, Mrs. William Webster), 41, Jr. C. E. Soc., 5; Thompson, Aux., 16, C. E. Soc., 5; Wauregan, Aux. (to const. L. M. Mrs. H. P. Topliff), 25; Williams-ville, C. E. Soc., 3; Woodstock, Aux., 13.84; East Woodstock, 12; North Woodstock (25 of wh. const. L. M. Mrs. T. A. Turner, of Boston), 25.30, 988 75

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Burnside, Aux., 13; East Granby, S. S., 1.50; Hartford, Asylum Hill Ch., Aux., 2, Jr. Cir., 25, First Ch., Aux., 10, Prim. S. S., 5; New Britain, South Ch., Aux., 101.37, C. R., 2.27, Y. W. C. L., 9, Jr. C. E. Soc., 5; Unionville, Dau. of the Cov., 10; West Hartford, Jr. Aux., 25, 209 14

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, C. E. Soc., 31.05; Barkhamsted, Aux., 16.40, C. E. Soc., 5; Centerbrook, Aux., 5; Chester, Aux., 4.25; Clinton, Aux., 5; Cromwell, Aux., 7.15; Deep River, Aux., 3, Mayflower Mission Band, 1; Durham, Prim. S. S., 1; East Haddam, Aux., 7; East Hampton, Friends, 7.70; Essex, Aux., 5, Friends, 7; Haddam, Aux. (with prev. contri. to const. L. M. Miss Alice I. Bronson), 2; Higganum, Aux., 5; Ivoryton, Aux., 5; Killingworth, Aux., 2; Meriden, Centre Ch., Aux. (with prev. contri. to const. L. M.'s Mrs. B. A. Hull, Miss Grace B. Hull, Mrs. William Quested, Miss Frances E. Webber, Mrs. H. L. B. Pond, Mrs. Frank H. Loomis), 131; Middlebury (prev. contri. const. L. M. Miss Esther M. Woodford), Middlefield, A Friend, 6; Middle Haddam, Aux., 2; Middletown, First Ch., Aux., 23.90, Gleaners, 5; South Ch., Aux., 25; Montgomery, Aux., 1.67, Morris, S. S., 6.49; New Haven, Howard Ave. Ch., Aux., 36.13, United Ch., Aux., 430; Portland, Aux., 5, Jr. Builders, 5; Saybrook, Aux., 5; Westbrook, Aux., 3; West Chester, Aux., 3; Westville, Aux., 28, 843 74

Shelton.—Woman's Aux., 5 00

Total, 2,054 63

NEW YORK.

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Moravia.—Mrs. Ackerman, 1 00
New York.—James M. Speers, 85 80
New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., Bible School, 4.10; Copenhagen, Rev. H.

A. Lawrence's S. S. Class, 5; East Bloomfield, Aux., 28.45; Elmira, Aux., 59.62; Fairport, Aux., 30; Flushing (prev. contri. const. L. M., Elizabeth R. Lathrop); Jamesport, Aux., 12; Lockport, East Ave. Ch., Jr. C. E. Soc., 3.87; Long Island, Bayshore Helping Hand, 5; New York, Miss Alice I. Hazeltine, 5, Christ Ch., Aux., 8.35; Owego, Two Friends, 1; Poughkeepsie, Vassar Christian Ass'n, 385; Randolph, Mrs. E. M. Cambell, 4; Rochester, Plymouth Ch., Aux., 20, 571 29

Total, 658 39

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. Washington, D. C., First Ch., Aux. (50 of wh. const. L. M.'s Miss Caroline Norton Lathrop, Miss Harriet Lathrop), 80, Mount Pleasant Ch., C. R., 12.20; Fla., Daytona, Jr. C. E. Soc., 1; N. J., Bound Brook, Aux., 72; Newark, First Ch., Aux., 20.95; Orange Valley, Y. L. M. B., 19.76; Plainfield, Aux., 72.50; Westfield, Aux., 70, The Covenanters, 9.77, 358 18

Total, 358 18

FLORIDA.

St. Petersburg.—Aux., 16 01

Total, 16 01

OHIO.

West Milton.—Dorothy Spring, 20 cts.; Gardiner Don Spring, 10 cts., 30
Oxford.—Western College for Women, Union Miss'y Soc., 25 00

Total, 25 30

ILLINOIS.

Pontiac.—Mrs. Mary L. Clark, 2 00

Total, 2 00

SOUTH DAKOTA.

Redfield.—Alexander Magoon, 40 cts., Marion Magoon, 70 cts., Harold I. Magoon, 30 cts., 1 40

Total, 1 40

CANADA.

Canada W. B. M., Miss Emily Thompson, Treas., 852 39

Total, 852 39

Donations, 9,603 12
 Specials, 212 28
 Legacies, 3,305 89

Total, \$13,121 29

TOTAL FROM OCT. 18, 1903, TO JUNE 18, 1904

Donations, 67,997 26
 Specials, 2,795 55
 Legacies, 18,265 91

Total, \$89,058 72

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Letter from Miss Rice

SIVAS, TURKEY IN ASIA,

April 23, 1904.

MY DEAR MRS. FARNHAM: Thank you for your kind note. I shall be very glad to write you as I have opportunity. One's zeal in letter writing is liable to flag a little after the novelty of the first few months is worn off. One does not feel nearly so important as a college senior. For a new missionary under proper conditions has little responsibility except that of learning the language as fast and thoroughly as she can.

But it is impossible to study all the time, and I have taken great delight in teaching two English classes and occasionally taking other work. My girls are bright, earnest students, and so lovable I thoroughly enjoy them. Sometimes I feel there is very little I can do for them. Those who know English well enough for me to talk with them satisfactorily are mostly already Christians. But of course they have much yet to learn. It is very hard for a woman to be true and steadfast in this country, and these girls need to be firmly established. But what I long for most is that they may go out with the true spirit of service. We missionaries are so few and reach so few that our greatest hope is to work through the few.

You say that Sivas is a new field to you, and considering its size and importance it is not generally very well known. This is partly due to frequent changes in the missionary corps, and partly to a lack of funds, which has never permitted them to rise to their possibilities. I heard the other day that we are at the center of the largest Armenian population in the world.

We have in Sivas a native church and pastor worshiping in one of the rooms in the boys' school. The congregation averages over three hundred, and seated on the floor fills the room. The Sunday school is large and enthusiastic. Did I tell you how I found the boys' primary class eagerly dis-

cussing, "Is the Holy Spirit like our spirits?" This delight in theological discussion is found everywhere. The people have good minds, and like our New England forefathers with limited intellectual opportunities in other lines, they find such problems very fascinating. It is a good thing they are waking up to think for themselves, though they are prone to become opinionated and uncharitable, and to mistake theology for religion.

Their national church, the Gregorian, has been like the Roman Catholic in keeping the people in ignorance and superstition. The first missionaries hoped they could reform it, but soon found it necessary to form independent Protestant churches. For a long time they bitterly opposed our work; but our help in the massacre times is one thing that has brought about more friendly relations. They have learned from us, and extended and improved their educational and charitable work.

There are some earnest souls among them who believe that the national church can yet be regenerated, and we do not know. We try to teach our pupils to be true Christians, without much attempt to proselyte them. But those who learn to know us generally come to us. Another good result of the massacre is just becoming apparent as the older boys and girls in the orphanages are completing their education and going back to their villages, for they are mainly village children from especially benighted districts. They have all been taught a trade and given a good elementary education. Those who show ability are given a high school education and trained as teachers. But when they go back to their homes they are teachers in a larger sense and have the greatest opportunity to help materially, mentally and spiritually.

It is terribly hard and discouraging for them sometimes—ever so much harder than what we missionaries have to undergo—and they need our prayers. We have two orphanages in Sivas supported and manned by the Swiss, but affiliated with us, and our relations are very pleasant.

I have forgotten how much I have told you of our workers. Mr. and Mrs. Perry are our senior missionaries and general advisers. They have just returned from a tour to some of our out-stations where we have churches and schools. We have two ordained pastors and four other preachers supplying five churches. We much need another American lady to do evangelistic work among the women.

Mr. and Mrs. Partridge have charge of the high and normal school for boys, and Mr. Partridge has general supervision of all the boys' schools in the field. The graduates of this high school are prepared to enter the sophomore class in Marsovan College and many of them are doing good work as teachers all through this region.

Miss Graffam and I have charge of the high and boarding school for girls and the kindergarten and primary schools, city and country, which feed it. We have about forty-five high school girls, but could easily increase the size of the school if we had more room. We are hoping for money to buy an adjoining house, which would help us greatly. We have added a year to the course of study and so have no graduating class this year. The girls take the principal elementary branches with Armenian teachers, have good training in Turkish, and study reading, grammar, algebra, geometry, elementary physics and botany, and the New Testament in English. Besides, they have music, sewing and fancywork and the boarding school girls do most of the work of the home. We are blessed in having faithful, earnest Armenian teachers.

This year Miss Halsey has been lent to us from Smyrna to train a class in kindergarten methods. Her work has been very successful and the kindergartens are in great demand. Children here are woefully neglected. Next time I hope to tell you of the beginnings of our medical work. We have as yet no hospital or nurses, but we expect one doctor and his wife next summer. The Armenians need this work and it is the only way we know to reach the Turk.

With earnest wishes for your end of the work.



Letter from Miss Allen

Our new missionary in Brousa writes to Mrs. Baldwin, now in this country:—

MY DEAR MRS. BALDWIN: I meant to write you a letter when I got back from Solaz, but the beginning of school together with the entertaining of guests took all my time. It was late Friday night after the mail came that Miss Mary and I decided to go. A report was spread about the city that my brother and Mr. Peet were coming from Bardezag on horseback, so I waited to see what news the post would bring. When I found it was not so I engaged my carriage. The next morning by half-past seven we were started in a cold, drizzling rain. We reached Ganluk by noon. One incident occurred just before our getting there which rather frightened us. Two carriages were ahead of us; one had an Armenian driver, the other a Turk. In the carriage of the latter was an officer. The Armenian tried to pass when the Turk jumped out, stopped him, and began to beat him, also drew a knife on him. I told our driver to hurry on lest he become involved in the fight. It was lucky that I was not a man, the one who did the beating might have been the worse off, and I, well, we will not imagine the end. At Ganluk we spent two hours with Miss Demetra, and you can imagine how glad she was to see us and we her. By afternoon the weather cleared and we enjoyed much our ride and the beautiful view, especially of Lake Nicea. As you have been to Solaz so many times you can picture without my help our arrival, the crowds of women and children which surrounded us speculating as to who we were, and so forth.

We stopped at Horhanes Aghas, but he did not have room — although I saw it. He is building and expects to take down the old house as it is in danger of falling. What a shame it is that so many houses have been destroyed by that mountain torrent.

In the morning we went to the service, and the teacher gave a very good talk. I wondered how they kept warm in that room where they held the service. At three of the windows they had cloth nailed, and the cracks in the floor were in places two inches wide.

About thirty-five were present. I hope they can build their chapel soon and have a preacher. After the service we had a meeting with the women at the house. I took pictures for the children, which I gave them after the meeting. I also carried two rolls of paper, which you had prepared so systematically before you went away. The teacher was very glad to get them. I also sent him a little book later for help in preparing his talks.

In the afternoon I took the women's class, the lesson being on the Temptation. In the evening we had callers, mostly men. One man, especially, asked for a great many explanations on certain Bible passages. We enjoyed our visit very much, and hope it was profitable. There were many inquiries for you.

This is Saturday, and I am very busy, as in an hour the young ladies of the choir are coming to spend the day. We are going to have a sewing bee for Rebecca, to help her on her trousseau; then in the evening the young men are to join us in a social at Mr. Nigoghosian's.



Redland's Cradle Roll

THE banner Cradle Roll society of Southern California has just held its annual party in this beautiful month of June in the Congregational Church, Redlands, Cal. Out of its membership of 165—all under ten years of age—129 were in attendance, besides parents and friends. There were fifteen graduates, and new members sufficient to swell the total number to 181.

To many of the parents this is as great an occasion as to the children, for, with little ones to care for, they are kept at home much, and this is an outlook and opportunity for them.

After an hour of kindergarten games, the long line formed for a march, with piano accompaniment, and the silver quarters began dropping into the historic cradle of the society till all had passed, and over fifty dollars were contributed. These offerings are their gifts to home and foreign missions, and they also supply each child with the *Mission Dayspring*.

They sang some of their favorite songs, were led in a half-dozen motion songs, the pastor and wife each spoke briefly, and the leader of the mission band—the next society in point of age—welcomed the graduates.

The march was then continued; this time to the dining room, where a choice feast was ready, to which their leader invited all.

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Instituto Corona, Guadalajara

BY OCTAVIA W. MATTHEWS

SCARCELY more than half a century after Columbus sailed the foundations of this city, which is now the second in the republic of Mexico, were already being laid. It is situated on a plateau five thousand feet above the sea level and is surrounded by mountains, which we like to see from our house-top when their brown sides catch the beautiful wine tints from the sunset and the almost crimson afterglow. This altitude combined with a latitude of about twenty-one degrees makes an equable and delightful climate.

The houses of the city are so closely packed together that they do not occupy much more than a two mile square, although the population has now become about a hundred and twenty thousand. These adobe Mexican towns are inclined to be one story, but many of the buildings of our city are two or three stories high, while the great towers and domes of the many large churches rise above the house roofs, and the twin towers of the cathedral (in which Murillo's "Immaculate Conception" is treasured) are conspicuous from a long distance. Scattered about the city are the pretty plazas, fragrant with orange blossoms and filled in the evening with men in their big hats and scarlet blankets and with women in their long black mantles. The Mexican dress is graceful and well adapted to this climate, but our less becoming American dress is largely taking its place except among the peons.

The people are naturally quiet and polite, and I find the young people very attractive. The lives which they live, however, make them age early, and with the freshness of youth their faces lose the expression of content-

ment and of fun, and I long to see in them that peace which passeth understanding.

The work with these young people is very fascinating, and it is in them that we find our chief encouragement. There are more than fifty in the Instituto Corona, and the boys' school, the Colegio Internacional, is somewhat larger. Our twenty-one boarders make up a very busy as well as a very happy household, for the girls do all the housework except the cooking. This means washing and ironing, dish washing, sweeping and dusting, and every day they wash the tile floors of all the rooms and of the broad *corredor* which surrounds the *patio* and onto which all the rooms open. But housework is not their chief occupation, for they are doing satisfactory work in school also. It recalls the old peripatetic schools, when out of school hours the girls walk slowly around the *corredor*, book in hand, absorbed in study. On four afternoons of the week they have sewing; that is, drawn work, and they finish some very dainty pieces of linen. Some of the girls have music and drawing also. The people here have an aptitude for these arts, and we want girls who graduate to be able at least to play hymns.

We have evening prayers as well as the devotional exercises in the morning and the regular Bible study in school. There is a weekly prayer meeting and a preaching service, a women's society, and a well organized Sunday school of about a hundred and fifty members. To me, however, the most interesting gathering of the whole week is the meeting of the Christian Endeavor Society, whose membership is made up almost entirely from the two schools. The singing is hearty and the young people take part freely. They make good use of the *Christian Endeavor World*, translating paragraphs into Spanish for use in the meeting.

There is an excellent spirit among all the girls toward one another and toward us. I have never known a household of this size where there was less friction. The girls seem to take the greatest satisfaction in showing us little attentions of various sorts. They will not allow us to carry our own coats and books when our little procession starts for church; and Miss Gleason has had to give them peanuts less often than other desserts, because so many little cups of shelled ones find their way to our rooms that we have feared the girls hardly got their share.

The most of our girls are from the humblest homes, but they are by no means dull, and the improvement which they show is very marked. There is much to do for them to establish them firmly in effective Christian lives, but they are earnest and responsive. The graduates who have gone out from the school are a source of encouragement, and we trust that with God's blessing we may continue to send out women of strength, who shall have an influence in this needy land.

An Account of Commencement at Marash

BY MISS C. M. WELPTON

COMMENCEMENT comes early with us; about the middle of June. This is necessary for several reasons. The early summer is warm, and especially in the city; good work is quite impossible for most people after the middle of June. Some of the girls come to us from cities and villages at a distance—the five days' journey, for example, across the plain to Adana must be made before the heat of summer makes traveling too difficult for the girls from Adana and Tarsus. Annual meeting follows the closing of our school, and both missionaries and people like to get that over early in July. Annual meeting is not an affair for missionaries only in our mission. In connection with it there is a conference with the native pastors and workers, in which missionary and native worker share experiences and opinions, discuss the work of churches and schools, and get an annual renewing of Christian acquaintance. This conference is one of the means of developing our workers, looking toward self-dependence. It keeps the American and Armenian worker in sympathy with each other in the work as a whole.

The men's college and girls' seminary in Aintab, Hadjin Home, and our school close the year's work about the same time. Then as many as can gather together either in Aintab or Marash for annual meeting. The past two years there has been a woman's conference in connection with the other. The way the women enter into it and take intelligent part in discussions of papers written by one of their number is a great testimony to the work of the past years.

For two years we have given up the custom of having the girls who graduate read something they have written, and have a lecture instead. This year Rev. F. W. Macullum gave the address on the subject of "Higher Education for Women," its development and results, and reasons for it. The freedom of American women, their opportunities, the various lines of work open to them, are always strange and wonderful to the people here. Co-education is an idea quite incomprehensible to a people where the idea prevails that even in the lower schools boys and girls should study in separate classes. Mr. Macullum only mentioned some such things in connection with the work of women in educational and other lines, but it was easy to see the interest aroused. When Mr. Macullum said there were young women working in post offices in America, what a look of surprise came on many faces.

In this country a woman, even an American woman, would not go to a

posta khane (house of the post) unless there were some extraordinary occasion, and then it would be under proper masculine escort. The entire lecture was most interesting, and would broaden the view of the intelligent, thinking class of people who heard it. One of the native pastors of Marash, who is a member of the board of managers for our school, gave a pleasant little address to the class of five graduates. The girls all looked very womanly and attractive in their simple dresses of cream sateen. The class as a whole was a satisfactory one in Christian character and quality of work. Two had given us some anxiety, but the latter part of the year they seemed to develop more in the ways we wished.

Three of the class are Marash girls, whose fathers are dead. One of these three is practically motherless, also, as her mother is much unbalanced mentally, and is a care to the daughter rather than the care taker. These three have been educated at the expense of people in Switzerland, who regularly since the trouble a few years ago have sent through orphanage work funds for the education of a few girls. Neither of the three were in our family, but each was invited by Miss Blakely to spend one month in our home during the year. We all think the training of our home life a good one for the girls.

These three girls will all teach in Marash; two in the girls' *veusta*, which prepares girls for our preparatory class, and the other in the schools of the First Church. We believe all three will make faithful teachers.

Of the other two members of the class, one is from Adana, having studied with us three years since finishing the work of the girls' school there. The other is a Zeitoon girl, educated in Hadjin Home, and sent here for the work of our last two years. This girl goes to teach in Hadjin Home, and the other in the Adana field.

We were all pleased with the music given by the girls. The entire junior and senior classes made up the chorus, and they did try to do their best.



A Summer Station Class Near Pang-Chuang

BY MISS GERTRUDE WYCKOFF

THE absence from home has been especially hard these three weeks because all the friends in the station have been away, leaving sister Grace at home alone. Aside from her regular school duties, two of the pupils have been very near to death's door, and anxiety and care for them have added to the burdens. As this last class was near it was possible for me to go and spend two or

three days and come home for a night or two, and visit other villages as I could. As I left the last time for three days I asked the Lord that he would spare the life of the sick until I could finish my work. I am so glad he thought best to do so, for now I can be here to help in any need.

It was a little out-station where the class was held, but the few were anxious to have it; so just in this time before the harvest we could give them their request, and gathered fifteen from five near villages, who with the local members made the number of pupils nearly thirty, most of whom studied half a month most eagerly, receiving instruction as it could be given. Every fifth day was a fair, a small market day, and these days we had an opportunity to speak to not a few who came in to see what was going on. They had brought their five days' work,—thread or cloth as the case might be,—and had exchanged it for more raw material, or had turned it into food or grain to keep the family going another five days. They set their baskets down, forming a line near the wall, and looked on in astonishment at those who were engaged in such a strange thing as the improvement of the mind. I think these visitors' minds were somewhat on their baskets lest perhaps something might disappear from them, and the noon hour was approaching, and some had a mile or more to walk before they could think of eating. Such was the opportunity to preach the gospel. Many listened attentively and assented to all that was said, and in many cases said, "We did not know there was a church here." Alas! the poverty of their "days" was the cloud which hid the light of an eternal life.

Among the learners were a few women of sixty, seventy, and eighty, and also children of eight and nine years. The latter—six or seven in number—learned not a little about Christ and his work, and also about prayer; they, even the youngest, made their prayers to God as if realizing that to ask God to help them to refrain from lying, stealing and bad language, and do right at home, was a true source of strength; they seemed so happy those days, it did one good to teach them. One or two of these want to unbind their feet, so we may still have some from that region in our school in the future.

Among the older women was Mrs. Shih Hao, of eighty-eight years; she is so pleased to see the missionaries and meet the church members. Her bead-like eyes sparkled as she talked or listened or joined in singing, "Who is He in Yonder Stall?" or "I Gave My Life for Thee." She is alone in the world, no one of her own who cares for her; a Christian family are better to her than many sons would be, and she always has such a good word to say for the people of the village, who at the festive season remember her, and contribute grain or food to help her.

One day, after telling the class about an old woman in deep poverty, both of body and spirit, who said, "I just want to close my eyes and draw my last breath, and be done with this sorrowful life, just to be buried and

done with it" ; after trying to make the women realize how pitiful her case was without God and without hope, and, owing to her deafness and extreme age, how it was almost impossible to help her, I said, "Who would like to pray for this old lady?" This elder sister of eighty-eight, touched by a kindred feeling, offered a simple prayer, telling the Lord all about it. I should say that these two hymns mentioned have been the precious possession of this aged Christian for many years, taught her by Miss Porter and Mrs. Smith long ago. This time I gave her a few texts, and one more hymn was added to those already known. She held the verses in her hand, saying, "I must take them home to show people what I have learned, for they will wonder what I can learn."

Another elderly woman of seventy-two, a year or more ago was reading Buddhist masses, keeping fasts, and worshipping false gods ; she has learned a better way now, and though extremely deaf, so that she gets things pretty well twisted, yet the sparkle in her eye and assent to the truth, as far as she comprehends it, speak of better things in her heart.

Still one more who has sought the true God in the sunset of her life after seventy-six years of serving the false gods, has an incurable disease, which must cause her death soon, was most earnest in giving testimony to her love of the truth. May God keep her in the hour of temptation firmly trusting in himself and in no other. For those who were able to do hard work in study the long days were almost too full, and the teachers were rather well tired out by the close of the class. They did very faithful work, always welcoming me most heartily after my brief absences, and carrying on the regular teaching as if I were there. For all we hope an onward impetus and stronger desires for a consistent Christian life have been received. One young woman ought to be mentioned for her unselfishness. She herself reads very well anywhere in the Bible ; as her mother-in-law and sister-in-law have had so few privileges in classes, she gladly remained at home, telling the latter that she would take care of the little child, and was glad to have her study, while she would look after the household affairs. This was a Christian thing to do, not a Chinese. She longs to have all her family deeply interested in the truth, and this is one way to help them to such a position. But my letter is long, and I close.



Rev. S. V. Karmarkar and Dr. Gurubai Karmarkar write from Byculla, Bombay, Nov. 28, 1903, that:—

At the invitation of the missionary conference the former conducted a mission for the deepening of spiritual life among Indian Christians in the city of Poona, the old capital of the Marhattas. The large hall used to be crowded with four to five hundred Christians at every session and a number renewed their covenant and gave their hearts to God. Pundita Ramabai and Rev. Rattanji were his colleagues in this mission.

He is planning another mission in Bombay among mill hands in a very densely populated part of the city. He hopes to begin on the 10th of Decem-

ber and continue it for a month. Kindly pray for genuine conversions in this gospel tabernacle mission for non-Christians. He is very desirous to build a gospel hall in this part of his parish when the Lord will send help toward it. May He touch some generous heart!

Mrs. Karmarkar is busy helping the sick and the needy at all the hours of the day. In the boys' orphanage and the school for the blind there was only one case of plague in each; thank God the boy and girl were cured and the plague did not spread in the schools, as proper precautions were taken immediately. There was a surprise party given on her birthday by the Christian Endeavor members, who spoke very sympathetically of her humble labors.

The mission asked her to raise a fund of \$5,000 to build a mission dispensary and a place of residence. Will you join us in interceding on its behalf, before the throne of God? We are very thankful to God that all our famine children are doing well and our schools are making good progress.

Miss Porter, of Peking, writes:—

I HAVE omitted the story of what was really the great event of last week in Peking, that of the commencement of the Methodist Episcopal University. It was the first that I had had opportunity to attend, and in spite of the weariness of the examinations of Wednesday, Miss Miner, Mrs. King (Mrs. McCann's mother, who was visiting us from Tientsin) and I, all went for the 8 P. M. exercises. Their great, beautiful church was brilliantly lighted and the few flowers were most tastefully arranged. The place for the choir behind the platform was occupied by Sir Robert Hart's picturesque band of Chinese players with their Portuguese conductor. Their music occupied more than half of the evening and was, I doubt not, excellent. Two of the four orations were in English, two in Chinese. All were interesting and very like those of many college students except the last. That was out of the ordinary in the almost perfect English and the nobility of its thought and expression. It seemed to come from a heart aglow with generous purpose. The young man has a delicate, charming face, and one could but believe that he spoke from conviction of "Self-Abnegation as the Mark of True Greatness." He belongs to the Chen family, two generations of which have already done loyal service for Christ in connection with the Methodist Episcopal Church in North China. We shall follow with high hope the career of this youth of the third generation of Christians.



The First Christian in Inghok

BY REV. E. H. SMITH.

ON Thanksgiving day the first Christian received into the church in Inghok was buried. In 1863 Mr. Ding confessed Christ in a little rented chapel in Inghok city, and through all these forty years he has been steadily witnessing. By trade he was a barber and was able to preach first to his

customers. Later he became a regular colporteur, and finally one of our preachers in charge of the chapel at Dai Uong, where he died of appendicitis, aged sixty-four.

In imagination one goes back to the day when this boy of twenty-four first confessed his Master, when in all the district he stood alone, when he knew he must endure ridicule, hatred, and persecution. And then to see with his eyes the growth of the church, to feel prejudice giving way, to feel the breath of the new day, and see the light touching the mountain tops of his beloved Inghok! He knew the work in all the chapels; he had himself labored in most of them. And he rejoiced with the Christians as the blessing came upon this village and that chapel. It was part of his work.

God gave him four sons, and they were all given to the work of the mission. The eldest is Mr. Peet's assistant in the Foochow College—a teacher of sterling Christian character, and an earnest worker, being now the president of the Provincial C. E. Union, and deacon of the Peace Street Church. Both he and his wife speak English. The second son died a few years ago while teaching at Inghok city. The third son began teaching school and preaching at Inghok this year, after six years of study in Foochow College. The youngest son is still a student in the college.

If one were to search they could hardly find a more convincing example of the power of Christianity to lift up all who give themselves to it. What if this young man had not given himself to Christ? He would have spent his life as a barber, making barely enough to provide for the wants of the body, living and dying in heathenish darkness and misery, and his children would have been born to nothing better than the filthy, superstitious life of a Chinese village. Whereas God gave him forty years of active, joyful service in preaching the gospel, and a family of Christian sons to bless the coming generations.—*Foochow Messenger*.



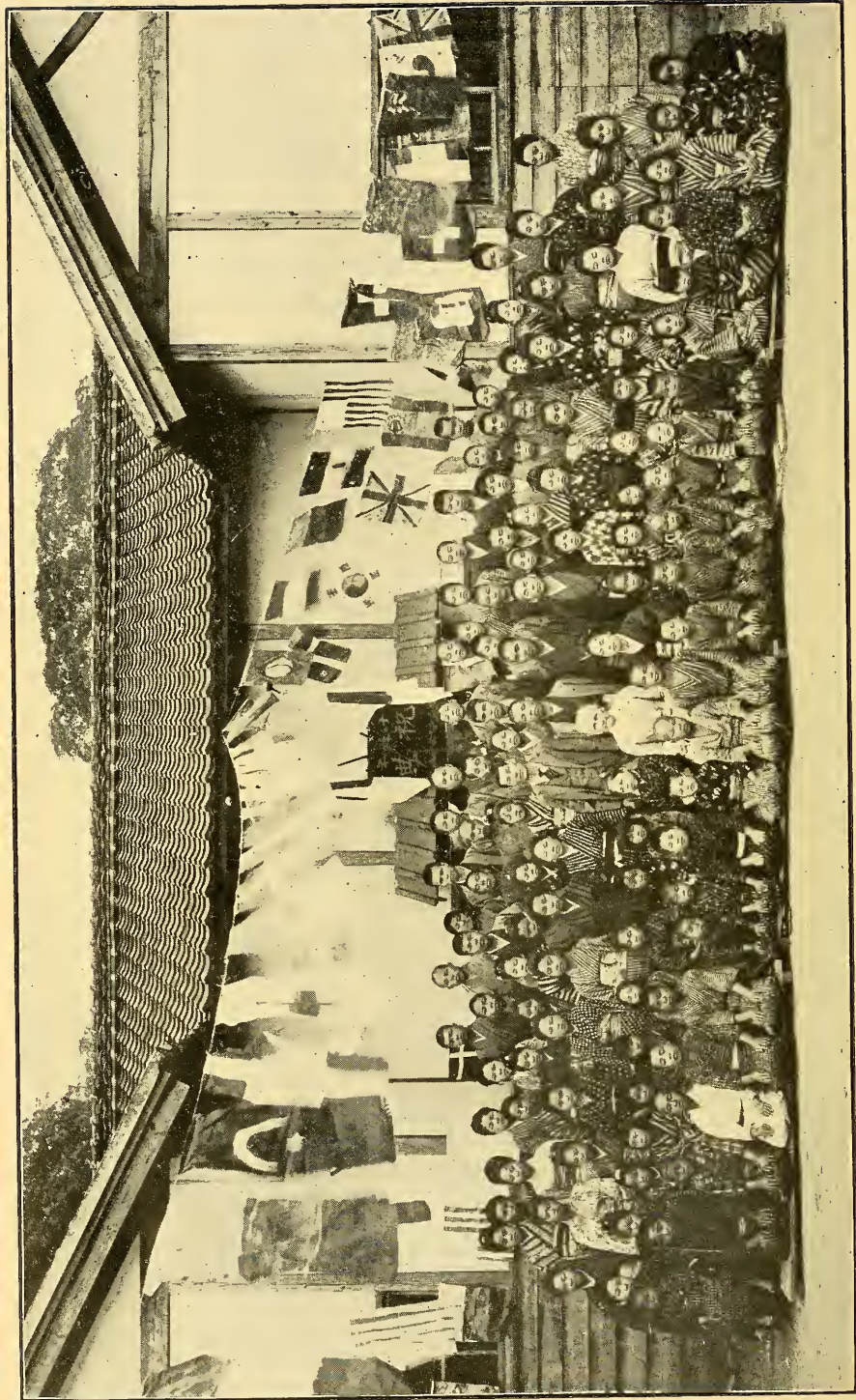
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MAY 10 TO JUNE 10, 1904

COLORADO	182 95	ARIZONA	30
ILLINOIS	1,206 00	MICRONESIA	25 18
INDIANA	142 80	MISCELLANEOUS	155 00
IOWA	298 85		
KANSAS	114 56	Receipts for the month	\$3,953 37
MICHIGAN	205 09	Previously acknowledged	29,210 57
MINNESOTA	272 35		
MISSOURI	13 00	Total since October, 1903	\$33,163 94
NEBRASKA	121 89		
NORTH DAKOTA	25 81	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO	613 76	Receipts for the month	\$ 35 73
OKLAHOMA	21 90	Previously acknowledged	541 96
SOUTH DAKOTA	78 01		
WISCONSIN	445 92	Total since October, 1903	\$577 69
NORTH CAROLINA	30 00		

MISS FLORA STARR, Ass't Treas.



MISS CORNELIA JUDSON AND HER NIGHT SCHOOL IN MATSUYAMA, JAPAN

About 200 work in the factory in the daytime and attend the school at night, sleeping, most of them, in the dormitories

Life and Light

VOL XXXIV

SEPTEMBER, 1904

No. 9

OUR FRONTISPIECE. Miss Cornelia Judson, who is now at home on furlough, has done a great work in connection with the industrial and night school at Matsuyama. About two hundred young people work in the factory in the daytime and attend the evening school, which has been under Miss Judson's care, many sleeping in the dormitories. The school is now a little more than ten years old, and the good it has done can never be summed up in words.

OUR CONTRIBUTIONS FOR THE MONTH. It is pleasant to report a gain this month, small though it be. Our Treasurer received during the month from June 18th to July 18th contributions for the regular pledged work amounting to \$6,917.67, a gain of \$766.82 over the receipts of the corresponding month in 1903. This gives cheer, yet as the total of contributions for the first nine months of our financial year is less by \$7,860.87 this year than last, we see that we must make every effort to bring generous gifts for the remaining months. The year closes for our treasury on October 18th. The appeal should touch everyone personally: have I done my utmost, all that the Master would wish me to do to help his own work?

MISSIONARY PERSONALS. Miss Mary L. Mathews, of Monastir in European Turkey, arrived in New York on July 25th for her regular furlough. She will spend the summer and early fall with friends in the West. Miss Ellen M. Pierce, principal of the girls' seminary at Aintab from 1881 to 1896, and since then the beloved and honored matron of the school, has been obliged by failing health to leave the work to which she has given so many years and to return to America. Miss Lucile Foreman, who succeeded Miss Pierce, returned to her school last year from her furlough. She had given much time while here to studying schools and methods of teaching, and went back full of eagerness to meet her dear pupils and to help them more than ever. But in the spring her health gave way, and the physician ordered her imperatively to return at once to America hoping the

change would cure the trouble. With Miss Pierce she reached New York on July 27th, both in charge of Dr. Caroline Hamilton. Dr. Hamilton will soon return to Aintab, and she is looking earnestly for two young women who will go with her as new missionaries. Miss Clara L. Brown, for fourteen years our missionary, has become the wife of Mr. Nagasaka, pastor of the Congregational church in Hakodate. While thus ceasing to be our missionary we may be sure that she will continue her good work of helping the women of Japan. During her recent stay in America Mrs. C. C. Tracy has won the affection of thousands of women and their interest in her work. These friends will like to know that her daughter, Miss Annie Tracy, has just become the bride of Rev. Henry H. Riggs, who in 1903 took the presidency of Euphrates College in Harpoot, Eastern Turkey.

ANNUAL MEETING. The Union Church, Providence, R. I., is the place, and November 2d and 3d are the days for the next annual meeting of the Woman's Board of Missions. To be a part of the meeting will be a great privilege, perhaps it is also the duty of some of you. Ought we not to gain for ourselves the wider outlook, and the warmer zeal that such a meeting always gives? Ought we not to sacrifice less important interests that we may learn more of the progress of the Kingdom and of our share in that progress? Ought we not to be there that so we may bring a new impetus to those who cannot leave home for any such gatherings?

MESSAGE FROM A MISSIONARY. We look at our missionaries; they look at us. This word comes from a devoted worker: "It is the great numbers in our churches to whom it never occurs that Christ is setting up a kingdom,—the unanointed eyes who never see a vision,—who need help. People would give if they really believed in missions. American people are generous. How many calls they have, and how generously they respond. They do not really believe in missions—our Christian men and women. Think of our noble army of martyrs here in China. Think how gloriously our Christian church in China bore that terrible strain. Think of the wonderful results. Everywhere, with bowed heads, with thoughts of beloved ones hewn to pieces, we say, like Calvary, it paid, it paid. For every life sacrificed, already many, many more have been saved. That very word saved misleads many at home, and they wonder what we mean by it. It makes only a few hearts beat faster to hear that word. It is that something coming into a man's life that changes it. It is life. The man was living before, but now he has something which makes him a free man. It is the leaven which is changing him, so that one day he will be like God. Why, then, are so few hearts moved to come, so few to help?"

THE REPORT OF to the American Ramabai Association reminds us that PUNDITA RAMABAI it is now seventeen years since this remarkable woman commenced her work for the widows of India. From the opening of her school in Bombay fifteen years ago with one widow and one non-widow girl, she has now the administration of affairs for nearly two thousand. This unique work is a wonderful illustration of what one woman, single-handed, can do who trusts in God. When we remember that she is one of India's daughters we may well rejoice that India has such an inspiring lesson all her own. Her daughter, Manoramabai, is ably assisting her mother in the supervision of her many-sided work, not without many trials from repeated visitations of plague as well as from enemies who would thwart her work of love.

A great trial has recently come to her in a plague of locusts which has devastated all that section. So numerous have been the insects that in their flight they darkened the sky like a cloud, and many branches of trees were broken down by the weight of those that settled on them. They destroyed every green thing in Ramabai's estates, thus making the question of food supply for the next months much more difficult.

AN AFTERMATH The committee who arranged the Summer School for OF NORTHFIELD. Mission Study, which was held at Northfield, July 12-19, are arranging a booklet which will preserve some of the helpful words given there. Special care is taken to reproduce the talks given by Mrs. Montgomery, Miss Hodgkins, Dr. Griffis and Professor Sailer in teaching the chapters of *Dux Christus*, the syllabi prepared by these leaders being given entire. This little book will be specially helpful to leaders of auxiliaries and study classes. It will probably be ready very soon, and the price will be ten cents.

A NEW The Woman's Board has now in the hands of the printer a LEAFLET. valuable leaflet by Dr. Henry D. Porter, long a missionary at Tientsin, giving a complete account of Congregational Medical Work in China. It should be ready as you read this, and will be of great help in the September meetings when we study that subject. Price, five cents, or fifty cents a dozen.

TROUBLES IN Word just comes to us of renewed massacres in the EASTERN TURKEY. Samsoun district, more than a thousand having been killed there recently. While our missionaries have not yet been molested, they feel a possible danger, and, of course, are stirred by deepest sympathy for the sufferers. News from Bulgaria speaks of renewed uneasiness and

some outbreaks of trouble in that part of our field. In our own homes of comfort we must not forget those who are persecuted and distressed, often for righteousness' sake.

HOSPITAL "The Ahmednagar Woman's Hospital was to be formally OPENED. opened August 11th, and the governor of Bombay, Lord Lamington, was to be there in person, and it was hoped that Lady Lamington would accompany him." This will be welcome news to many of our readers who have felt the great need of this hospital, and who have helped to make it possible. Our Dr. Ruth Hume is to have charge, assisted by Miss Madoline Campbell, the trained nurse who went out to India with her.



Situation of Japan as Influencing its Future

BY DR. J. L. BARTON

THE influence of any country depends much upon its situation. Location does not decide everything, but it decides much. Russia would be far different as a world power did she command an ice-free seaboard. The strength of Italy does not depend so much upon her size and wealth as upon her location. The United States, commanding as she does broad stretches of the two great seas, obtains large military prestige thereby, while Britain, possessing but a mere fraction of the area of Europe, and but a handful of her population, is nevertheless a dominating force. This is not all due to situation; but we cannot imagine England located in the interior of the continent as anything but a fifth-rate power, while from her island kingdom she stands at the forefront in politics, commerce, learning and religion. Great Britain owes much to her position in relation to both Europe and the western hemisphere.

What of the situation of Japan? She holds practically the same relation to Eastern Asia that England holds to Western Europe, although more thoroughly commanding that part of Asia than England commands Europe. Including all her possessions, Japan has to-day a population of almost fifty million, increasing at the rate of about five hundred thousand annually. The country itself is entirely insular, having an area of about one hundred and sixty-one thousand square miles, which is larger than that of Great Britain. This country extends from within the tropics at southern Formosa to 46 degrees north latitude, with a coast line long enough to reach three-fourths of the way round the earth at the equator. Including the Loo Choo

Islands, stretching from Formosa to the most southerly of the four large islands comprising Old Japan, and reaching from there to the northern point of Yezo, the second largest island of the Empire, Japan commands and controls a direct stretch of land and sea for over two thousand two hundred miles. Of this she is master of all but about six hundred miles, but even in this space she owns almost countless islands, many of them of considerable proportion.

From Formosa to the coast of China on the west is but little more than one hundred miles, while on the north La Perouse Straits, separating Yezo from Sakhalin, practically a part of the mainland of Siberia, is not less than fifty miles wide, and the mountains of Japan are visible from the heights of Fusan in Korea. In other words, in order to reach the coast of China from Foochow northward, or to get at Korea or Manchuria, or southern Siberia, there are less than one hundred and fifty miles of sea way not dominated upon both shores by Japan, and this one hundred and fifty miles is controlled by that country upon one shore. Japan holds the water keys to those countries.

While Japan holds this position in relation to Asia, it faces the Pacific with nothing between it and the American continent but the broad water way. Southern Formosa is but two hundred and fifty miles from the island of Luzon in the Philippines. Steamers from America to Hong Kong, and all points north to China, Korea and Manchuria, always stop at two if not three Japanese ports on the way. Yokohama, Kobe and Nagasaki are great commercial ports in which are seen almost daily the flags of all nations. Japan is upon the great highway of the Pacific, connecting North America with Eastern Asia.

In China, north of and including Foochow, Korea, Manchuria and eastern Siberia, that section of Asia which can obtain outlet to the Pacific only through Japan, or by water ways dominated by her, are not less than three hundred million people, or about one-fifth of the human race.

These peoples in these lands have hitherto been reckoned among the most backward in their commercial and diplomatic relations with the civilized world, and the least receptive to modern intellectual advancement and to the principles of religious liberty. They are peoples who have not been credited with ability in and of themselves to compete successfully with the so-called dominating powers. It is here that "spheres of influence" have been talked of and quarreled over, and it is for this section of the world that our own country has insisted that the door of trade shall stand open. The struggle now in progress is a part of this same question.

Japan herself has never been under a political protector and has never



been conquered by a foreign enemy. She has always been master of her own territory and the ruler of her own people. Since the signing of the treaties, putting her upon an equal footing with the leading Christian nations, she has shown herself to be quite capable of conducting her affairs in accordance with the laws that control civilized nations, both in her internal and external questions. At the same time she has caught the spirit of western trade, learning, and religious tolerance, and whenever and wherever she has touched Korea, Manchuria and China, it has always been in the interest of the open door, general education and religious liberty. Japan is prepared in her spirit as well as by her location to propagate these principles among the three hundred million who lie at her back.

Moreover, the Japanese are themselves a part of the civilization of the Koreans and Chinese. These are the only people who use chopsticks. Fish, rice and beans are the staple of their diet. They all have drawn for generations their intellectual inspiration from the same classics, while Confucianism and Buddhism have furnished all classes with moral and religious instruction. The countries at the north and west possess little that is outlandish to the Japanese, while the merchant, engineer, teacher or preacher from Japan finds little in Korea or China that stands in the way of his progress. The Chinese language that presents almost an insurmountable barrier to the European and American is little more than another dialect to the Japanese. The European to the Chinese is "a foreign devil"; the Japanese is only "a little devil" from nearby islands. Experience has already proven that he can win his way among them far more readily than the pale-faced stranger from the Far West.

We have then the facts proving that, by situation, Japan as a first class military and naval power can command the political policy of one fifth of the human race. By her history, language, customs and religion, she is in a position to exercise a dominating influence over the intellectual, moral and religious life of those peoples. By her reception of Western learning, science and religious liberty, and by her own native endowments, she can do more for the intellectual and religious awakening of China than any other race.

We have every reason to believe that it is the purpose of Japan to carry to her neighbors of the West the best that she has obtained from the East. Her physical position makes it possible for her to block progress, but her spirit as hitherto manifested gives us reason to believe that this position will be used in the interests of true progress and Christian civilization.

Our Christian duty is clear to help Japan now, intellectually, morally and religiously, that she in turn may use the advantages she now possesses to make China and Korea Christian. So long as Japan is Japan and occupies the place she does upon the map of Asia, she cannot fail to increase politically, commercially, intellectually and religiously in power and influence over all China as well as over the lesser peoples upon her borders.

Some Social Conditions in Japan

BY MRS. JOSEPH COOK

THE women of Japan can be regarded from two standpoints — that of the esthete or man of the world as Sir Edwin Arnold and Henry Norman, Pierre Loti and Lafcadio Hearn or from that of the missionary and educator, who are not so captivated by attractive physical charms but that they can see the need of cultivating the mind and saving the soul.

The Japanese girl is naturally bright, intelligent, modest and ladylike, and as Dr. Griffis says, is among the Asiatics what the American girl is in Europe, and yet under the power of that exaggerated filial obedience, which is peculiar to China and Japan, she will give herself up, at the command of her father, to a life that is worse than death.

Alice Mabel Bacon in her admirable and most illuminating book on *Japanese Girls and Women*, gives a satisfactory explanation of this self-sacrifice on the part of some Japanese women. With the Occidental races chastity is the supreme virtue for a woman. But, from her earliest years, a Japanese maiden is taught that "for the good of father or husband she must be willing to meet any danger, endure any dishonor, perpetrate any crime, give up any treasure." A Japanese woman, under stress of peculiar circumstances, usually to meet some feudal obligation requiring money, will for a period of years as the case requires, sell herself for shameful purposes. When it is understood why she enters into this life she is honored rather than despised, and when her period of self-surrender is over, she is received again among her friends without incurring social ostracism. Miss Bacon asserts that Japanese women are pure-minded and have a strongly developed sense of duty. She also explains the promiscuous bathing between the sexes so shocking to our ideas of propriety. She affirms that, "to the Japanese mind any exposure of the person that is merely incidental to health, cleanliness or convenience in doing necessary work is perfectly modest and allowable; but an exposure no matter how slight, that is to show a pretty figure is in the highest degree indelicate. The Japanese woman who would, with entire composure, take her bath in the presence of others, would be in an agony of shame at the thought of appearing in public in a costume so indecent as that worn by many respectable American and European women."

And yet in a country where there is a legalized system of prostitution and where concubinage is found in the imperial palace, and therefore cannot be

openly criticised except by the bravest of reformers, the Christian ideal of the sanctity of the home is not out of place even among that highly civilized people.

At a meeting at Nara in 1895 the Christian Japanese felt the necessity of insisting on strict monogamy—"one man and one woman—all must live purely" was their quaint way of putting it. Brilliant magazine articles and elaborate books on Japan and the Japanese are constantly appearing in which the noble traits of this really remarkable people are emphasized and their faults are ignored. Often they have been exalted above Christian nations and these writers commonly close by saying, as the climax of absurdity, "and yet we send missionaries to Japan." It is undoubtedly



MOTHER AND CHILD, WITH SERVANT BRINGING SWEETMEATS

true that there are many things we might learn to our advantage from the Japanese. Nevertheless one of their most distinguished countrymen, Joseph Neesima, when asked what were the chief traits of his people replied: "Lying and licentiousness." Undoubtedly there is a certain laxity of morals in fashionable society in America, but at the same time there is a largely predominant Christian conscience here which is shocked at any lapse from virtue, whereas in a non-Christian, though highly civilized, country like Japan certain immoralities are taken for granted. One of my most charming calls on a Japanese family occurred on my second visit to Japan in 1895. The home was an humble one but it was neat and dainty, a

typical abode of a young pastor, his wife and baby. We were welcomed at the threshold by the young mother and her pretty girl baby of a year or more. As we went into the inner room which opened on a tiny ornamental garden we found the master of the house waiting to receive us, sitting on the cushion in front of the brazier of coals called by the Japanese, *hibachi*. Cushions placed by extra *hibachi* were intended for the callers and we dropped on our knees and made our polite prostrations, even the baby going through the same etiquette, while the little mother showed her white teeth and uttered that low, silvery laugh which seems to be a part of the Japanese woman's society manner. A Samurai sword was exhibited to us, which our host said was brought into the family by his wife on her marriage as it had been originally brought by her mother on the occasion of her marriage and presented to her husband. It was a custom in Japan, he went on to explain, for the bride to bring the ancestral sword and give it to her newly wedded husband so if she ever committed the "most bad sin" (meaning adultery) he might kill her with it. During this somewhat severe and embarrassing statement the pretty wife with the tiny girl baby at her side showed her pearly teeth and rippled out low, musical laughter. I felt the strongest temptation to say: "And what does the wife do to her husband in case he proves unfaithful?" but I thought it best to refrain from propounding such an astounding conundrum until Japanese women have had a few years more of training in Christian ethics, until they see the reasonableness of Frances Willard's doctrine of "a white life for two," and until education gives them some power of self-assertion.

The Harpers some years ago published in their Black and White series a little book called *The Japanese Bride*. It was written by Naomi Tamura, of Tokyo. This book contains unexaggerated facts in regard to Japanese social life, but appearing at a time when the nationalistic spirit had made the people hyper-sensitive, the book created the greatest furore and was at last suppressed by the government.

Some advanced Japanese gentlemen who have come in contact both at home and abroad with Europeans and Americans have made an important discovery, which is, that it is possible for a woman to be virtuous without being stupid. That has never been the theory of Oriental nations and is not to this day. Wives are chosen not as intellectual companions, but simply to bear children and to perform household duties.

They have no social functions. When a wealthy Brahmin of India or a Japanese gentleman of fortune wishes to entertain his gentlemen friends he sends for the nautch girls or the geisha girls. These girls, barring the somewhat colossal fact of not being virtuous,—the nautch girls never, I sup-



GEISHA GIRLS

pose, the geisha girls seldom, if ever—would correspond to our society girls here in America. They not only sing and dance, but they are bright and witty, quick at repartee and intelligent enough to be agreeable companions, while they never lack that deference and those numerous small attentions so dear to the masculine heart the world over.

Mrs. Isabella Bird Bishop in her book on *Korea and Her Neighbors*, speaks of the same status of woman in this Hermit Nation. She says: "Domestic happiness is a thing the married woman does not look for. The husband's social pleasure is taken in company with male acquaintances and *gesang*, as the Korean girls corresponding to the geishas of Japan are called."

Now all this education and we hope Christian education is going to change, although in such conservative countries as India and China it must come slowly, and Japan is more conservative in regard to her women than along other lines.

It is very hard even for Christian Japanese—and when educated partly in this country—to give their women the same chivalric deference that is accorded them here. And very likely the women themselves would shrink from accepting such attentions as preceding instead of following their husbands and similar small courtesies. During the feudal era of Japanese history, no provision was made by the state for the education of women, which largely explains the subordinate position accorded to them. One of the early Japanese maxims in relation to women was: "Such is the stupidity of her character that it is incumbent on her in every particular to distrust herself and to obey her husband." Undoubtedly the example of missionary educators in Japan had a powerful influence on the government in the days when woman's education was a mooted point. But making no account of mission schools for Japanese girls, in the year 1900 the government had established forty-four girls' schools for advanced work with an attendance of more than eleven thousand. The establishment in 1901 by Mr. Naruse of an independent woman's university in Tokyo marked an advance not only in the belief in the training of women, but also in the practical efforts of Japanese for Japanese.

It is said that as the Japanese girl becomes educated she rebels against elaborate Japanese etiquette as a part of her bondage. I once attended a lecture in Osaka, where a number of Japanese ladies were present, the wives of progressive young men. These ladies wore their native costume and sat on the floor, and each time a newcomer arrived they made a series of profound prostrations which I thought must be rather distracting if they really wanted to hear the lecture.

Sometimes in Japan as in America a little learning is a dangerous thing.

I was amused at the remark of a ten-year-old girl which showed a good deal of the young American spirit. She said: "We cannot obey our parents because they are ignorant; we cannot obey our teachers because they are often mistaken; therefore we must think deeply and act according to our own judgment." When the Kobe Girls' College was started in 1878, the Japanese gave one thousand dollars towards the first building. As our



JAPANESE INTERIOR

readers well know this is the foremost Christian college for women in Japan. In the reactionary movement in Japan woman's education received a setback. Japanese men were very much afraid their women would become educated to the point of self-assertion. But the present minister of education favors the higher education of the girls of the Sunrise Kingdom and the empress herself is a prominent patroness of these schools.

Silver Anniversary of a Missionary in Japan

BY MISS LUCY E. CASE

MAY the twenty-fourth was the day. Miss Abbie M. Colby of the Springfield Branch of the Woman's Board was the beloved missionary. The weather? Oh, very rainy! and although guns did not really come down, it poured very loudly some of the time, but happily the clouds and rain had silver linings that day.

The celebration began more than a week ago when Miss Colby was made happy by letters and the generous sum of \$25 put to her credit by the ladies of the Springfield Branch. All during that week little gifts and letters kept coming in for her. One of the earliest pupils, now a mother of five robust children, brought a large *tai*, the Japanese fish that is always used on festive occasions, to us for the celebration.

In planning for the celebration, Miss Colby had primed me not to let the Japanese friends put out any money for her. I promised that I would not suggest a sen to them, but as it was an occasion of a lifetime I should not stop any spontaniety on their part. The friends in the school entered most heartily into all the preparations. As our school building was altogether too small, we had the celebration in the Y. M. C. A. Hall. The day was rainy, but that did not prevent our committee from decorating the hall most handsomely with potted plants and palms, and one thousand national flags of the United States and Japan. The flags were small and made of paper, but they were good for sore eyes to gaze on. Then in the center of the platform, just below the edge, we had "Welcome, 1879-1904" in silver letters, on a red background. Miss Daniels helped very greatly in this decoration besides furnishing many of the things for it. All Tuesday morning I was kept very busy attending to the preparations and running to the door to receive telegrams, letters and gifts for Miss Colby. The first gift was from the mayor's wife — a basket of beautiful silk flowers; the women's society of the church we attend gave a fine kimono, with sash. One rather interesting present from one of our newer schoolgirls was two bottles of *sake* (rice wine). Miss Colby has decided to send that family a Bible. Some of her former pupils in Kobe sent a beautiful buckle. She also received a Japanese soup-bowl and other interesting things. Miss Colby was "gotten up" for the anniversary by Mrs. Allechin, our latest arrival from America, and she looked very sweet and as pretty as possible in her fine new black silk gown and white kid gloves from the Brookline friends. When she went

up the aisle of the hall, leaning on the arm of our principal, Rev. T. Osada, Japanese and foreigners alike felt proud of her — that is, as far as it is right to be proud.

With two exceptions — a short address from Dr. A. D. Hail of the Cumberland Presbyterian Mission, an old-time valued friend, and a very fine song by Mr. Allchin of our own mission — the program was entirely by the Japanese friends, and they were most appreciative of Miss Colby's loving service in church and school.

At the close Miss Colby was presented with a box of coins amounting to twenty-five *en* from the teachers and graduates in Osaka, which was a great sum for these times of stress and great need. After all the happy and true things had been said, Miss Colby gave to each one present an appropriate response which she had prepared and had printed in Japanese.

After the formal exercises at the hall, nearly all the guests and graduates came to the school for supper. At this time the singing, congratulations and thanksgiving were continued. One young man, whom Miss Colby had helped over in *Tsu* in years gone by and who is now an earnest, prominent teacher in one of the Osaka public higher schools, spoke most feelingly of her influence and help. Her first Japanese teacher, now one of our pastors and the secretary of the Y. M. C. A., spoke very happily. All our five Congregational pastors took part at this time.

Letters were read from absent pupils and teachers and from our own mission and outside our mission, showing how widespread her influence has been and is. Miss Colby seemed very much touched and humbled by the unexpected shower of happy, loving, felicitous words and messages. Altogether it was a silver day long to be remembered.



MISS ABBIE M. COLBY

Missionary Letters

A letter from Mrs. Mary Perry written from Sivas, Turkey, April 25, 1904, gives us a little idea of what touring may mean:—

AT nightfall of our first day's journey we were met by a heavy and fiercely driven rainstorm, and cheerfully accepted the shelter of a little room built under the rafters of a big stable, the walls as black as ink from the smoke of years, and reached by a stairway of rude stones arising from the stable floor. The women of the house seem to have the care of all the animals, which I found included buffaloes, sheep, goats, donkeys and cows. They did me the great honor to invite me to take a survey of these lower premises, and even allowed me to be present when they carried the young calves in their arms to their mothers for their evening meal. As the women wished to take a part of the milk, the calf was only allowed a few minutes in which to refresh himself, when he found himself picked up bodily by a stout bride, who seated herself holding him in her lap until the older woman had filled her dish; then he was liberated and allowed to finish his repast. After that he was again picked up bodily and carried to his "crib."

We had for our supper the standard food of the country, a preparation of cracked wheat, some soured milk and fried eggs. In the morning by faith we donned our wraps and faced the biting storm—rain mingled with ice—setting out for a nine hours' ride. I was suffering from an attack of grip, and Mr. Perry felt some fear for me before we mounted. My reply was, "The Lord is in the storm and he is also above it. If he wants us to go to Gurun he will overrule this storm." In half an hour after we started the sun burst out, and although it was quickly veiled again, in three hours time one of the highest mountain peaks was behind us and the storm was miles from us, moving in an opposite direction from ours. We did not dismount anywhere for rest or refreshment; we took our luncheon in our hands and ate it as we rode along. The air was cool, and our horses traveled so well that we made the distance usually requiring nine hours in seven and a half; and when we dismounted and entered another little room built in the attic of a stable, we found its walls almost as white as snow and its woodwork scoured till it looked as if made of newly planed boards, a contrast to our room of the night before. Why the difference? Christianity had found a lodgment in the second house, and this room had on its Easter dress.

The Protestant church members of this village soon heard of our arrival, and they thronged us until we had to have evening prayers with them and send them away that we might get sufficient rest for an early start the next

morning for our last but hardest day's journey ; but we promised to return after two weeks and spend two days with them. The third day's travel was more difficult because it led over high mountains where the heavy snow was thawing. The animals would break through the deep drifts and sometimes fall. We kept well on the watch, however, and by dismounting twelve or fifteen times reached our journey's end safely.

Eight hours from Gurun found us at Kara Eoren whence two hours and a quarter of climbing high and abrupt hills, and descending precipitous slopes, brought us to Manjaluk, just exactly as we had planned and promised two weeks before. Friends were watching for our approach, and as soon as we



WAITING TO CROSS

The boat to transfer the party is approaching in mid-stream

entered the village, our horses were seized by their bridles, and we were urged by different ones to be their guests. We compromised by going to one house for the first night and to another for the next two nights. In the little room with its Easter dress on we refreshed ourselves with a cup of hot tea, serving it also to others, then rested for an hour while our young teacher led them in a prayer service. Afterwards they thronged us again, remaining until we were obliged to invite them to unite with us in "family prayers," and then allow us to retire.

A prayer meeting had been held every day that week so as to be ready for communion when Mr. Perry should arrive. He preached Sunday morning,

and had communion and children's baptisms in the afternoon. In the interval I held a service with about fifty women and girls, endeavoring to help them understand, from Titus ii. 1-5, and James iii., and Colossians iii. 12-15, what the mind of the Lord is. How my heart went out to those poor women and girls! Woman's position is so degraded; girls are not valued much above the cows and oxen among which these village toilers spend the greater portion of their waking hours. The girls really do not have as good care as the sheep and oxen. They are unwashed, unkempt, repulsive in their look from lack of care.

What have I done? Filled three sheets with the story of our tour and yet given only a superficial glance at externals. Our young teacher in Manjaluk is one upon whom God has set his seal,—a Spirit-filled youth, taught of God, throwing his whole life into the service of God through serving his fellow-creatures. What sweet Christian communion we did have together! When we parted, again I felt that it was worth all the weariness of the whole journey to have had the opportunity to meet those fifty women and girls, to say nothing of the private talks with individuals, persuading them to give themselves to Christ and accept him; and then to see the new courage and joy of the teacher as a result of our visit.

Miss Fanny E. Griswold, Maebashi, Japan, writes, May 15 1904:—

In this compound is a Christian girls' school supported by the Christians of the province and carried on by them. I teach English in this school and help it in other ways as opportunity offers. The pupils now number one hundred and ten, more than half being day scholars. The opportunity of calling in their homes is great, as also in the homes of graduates in the city and all over the province. We have also a kindergarten in the city, which is very popular, this being supported by the Woman's Board and Miss Shed. I have the oversight of this. I do not teach in it, but I visit it and care for its interests. There is much calling to be done in connection with the homes of the children. Twice a month I spend a half day with the women in Takazahi, a neighboring city, and once every month I go to Annaha for work among children. There are also nine churches and several other centers of Christian work where I go occasionally as opportunity offers and hold meetings and do other work.

But one's most important work cannot be written up. How many hours of teaching, how many meetings, how many calls, and so forth, give no idea. I have a young Bible woman who is very helpful. Her work is almost entirely teaching the Bible to women who cannot leave their homes for instruction, and that is the case with the majority of women here after they

are married till their children are grown. When both husband and wife are earnest Christians the woman has a comparatively easy life and can go to church and social gatherings, but when the husband is an unbeliever it is hard for the woman to keep her faith. Often she has so little education that she gets little pleasure or profit out of reading. The only way to help these women is to sit down with them alone in their homes and make an effort to nourish their spiritual life. And what tragedies we hear, and if they are not expressed we sometimes feel them the more. I know perhaps more about Japanese homes than American, but the relation to each other of members of a family here is so different from that in America that trouble and suffering unknown in America come to them.

In one of the places I visit is a young man about thirty who became a Christian some years ago. He cannot walk or stand upright because of some spinal trouble. He manages to crawl about the house, and in some degree waits upon himself. He lives with his sister, who is well off but knows nothing about home-keeping. The house is dirty and the food of the coarsest quality. Fortunately the young man likes reading and writing. He is a good Bible student, although he has had no training at all. But he told me that he sometimes got tired of reading. I said, "Why do you not write letters? Why not write to someone worse off than yourself?" Not long after I introduced him by letter to a young woman in Kobe who has been sick for years with muscular rheumatism. They exchanged letters, and the young man was delighted. I think he will read over the letter he received till it is worn out. He read it to me and said over and over again what a comfort and help it had been to him. In order to be able to tell him particularly about the woman I called on her when I was in Kobe for our annual mission meeting. She was in a room just big enough for the comfortable on which she slept. These beds are just like the one the man had whom Christ told to take up his bed and walk. There was not room to sit beside her, but I sat at her head while she twisted her head around a little in order to converse. A tiny shelf at her side held paper, envelopes, pens, books, and a little vase of flowers. She drew them to her with an old fork that some American had given her. Her hands were all out of shape and it was with difficulty that she could write. She said an ordinary letter took her a day to write, and if it was to lead someone to Christ it took two days. Her face was bright and she was evidently very happy that in this way she could come in touch with other lives and help them. As we were going away she offered a beautiful prayer. So the Spirit of Christ works, irrespective of race or condition.

We feel the war on every side. Trade is dull and everyone is economiz-

ing, but no one complains. If our opportunities for work are hindered in some ways new ones are given instead. The homes of the soldiers are very accessible now, especially to the American, the sympathy of whose people is widely known. We seem no more to be "strangers and foreigners," as in past days, but to be drawn near to the people. The war is educative. More newspapers are read, and the horizon of even the humblest is being widened. The ordinary women's societies are not very flourishing, but instead their efforts are being put into work for the soldiers' families. These families are some of them very poor. The bread-winner is away, and in the case of the common soldier has little or nothing to send home. Many of these poor people are helped by the women, who are managing this relief work in an admirable way. We have missed the large meetings of women we usually have in the spring all over the province, but such gatherings have been impossible this year. Just now there is very little work to be done outside of the two cities of this province. The people are all busy with the silk worms. They have no time to be sick or even to die, as some phrase it. For a month or more they are thus busy, often for the most of the night caring for the worms. The pastors consider this season their vacation, but I always tremble for young Christians at this time because they are so apt to get out of the habit of going to church.

From Tung-cho Dr. Ingram writes:—

The effect of the strain of the siege and subsequent reconstruction has obliged many to return home, Dr. Porter, Miss Evans, Miss Russell, Miss Patterson and Miss Chapin. These losses are almost more than we can bear, and it looks as if the burden caused by dropping out so many workers will make it necessary to send home another instalment ere many months, unless something is done to relieve the remnant on whom the added care has fallen.



A Graduate's Letter

An exact copy of a letter from one of the graduates of 1902, who is now teaching in one of the out-stations.

Oct. 28, 1903.

MY DEAR MISS CLOSSON:—

Week ago I received your letter and felt very glad. It is a best thing to write letter to the friends and receive letters from them, because by doing so I can have great many ideas about their works and progress.

Now I cannot forget our school. I like to hear about all changes and their meetings, so that I must do my school's orders like it. I am trying

very much that they must be polight, because they had not (been) trained (at) all in character, mind and body. They were very unclean but now they have changed.

I begin to school by their recitations from Bible each separately, but it must be new recitation, so until the end of the year they will learn many new worses (verses) from Bible. After all we sing a hymn and I pray, it is over. At the evening we sing and pray or say Our Father all to-gether. . . .

I have to visit pupils' homes and ask about their works and Christian duties, also are the boys and girls obedient to them. Also I have to visit the sick peoples.

I have a great many characters (examples) from my American teachers, but now I am doing these characters, specially the character that I had from my dear Miss —— that is to be modest (willing to do lowly service). I was her room-girl (the one who took care of her room) last year so I know her more than any one. How self-sacrificing she is I can prove from my own experience. Last year she had the care of the sick girls. She was prompt in her work. Once she was sick and there were a few girls in the dyning (dining) rooin. Though she was sick she forgot her sickness and went to their side. I want (to) mention this also that she was ready to wash their sore feet with her hands. We see this character in Jesus.

So I have changed now, I am living for my pupils. If they have a pain I try (to) heal it if I know how to make (do). If they fall and hurt their foot or arms I put it into hot water and rub it. If they have something to be sorry I call them and comfort them, also I feel sorry as (if) I am their mother, and more than their mothers, because their mothers are silly and rough and untrained so they cannot care too much.

Now I understand why you said "My girls" to us. I have scholars over thirty (in number), pray for them please, because they were very naughty, also pray for me for how to act with them. I am enlarging (improving) pretty well about these points by the help of God. And I need your pray(er). If you can give me some little acquaintances about what are you doing also about your family and about American schools. Give my salaams to Mr. Fowle's family, also yours, and to all friends that they know me.

Good-evening, good-bye,

Your faithful scholar,

H. H. M.



THERE has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed by God.
—*Horace Bushnell*.

News from Other Fields.

BY MRS. J. O. MEANS

Brazil.—The Annual Report of the Presbyterian Church in the United States (South) states that there is a general awakening to the truth all over North Brazil, but also, more persecution than ever. This mission was begun in Southern Brazil in 1869. Pernambuco has had a second Bible burning, though public opinion is being aroused, and the whole nation has waked up to the existence of a gospel. A training school to fit young men for the native ministry is turning out good, practical preachers and the mission does not ask for more missionaries, but for means to continue the development of the native material. At different places during the year one hundred and thirty converts have been received into the churches, besides smaller numbers elsewhere.

China.—*The Advance of the Natural-footed Woman's Work for Woman* states that four viceroys of provinces have now issued proclamations against the foot-binding of girls, and that the governor of Hunan has forbidden it in his province. At Ichang the magistrates issued a placard to this effect: "We have received advices from the Hupeh authorities saying that they have printed four hundred copies of books preaching that women should not bind their feet as formerly, and also telling us to send such notice to every district. We, therefore, call public attention to all families not to bind their feet as before. If there are any girls under ten years old who have bound their feet already, they must loose their bonds gradually. By thus acting, there will be no girl with bound feet after ten years."

A striking proof of the great change going on is found in the fact that there are now in Shanghai a number of shops full of shoes for natural feet whereas, ten years ago, there was not one pair to be bought in all Shanghai.

When Dr. Walter Lamberth was in China he asked the Bible women to tell him the best way they had found from their own experience, to lead a soul to Christ, and he entered their answers in his notebook. One dear old Bible woman who had been long in the work, and is still in it, replied, "Just give them a bowl of rice and then they will listen to you."

In the mission of the Southern Presbyterian church, situated in the province of Kiang-Su, of which Shanghai, is the best known city, there are now five hundred communicants, and the number could quickly be made a thousand. Quality is preferred to numbers.

The Journal des Mission de Paris states in a recent number that in 1895 a Danish mission was established at Port Arthur, that stronghold on which the eyes of the world are now fastened. There they had gathered twenty-seven Chinese converts when, in 1900, the Russians took possession. Since then all missionary work has been forbidden.

Japan.—Japan has 4,302,623 children in her elementary schools, while Russia, with all her vast territory and immense population, has only 4,193,594. This means that thirty-two Russian children in every thousand are at school, and ninety-two Japanese children in a thousand! Thirty-two Protestant societies are laboring in this empire, having in all 757 missionaries.

India.—In Southern India one form of opposition to the truth is seen in a Hindu propaganda conducted by Mrs. Annie Besant, who is received with extraordinary enthusiasm by rajahs and princes. Railway stations are decorated, addresses of welcome are given, palaces are placed at her disposal. Her lectures, says the *Church Missionary Intelligencer*, are very hostile, indirectly, to the one only way of salvation, but exceedingly flattering and fascinating to the Hindu mind, which would absorb and enjoy all the advantages of Christian civilization without the Cross of Christ. Here is a peroration of one of her addresses. "By all means give Hindu boys the jewels of Western learning, but do not deprive them of the diadem, the diamond of the Eastern faith in which all colors are found blended into one pure ray of light, that diadem of Hinduism which is your priceless heirloom, and which India cannot afford to lose!"

Ruk, Micronesia, where the Misses Baldwin are carrying on the work begun by our sainted Mrs. Logan in the girls' school, sends the good news that thirty-three of the forty-seven girls are members of the church. Fourteen were received in October, 1903.

Africa.—It is good to hear of the practical union of the Moravians with the Berlin Missionary Society in a group of stations among the mountains north of Lake Nyassa, in German East Africa. The two societies are co-operating in the preparation of a hymn book in the Konde language. Is it not a foregleam of the day when, in accordance with the prayer of our Lord, they all shall be one?

Within a few months past, orders, chiefly from Egypt, for nearly one hundred thousand copies and portions of the Bible in the Arabic language have been received at the American press in Beirut, and the presses are crowded to their utmost capacity. The demand is phenomenal.

Six years ago the King of Toro, on the slopes of the Ruwenzori Mountains, had never heard the name of God. Now in his capital stands a noble church building, seating from eight hundred to a thousand people. It was built by the hands of his subjects, he himself giving his own manual labor to the work. In the prayer which he offered on the day of the consecration of the church, was this sentence, "Oh, Almighty God, we know that thou dwellest not in temples made with hands, but thou knowest that this house has been built with our hearts' devotion. Therefore, come and take up thy dwelling-place, that every sinner entering these doors may feel the saving power of thy presence."

This King Daudi is a true missionary. The light is radiating from his place, which he named Bethlehem, into all the districts of Toro. Eighty-five little mission churches have been built, and he has not asked for European missionaries, but has had his own men and women trained to carry forth the gospel. They are now in touch with the pygmies of the Dark Forest of Central Africa and already twelve of those people are under instruction, two having received baptism.

Distressing tidings come from the mission of the French Protestants, in Barotse-land, on the upper Zambesi, of the death of that great pioneer missionary and saint of God, M. Francois Coillard. To add to this great loss and sore affliction, Mokwae the queen-sister of Lewanika, the Barotse

king, has returned to paganism. She has been a professed believer and a regular attendant at the mission services, and her adherence, however unsatisfactory, has made it easy for her people who sincerely desired it to enter upon the new life. The opposition of chiefs is everywhere a great obstacle to the progress of the gospel, and this apostasy will have serious consequences for others as well as for Mokwae herself.

The death of the great African explorer, Sir H. M. Stanley, recalls the statement he made when speaking, not at a missionary meeting, but at a naval mess: "The true way and the best way to stop the slave traffic is to multiply missions in the interior. You will never stop slavery in Africa until you mark the country with the Sign of the Cross."

Thirty Years in Uganda.—Few regions in Darkest Africa seemed darker thirty years ago than Uganda, on the north shore of the Victoria Nyanza. Yet there was promise in the people. In 1875, Henry M. Stanley, who knew them well and believed in them thoroughly, declared that the world held no more hopeful mission field. Missionaries promptly occupied it.

Theirs was no easy task, and their converts, like themselves, had to endure hardships. Up to about seventeen years ago King Mwanga would burn a subject for the crime of learning to read. It was slow, expensive work to supply the Scriptures in the native language; in fact, the translation of the Bible was not completed till 1897; but the missionaries held on, and the people did their share to the extent of sometimes paying a thousand cowries, the cost of five weeks' food, for a copy of the New Testament.

Now has come the time of results. Fifty thousand natives can read and write. In the Uganda region are more than a thousand churches, the largest seating four thousand persons; and, Protestants and Catholics, four hundred thousand natives profess the Christian faith. Of recent years the efforts of white missionaries are exerted chiefly to guide native instructors, who prove energetic and successful evangelists to their people.

Dark places remain in Africa. There are some nearer home perhaps, but this passage of history bears hopefully on all of them, because it suggests that devoted men can always be found to accept an opportunity for service, and that no situation ever was or ever will be so desperate, that determined effort will not yield a rich reward.—*Youth's Companion.*



First Protestant Service Held in Japan

It was the Sabbath day when Commodore Perry anchored his squadron in the bay of Yeddo. He spread the American flag over the capstan of his vessel, and laid on it the Bible. The One-hundredth Psalm was read, "Make a joyful noise unto the Lord, all ye lands," etc., and the crew sang the hymn:

"All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice."

This was the first Protestant Christian service in Japan. The notes of that Christian hymn floated over the peaceful waters, as wooing the fair Land of the Rising Sun to join the happy Christian nations in praise to the only Saviour of men.—*Selected.*

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

OUR MISSIONARIES IN CHINA : WHAT THEY ARE DOING

(A suggested program for a children's meeting.)

BY MRS. CHAUNCEY J. HAWKINS, SPENCER

SEND invitations a week before the meeting. Before the children arrive at the church pin up signs which will direct them to the principal points of interest. Signs may be made of brown paper eighteen inches long by four inches wide; draw a hand with index finger pointing in direction of next place of visit. Signs such as the following could be used: "Train for San Francisco," "Boat for Shanghai," "Balloon Ascension in Five Minutes," "Pagoda Anchorage," "Foochow."

PROGRAM

Let the leader and her assistant impersonate Mr. and Mrs. Beard, and welcome the children as they arrive at the church. As they are to guide the party they should direct the children to the train for San Francisco (some portion of the vestry or a room so designated).

If the meeting takes the form of a lawn party, a pleasant feature would be to have the children's picture taken, tell them that as they are to take such a long trip their friends might like their picture for a souvenir.

While on the train for San Francisco sing "Onward Christian Soldiers," and have a Bible reading. Tell the children that we will talk about the most precious thing the missionary takes with him—the Bible (let them guess what it is). Also, while on the train, show the children a large globe, and mark with black crayon the countries where there are no Bibles. Tell the children they are marked black because the lives of the people there are dark and unhappy.

In China little girls cry because their feet are bound tightly to make them small. In India little girls are not wanted, and are treated badly. In Africa they are sold for so many cows. In some countries the girl babies are thrown into the water to drown, or put into a tower to die, because the people do not know of Jesus and his love. When the missionaries carry the Bible to these dark places it is like a light showing them how to walk. Repeat Psalms cxix. 105. Draw yellow chalk through the black places where missionaries are working, showing the people how to lead better,

happier lives. So the Bible teaches people how to be good and how to shine for Jesus. Short prayer; children repeating it after the leader.

First stop, San Francisco. Leave cars for the boat. Children find place marked, "Boat for Shanghai." Tickets taken. As the boat starts all join in singing, "God be with you till we meet again." When on the boat make arrangements for steamer chairs, births and meals. Talk of the things they will see on an ocean trip,—the water, sky, porpoises and whales. Introduce other topics that may suggest themselves. Play a Chinese game. The dissected map of China is excellent. Short stops can be made at Honolulu and Japan, if preferred, but Shanghai is the desired port.

At Shanghai, amidst much bustle and confusion, the boat is left, and the children find that Mr. Beard has engaged a monstrous balloon, that will ascend in five minutes to give them their first glimpse of China as a whole. (Arrange chairs in two circles, one circle within the large circle, if necessary, which will represent the balloon.)

After all are seated the balloon ascends. Mr. Beard points out places of interest, asking and answering questions. This is to give in an attractive way a general idea of the country. Give out questions and answers that have been numbered to the children, so that when Mr. Beard wants an answer or a question he can call the number he wishes. Have a map near to which reference can be readily made if desired, also a plan of the city of Peking. Helps for questions and answers: *Our Juniors in China*, published by the Woman's Baptist Foreign Missionary Society, Boston, fifteen cents; *Twelve Lessons on China*, published by the Woman's Board of Missions, Congregational House, Boston, five cents; Mrs. O. W. Scott's *Flag Series on China*, published by the Woman's Foreign Missionary Society of the Methodist Church, 36 Bromfield Street, Boston, five cents; *Mission Studies* for April, 1904, article on, "A Good Look at China." Make these questions and answers brief and to the point.

A few things to be emphasized: The eighteen provinces composing China proper, capital of China, population, two largest rivers and the meaning of their names, canals—their use, extent and size of Chinese Wall, climate, products, scenery, number of Protestant missionaries in China, number of American Board missionaries in China, number of stations with their names, glimpses of Pao-ting-fu and Shansi where the missionaries were martyred, Canton, the city where the first missionary, Robert Morrison, translated the Bible into Chinese, first American Board missionary, Elijah Bridgman.

After these questions and answers, let the children imagine the balloon descending until Shanghai is reached, then we get out, and in a few minutes take a boat for Foochow.

Foochow is Mr. and Mrs. Beard's mission station. Missionaries of the Foochow station come out to greet the children (pin Foochow missionaries' pictures on several children). Let them play they are the reception committee to welcome Mr. and Mrs. Beard and the other children. After these greetings Mr. and Mrs. Beard and the missionaries escort the children about the city, while Mr. Beard explains what the missionaries are trying to accomplish.

Notice streets (description can be found in leaflet published by the Christian Endeavor Society, called, "An Evening with Missions in China," ten cents. Visit one of the mission schools at Foochow, and contrast its system of education with the Chinese. See "Sketch of Missions of the American Board, Foochow Mission," also the condensed sketch, as well as *Mission Studies* for February, 1904, which is excellent, including an article by Mrs. Gracey on "Beautiful Glimpses of China." Visit Dr. Woodhull's hospital, *LIFE AND LIGHT*, January, 1901.

Show pictures-and tell the good the medical missionaries accomplish; compare with the Chinese knowledge of medicine and treatment of disease: *Mission Studies*, April, 1904, page 105; *Twelve Lessons On China*, page 25.

Now take a sedan chair carried by coolies, and take a trip out to Ponasang to meet the missionaries stationed there. Pin these missionaries' pictures on different children. See "First Impressions of China" in Young People's Department of *Missionary Herald*, for May, 1902. Visit school for boys and girls in charge of Mrs. Hodous; show pictures of the children, then visit the preparatory schools and college, *Missionary Herald*, April, 1904, page 142. Pictures are excellent in *LIFE AND LIGHT* for July, 1904, article "Educational Work for Women"; Sail on the River Min in a Sampan, *LIFE AND LIGHT*, November, 1903, article, "From Foochow to Kuliang," page 488; *Missionary Herald*, June, 1899, article, "Station of Pagoda Anchorage"; *Daysprings*, February and March, 1903, April, 1902.

As it would take too long to visit the other two stations of the Foochow Mission, Inghok and Shao-wu, the missionaries decide to meet the children at Dr. Whitney's house, Pagoda Anchorage. Pin pictures of Inghok and Shao-wu missionaries on the children. Missionaries from these stations brought pictures, and would like to tell the children a few ways in which they could help the missionaries; that is, by becoming more familiar with faces of missionaries; learning where they live and how they work; praying often for them, and giving them money to support their work.

Offering: Repeat in unison verse found in *Mission Dayspring*, November, 1902, page 128, beginning, "We give Thee but thine own." Lunch at Pagoda Anchorage. *Menu* found in *Missionary Herald* for March, 1904; also, *Fuel for the Missionaries*, published by the Christian Endeavor Society. *Rules of Chinese Etiquette* can be obtained from Miss Clara Cushman, Newton, Mass., at two cents each. Chopsticks are sold at any Chinese store at ten to fifteen cents a package.

Making a Chinese missionary scrapbook is an excellent occupation for the children; pasting in maps, pictures, or funny stories of the country. Make a cover of yellow cardboard, decorated with Chinese characters; tie with red ribbon.



THE best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common work as it comes, certain that daily duties and daily bread are the sweetest things of life.
—*Selected.*

OUR WORK AT HOME

The Summer School for Missions

THIS new conference has proved itself worthy of a place among the gatherings at Northfield, and the women who were present at this, the first gathering of the kind, are enthusiastic in their praise. To be for a week in that lovely town in that lovely July; to meet the most interested and inventive workers of eight denominations; to go over the successive chapters of *Dux Christus* day by day under the guidance of professional leaders; to hear many practical problems of missionary work and meetings discussed by bright women who have found at least a partial solution; to hear Dr. Morgan's morning lectures on Womanhood in the Gospels; to feel the benediction of earth and sky at the Round Top services; to be stirred and enkindled by addresses of strong and spiritual speakers; all these and more made it a thing to give thanks for that one could share such a privilege.

The first session of each day was given to a training class taking up questions of method, followed by an hour's study of our new book on Japan. Mrs. Montgomery and Professor Sailer each took the lead in two lessons, Miss Louise Manning Hodgkins and Dr. Griffis, author of the book, each taking one. The midday service of prayer was brief but most tender, and every minute was filled with sincere petition or thanksgiving. At four p. m. we met again for informal addresses and discussions, and the service on Round Top made good end to the busy day.

A most interesting hour was spent Saturday morning around the Round Table, over which Mrs. Harriet Newell Jones, of Philadelphia (Baptist), presided with admirable promptness and effectiveness. Such questions as, "How shall we secure more prayer for our missionaries from all our members?" "Memorial gifts, and how to obtain them?" "Shall we have one leader or different leaders for the meetings?" were earnestly discussed, and valuable suggestions made which were caught in many a notebook for future use.

Mrs. Montgomery's treatment of chapter one of *Dux Christus*, which deals with the Island Empire, the people, and with the position of women in Japan, family life, etc., gave a new interest in the nation and a thrilling picture of the defects in the social system, but with the light of hope over all, in view of the personal character of the emperor and empress and their attitude to all these questions.

On Sunday afternoon a mass missionary meeting was held in the great auditorium place at which Mr. W. R. Moody presided, and which was addressed by Mr. Speer and by missionaries of seven Boards, among them Miss Stone and Mrs. W. F. Beard, of Foochow, our own representatives.

Monday morning two hundred and twenty-five people gathered for the last "Training Class," where Dr. Sailer illustrated the catechetical method of teaching Chapter VI. under the three heads, Japan's Needs; The Present Opportunity; My Responsibility. The practical response on the last topic, when at least twenty-five of those present rose in token of their resolve to start mission study classes in their own churches was most gratifying, showing as it did the crystallization of purpose around these six hours of study.

Following this last class came a union meeting with the Young Woman's Conference, addressed by Mrs. Montgomery on "Three Obstacles of Foreign Missions," the Multiplication of Claims, the Growing Sympathy with Ethnic Religions and Theological Differences, closing with a strong appeal to the girls present for sympathy and help in the home churches and on the foreign field. Miss Stone followed with an earnest talk on the Hope of Foreign Missions—the prayers and interest of the young people, while Mrs. Waterbury emphasized the need of volunteers, with a tender word to the mothers, who perhaps are giving their money and their prayers, but are holding back from the world's need their dearest treasures—their daughters.

Monday afternoon at the section meeting several phases of the question of systematic giving and Christian stewardship were discussed under the guidance of Mrs. J. H. Knowles (Methodist), Mrs. K. B. Shaffer, (Lutheran) Mrs. Mary Clokey Porter (United Presbyterian) and others.

The closing hours on Tuesday morning were devoted to an effective presentation of the missionary meeting as it should be and as it should not be. What society could recognize itself in the unprepared leader, the tardy members, the lacking reports, the program "without shape or comeliness," and not resolve to institute a reform, or, on the other hand, fail to feel a thrill of pride as it saw itself reflected in the "model meeting?"

So the close came to the good days on the hilltop, and the friends, old and new went their ways more richly endued, intellectually and spiritually, for the year to come because of the first summer school of Women's Foreign Missionary Societies at Northfield.



Echoes from Northfield

If you want to keep a secret put it in an annual report.—*Anon.*

Japan went to war, with surgeons, hospital ships and nine hundred trained nurses.—*Dr. Griffis.*

It will be the millennium of missions when in each church there shall be from four to twelve leaders, all fitting themselves to teach different groups of people and different countries.—*Dr. Sailer.*

This missionary work is womanly work, organized work, responsible work, kingly work. . . . The freest thing on earth is the American girl in her father's house, and freedom means power and responsibility for the use of that power.—*Mrs. Harriet Newell Jones.*

Christ does not own as disciples those who are interested only in themselves. . . . If you have no sense of responsibility you will be a failure,

and you will bring waves of failure all about you. . . . If we are Christians at all we must be in love with foreign missions, we must be missionaries somehow, somewhere.—*Mrs. Sangster.*

All the weight of woe (in heathen lands) rests upon the women far more heavily than upon the men. . . . There can be no such thing as seeing Christ alone, everyone who sees his beauty must share the vision.—*Robert E. Speer.*



Our Daily Prayer in September

IN one of our new leaflets, *The Girls' Boarding School at Marsovan*, by Dr. and Mrs. C. C. Tracy,—to be had of Miss Hartshorn for one cent each or ten cents a dozen—we find this sentence: "The school occupies a place in Pontus more important than that of Smith, Wellesley or Mt. Holyoke in Massachusetts, for it is the only one, and the only possible one, as the circumstances are, of such grade and character." The girls are in no way inferior as regards mental and moral ability and receptivity of spiritual truth to schoolgirls in America. Representatives of American schools find there no reason for relaxing mental effort or for letting down educational standards. The last report tells of one hundred and sixty-two pupils at present in the school, and gives a list of forty-six graduates who are teachers, nurses or Bible women.

Miss Cull teaches the upper classes and finds her work full of interest and encouragement. Miss Willard, the principal of the school, has heavy responsibility which she makes also a great opportunity, as she sends out girls to do Christian work in many ways, in many fields.

Miss Riggs was married to Mr. Dana K. Getchell, a missionary of the A. B. C. F. M., on August 4, and so severs her long connection with this school.

Miss Ward, herself still so young as to be full of fellow feeling for the girls, rejoices now in the hope of a near visit from her mother, Mrs. Langdon S. Ward, who plans to go to Turkey in the early fall.

Every one of the themes given for the days September 4-10 should call forth sincere petitions. In thinking, on the 5th, of the workers at the Rooms, let us add a prayer for the Executive Committee. Grave questions are often brought to them for decision and they greatly need the wisdom that cometh from above.

Turning to the Marathi Mission, we find that this parish of the American Board covers about four million of the twenty-three million inhabitants of the Bombay Presidency. Our school at Bombay has nearly three hundred pupils, one half of whom are famine orphans, and excellent work is done in all departments. Mrs. Hume, who has oversight of the school, will probably remain in America till the spring of 1905, her daughter, Mrs. Hunsberger, one of the youngest missionaries, carrying on the work during the absence of her mother.

Dr. Karmarkar, whom many of us remember as a medical student in Philadelphia, has wide professional service among her own people. She

cares also for the sick in several schools and for several hundred of the famine orphans. Mrs. Peacock, whose husband is treasurer and business agent of the mission, is almost new to the field, and her sense of need and of opportunity must grow from week to week. Miss Abbott, who has for several months been in Italy for her health, will probably go to Satara on her return to the field. Mrs. Abbott, also comparatively a newcomer, has proved herself a most valuable aid in many kinds of service. She gives special thought and time to work among the Katkaris, a wild tribe for whom little has been done till very lately. Miss Moulton is now here on furlough, with friends in the West. Miss Millard goes on bravely with her ever-widening work for the blind children.

After several years of invalidism at home Mrs. Sibley has joyfully returned to Wai, and with Miss Gordon is doing much to carry the gospel into homes, through the children in their schools.

Mrs. Fairbank, with her husband, has removed to Satara, and Mrs. Balantine is detained in this country to make a home for her five children and to supervise their education.

Mrs. Harding, after many years of arduous service, has returned in delicate health to this country, where her prayer and thought are still constant in behalf of India's women and children. Mrs. Gates, who has been at home on her furlough, plans to return to her field in the coming autumn.

Mrs. Bruce, one of the veterans, still has care of Bible women and girls' schools, and Dr. Grieve is doing a most useful medical work, principally among the higher caste Hindus and Mohammedans.

Mrs. R. A. Hume is at home for her furlough, and Mrs. Harding, wife of Dr. George Harding, greatly loved and lamented, adds to the care of her own little child much service for the orphans at Sholapur.

Mrs. Smith and Mrs. Bissell find hands and hearts full with the multifarious cares that must come to missionary wives and mothers. Mrs. Bissell, after more than fifty years in India, is still busy with the care of evangelistic work, and has often the joy of seeing fruit from seed sown long ago.

To the deep regret of many, ill health has compelled Dr. Bissell to resign her appointment as missionary, and we well may pray that strength be given back to her over-wearied frame.

Dr. Hume has charge of the new hospital at Ahmednagar, and every power and every moment will be fully taxed. With her, too, we must remember her associate and helper, Miss Madoline Campbell, the trained nurse who ably supplements the doctor's care. Miss Nugent is doing a necessary and far-reaching work in training teachers who can multiply her influence many fold. She also cares for more than two hundred famine children.

Miss Hartt has charge of the boarding school where between three and four hundred pupils gather—a heavy responsibility. Her new department for teaching the girls lace-making, that so they may support themselves, is a great success.

Miss Emily Bissell is busy with the care of ten or twelve day schools for girls scattered through the great city of Ahmednagar. She also edits a monthly illustrated religious paper for young people.

Helps in the Study of Japan

BY MRS. ALICE G. WEST

AT the Northfield Mission Study Conference in July, Mrs. Helen Montgomery began her brilliant address on "How to Study the First Chapter of *Dux Christus* with a reminder of the wealth of printed matter of highest authority, up-to-date freshness and real literary merit coming unsought daily to the hand of the student of mission work in Japan. The choice of this subject, coinciding with the Russo-Japanese war, has brought us the unprecedented good fortune of finding the magazine publishers spending thousands upon thousands of dollars in collecting for our mission study classes all possible information regarding Japan and putting it in our hands in most attractive form. It would be impossible to catalogue here the valuable articles on Japan that have appeared within twelve months in the current magazines alone. Mrs. Montgomery urged the appointment in every study circle of a special committee to watch the files of the secular press for articles and pictures bearing on *Dux Christus*. She illustrated the wisdom of her advice by holding up before the audience an excellent wood cut of Japanese life, found by accident that morning in *The Delineator*.

Mrs. Montgomery's success as a mission study leader is largely due to her ability to apply modern educational methods to her mission classes, and to her power to make them see the connection between secular history and the progress of the Kingdom. In her skillful hands, a newspaper becomes a missionary text-book.

Dr. Griffis, the editor of the new book, *Dux Christus*, and one of the lecturers at the conference, explained briefly the characteristics of the twenty books on Japan given in the list on the last page of his leaflet, "How to Use *Dux Christus* in Missionary Meetings." Two of these volumes, which Dr. Griffis called "classics," and which he recommended to every reader on Japan, were *Japanese Girls and Women*, by Alice M. Bacon, price, \$1.25, and *Tales of Old Japan*, by Mitford, price, \$1.00. Two other volumes warmly recommended to deeper students are *The Evolution of the Japanese*, by Gulick, price, \$1.50, and *Japan To-day*, by Scherer, price \$1.50.

The Young People's Missionary Movement have issued an outline of missionary work in Japan, *Sunrise in the Sunrise Kingdom*, written by Dr. J. H. De Forest, and sold for fifty cents in cloth or thirty-five cents in paper. The Student Volunteers have published at the same price, *Japan and Its Regeneration*, by Carey. Another publication bearing specially on the work of the American Board is, *Thirty Eventful Years in Japan*, by M. L. Gordon, price, 30c. The American Board issues also two smaller pamphlets, *Historical Sketch of the Japan Mission*, 10c., and *Present Day Aspects of Missions in Japan*, by H. W. Hicks. This last is a skillful packing in a nutshell the leading facts of Japanese missionary history, and contains also an excellent program for a meeting on that subject, with a

list of important recent articles on Japan in the *Missionary Herald and Review*.

The Methodist Women's Board sells at 10c. a bright pamphlet entitled *The Land of the Rising Sun*, and a little leaflet, 2c., "Why Send Missionaries to Japan?" a good answer to the frequent objection that Japan's need is past.

Our Woman's Board issues a *Course of Twelve Lessons* on Japan, for children at 5c. a copy, and counts among its newest leaflets several on this subject, "The Old and New Japan," "Japan's Transformation Since Her Hermit Days," "The Women of Japan," "Christianity's Blessing for the Women of Japan," and "Children's Work in Japan," at 2c. each, 20c. a dozen.

For the early fall we are preparing, in answer to urgent request, a biographical sketch with portraits of our Woman's Board workers in Japan. Announcement will be made of this in "LIFE AND LIGHT" as soon as it is published. Prompt notice will also be given of the details of the *Mission Study Reference Library on Japan*, which is in preparation by the Young People's Missionary Movement. This library will contain \$10 worth of standard books on Japan, and will be sold to mission study classes for \$5.00 early in September, at headquarters, 156 Fifth Ave., New York.



Suggestions for Auxiliary Meetings

OCTOBER TOPIC: THE ISLAND EMPIRE—DUX CHRISTUS—CHAPTER I

THIS October meeting, when we begin our study of Japan, will be most important. To make a good start helps much for the whole year. Let us make this beginning so full of interest that every woman will feel that she cannot miss one of the succeeding studies. Every leader should have, read, and ponder well the leaflet "How to Use *Dux Christus*," by Dr. Griffis. His hints are practical, and even those with limited resources will find in them much that is helpful.

As we begin our work let us gain a clear outline of the land of Japan, its climate and its productions. To draw its outline will be an excellent exercise for each member, then set each of our mission stations in its place, adding if possible, the names of the workers there.

Compare its area with some of our own states, its seasons with ours in the United States. Dwell a little on its scenery, noting that the characteristic cover of all the new leaflets of the Woman's Board on Japan shows a view of Mt. Fujiyama, and the leaf, bud, flower and seed vessel of the lotus, one of its favorite flowers.

Describe the people, making two lists of characteristic traits, one of their good qualities, one of their failings, trying to lay aside all prejudice and to see what they really are.

Compare them with the Greeks, another island people, with the French, with the Americans, endeavoring to find what traits they have in common. Tell of their festival of the cherry-blossoms; of Nikko the beautiful and its matchless temples; their houses and furniture; describe a jinrikisha ride about Tokyo; bring out their wonderful patriotism as shown in the present war; make free use of the many helpful illustrations in current periodicals. Time will be too brief for all you will want to tell. To choose wisely will be your problem.

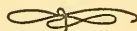
Annual Meeting

THE thirty-seventh annual meeting of the Woman's Board of Missions will be held in Union Church, Providence, R. I., on Wednesday and Thursday, November 2 and 3, 1904. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st.

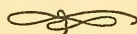
The ladies of Providence will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. Preston B. Whitmarsh, 44 Arch St., Providence, R. I., before October 3d. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is expected that the usual reduction of railroad rates, one and a third fares for the round trip, will be secured.



THERE is a time when the Almighty Banker of the Universe calls in his loans. There is a time when the Master, about to return from far countries, himself makes rigid yet loving inquiry of every steward concerning the talents, be they one or ten, entrusted to his use. Are we so using the money God has given us as to give to him "his own with interest"? — *Selected.*



"No man can escape the fullest responsibility for the use he makes of his wealth, which is potential power of service."



Woman's Board of Missions

Receipts from June 18 to July 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 35; Camden, Aux., 11; Orland, Hancock Co. Conf. Coll., 5; Red Beach, Dan. of Cov., 13; South Brewer, Aux., 5, 69 00
Norridgewock.—A Friend, 5 00
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 19; Augusta, Aux., 21.55; Cumberland, Aux., Conf. Coll. at Windham, 2.82; Gorham, Aux., 50; Gray, Aux., 3; Portland, High St. Ch., Aux., 2, State St. Ch., Prim. Dept. S. S., 23 cts., C. R., 3.47, Williston Ch., Prim. Dept. S. S., 8.60; Wells, Second Cong. Ch., Aux., 30, 140 67

Total, 214 67

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Dover, Aux., 23.50; Durham, Aux., 28.74; Exeter, Aux., 20; Farmington, Aux. (with prev. cont. const. L. M. Mrs. Martha A. Disbrow), 14.16; Greenland, Aux., 23.50, C. E. Soc., 3.54; Henniker, C. E. Soc., 25; Manchester, South Main St. Ch., Aux., 46.17; Milford, Heralds of the King, 34.63; Newport, Newport Workers, 5; Oxford, Busy Bees, 8.96; Portsmouth, Rogers Mission Cir., 40; Troy, Aux. (of wh. 25 const. L. M. Mrs. Ella F. Kimball), 30; Warner, Aux., 5, 308 20

Total, 308 20

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Barton, C. E. Soc., 13; Bennington Centre, 26; Burlington, College St. Ch., 23; Fairfield, East, C. E. Soc., 1; Hartford (with prev. cont. const. L. M. Mrs. Charles D. Hazen), 21; Newport, 5.40; Saxton's River, C. E. Soc., 5; Springfield, 34; Waterbury, 18 73, 147 13

Total, 147 13

LEGACY.

Wilmington.—Mrs. Salome D. Hubbard, through Treas. of Vermont Branch, 50 00

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Abbot Academy, Jr. Aux., 36.76; Medford, Mystic Ch., C. E. Soc., 20, C. R., 5.35; Melrose, A Friend, 4; Stoneham, Aux., 11; Woburn, First Cong. Ch., Mission Study Class, 10, 87 11

Barre.—Miss Elsie B. Robbins, 5 00

Berkshire Branch.—Mrs. Charles E. West, Treas. Adams, Aux., 65.18; Canaan Four Corners, 12; Dalton, A Friend, 100, Sr. Aux., 166.27; Hinsdale, Aux., 16.22; Housatonic, Aux., 11.55, C. R., 9.16; Interlaken, 33.72; Lee, Mrs. Rowland's S. S. Class, 5; Lenox, Aux., 26.81; North Adams, S. S., 10; Peru, Aux., 10; Pittsfield, First Ch., Aux., 5, Coral Workers, 50, Memorial Workers, 50, Pilgrim Daughters Workers, 10, South Ch., Workers, 15.47; Richmond, Willing Workers, 9.24; Sheffield, Aux., 8; South Egremont, 19; Stockbridge, Aux., 11.25; West Stockbridge, 15, 660 87

Boston.—Mrs. Henry Woods, 7,000 00

Cambridge.—Miss Laura B. Chamberlain, 25 00

Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., S. S., 5; Danvers, First Ch., M. S. Class, 25, Maple St. Ch., Aux., 20; Lynn, Central Ch., Aux., 30, 80 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. A Friend, 20; Northampton, Smith College Miss. Soc., 45, 65 00

Haverhill.—A Friend, 200 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Natick, C. R., 8; South Framingham, Aux., 23.10; Wellesley, Wellesley College Christian Association, 204.07, 235 17

Milton.—M. L. R., 62 50

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Jr. Aux., 15; Cohasset, Aux., 16.98; South Weymouth, Old South Ch., Aux., 10; Stoughton, Aux., 6; Plymouth, Aux., 22.50, 70 48

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Ayer, Buds of Promise, 90 cts., C. R., 90 cts., A Friend, 100; Concord, Aux., 55.79; Fitchburg, Rollstone Ch., Pro Christo Soc., 7; Shirley, Aux., 20, 184 59

Old Colony Branch.—Miss Frances J. Runnels, Treas. Attleboro Falls, Girls' Mission Band, 5 00

Springfield.—South Cong. Ch. 125 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 10; Holyoke, Second Ch., Agnes R. Allyn Memorial Fund, 20, S. S. Inter. Dept., 4.15; Springfield, First Ch., Aux., 58.30, The Gleaners, 15, South Ch., Aux., 35; Wilbraham, Aux., 6, 148 45

Suffolk Branch.—Miss Mary L. Pelkey, Treas. Auburndale, Jr. C. E. Soc., 25; Boston, A Friend, 2, Mt. Vernon Ch., Aux., 35, Jr. Aux., 35, Old South Ch., Aux., A Friend, 250, Union Ch., Aux., 65, Junior Endeav. M. B., 10; Cambridge, First Ch., Aux., 42.55, C. R., 18, Pilgrim Ch., Aux., 25; Dorchester, A Friend, 5, Second Ch., Aux., 52.36, Y. L. Aux., 58, Village Ch., Busy Bees, 7; Everett, First Ch., C. R., 4.05; Hyde Park, Jr. C. E. Soc., 10; Jamaica Plain, Central Ch., Aux., 109; Medfield, Aux., 10.25; Newton Centre, First Ch., S. S., 10; Newton Highlands, Aux., 10.63; Newtonville, Central Cong. Ch., C. R., 26.22; Norwood, First Ch., W. F. M. S., 100; Roxbury, Highland Ch., Aux., 42.90, S. S., 20, Immanuel Ch., Prim. Dept. S. S., 12, Walnut Ave. Ch., Aux. 25, Y. L. Foreign Miss. Soc., 60; Somerville, Broadway Cong. Ch., C. R., 1.98; South Boston, Phillips Ch., Aux., 58; Waltham, Trin. Ch., Aux., 21.40, C. R., 6.60; West Newton, Second Ch., C. R., 9.35; West Roxbury, Anatolia Club, 20, 1,187 29

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Barre, Aux., 24; Holden, Aux., 11.58; Lancaster, Y. L. Miss. Soc., 30; Princeton, Aux., Th. Off., 22.10; Southbridge, W. M. Soc., 7.79; Spencer, Aux., 76; Ware, Aux. (of wh. 175 const. L. M's Mrs. G. W. Cox, Mrs. H. Fairbanks, Mrs. N. Belding, Mrs. F. Marsh, Miss L. Packard, Miss H. Hyde, Miss M. R. Hyde), 184.50; Warren, Aux., 12; Westboro, Aux., 17.55; Worcester, Park Ch., Aux., 2.92, Extra-Cent-a-Day Band, 4.37, Piedmont Ch., Woman's Asso., 100, Pilgrim Ch., Woman's Asso. (to const. L. M's Mrs. Benjamin Brierly, Mrs. N. F. Pike, Mrs. L. A. Fales, Mrs. W. O. Bement), 100, Plymouth Ch., Aux., 21.49, Union Ch., Woman's Asso., 25, 639 30

Total, 10,780 76

LEGACIES.

Pepperell.—Henry J. Oliver, by J. Franklin Fuller, Exr., add'l, 43 07

Weymouth.—Mrs. Mary T. Loud, by Miss Mary F. Loud, Exr., 100 00

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Darlington, Prim. Dept. S. S., 2.51; Newport, United Ch., C. R., 4.56; Pawtucket, Park Pl. Ch., Aux. (of wh. 100 const. L. M's Mrs. Emma Jane Bishop, Mrs. Lillias M. Little, Mrs. Jennie C. Vaughn, Miss Ella M. Simons), 127; Peace Dale, 162.25, M. B., 7, C. R., 7; Providence, Central Ch., C. E. Soc., 30, Prim. Dept. S. S., 10, Free Evan. Ch., Aux., 35, Pilgrim Ch., Laurie Guild, 30, 415 32

Total, 415 32

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary L. Lockwood, Treas. Groton, S. S., 6; New London, First Ch., Aux., 15; North Woodstock, Aux., 5; Pomfret, Aux., 20, 46 00

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Berlin, Aux., 34.62; Bristol, Aux., 42.27; Buckingham, Aux., 12.50; Hartford, Asylum Hill Ch. Club, 30, Farmington Ave. Ch., C. R., 53, First Ch., C. R., 23.08, S. S., 45.98, Fourth Ch., Dau. of Cov., 21.08; New Britain, First Ch., 71.55; Newington, Y. W. Foreign Miss. Soc., 25; West Hartford, Aux., 91.88, C. R., 25, 475 96

New Haven Branch.—Miss Julia Twining, Treas. Ansonia, Aux., 30 cts.; Bethany, Aux., 2; Bridgeport, Olivet Ch., B. M. B., 10; Brookfield, Centre Ch., Aux., 3; Chester, C. E. Soc., 10; Clinton, Aux. (with prev. cont. const. L. M. Miss Caroline Wood), 15.56; Cornwall, Aux., 18; Deep River (with prev. cont. const. L. M. Mrs. Emma H. Southworth), 22; Derby, First Ch., Aux., 42.50, C. E. Soc., 1.30; Durham, Prim. S. S., 1; East Haddam, Aux., 4.75; Easthampton, S. F., 1.50, C. R., 2.75; East Haven (with prev. cont. const. L. M's Mrs. Ella F. Converse, Mrs. Marietta S. Forbes, Mrs. Merrick M. Russell, Mrs. Florence R. Andrews), 62.37, W. G., 20; Essex, Aux., 49.10; Harwinton, Aux., 44, C. E. Soc., 6; Higganum, Aux., 2.10; Kent, Aux., 16.35; Queen Bertha C., 5; Killingworth, Aux., 3; Meriden, First Ch., C. R., 15, Jr. C. E. Soc., 2, Centre Ch., "L" Club, 10; Middlefield, Friends, 21; Middle Haddam, C. E. Soc., 5; Middletown, First Ch., 11.27, C. E. Soc., 30, C. R., 14.32, Long Hill Ch., C. E. Soc., 5, Jr. C. E. Soc., 2, South Ch., Goodwill C. (of wh. 25 const. L. M. Miss Gladys Clark), 30; Milford, First Ch., A Friend, 1; Milton, Aux., 10; New Canaan, Jr. C. E. Soc., 5; New Haven, Centre Ch., Aux., 2.67, Y. L., 30, Ch. of the Redeemer, Y. L., 60, C. E. Soc., 21, Davenport Ch., S. S., 40, Dwight Pl. Ch., Aux., 122, Fairbanks C., 25, Grand Ave. Ch., Y. L., 70, Humphrey St. Ch., Aux., 22.15, Taylor Ch., M. C., 5, Yale College, Aux., 26.40; New Milford, Y. L., 80; North Branford, Aux., 25, C. E. Soc., 8.25, S. S., 5; North Kent, C. E. Soc., 4; Orange, Aux., 29.50; Portland, C. R., 9, C. E. Soc., 5; Redding, Aux. (of wh. 25 const. L. M. Mrs. H. S. Osborn), 30; Roxbury, Aux., 19.49; Seymour, Aux., 15; Shelton, Aux., 37; South Britain, C. E. Soc., 5; Stamford, Aux., 25; Stratford, Aux., 24.60, Alpha, 1.50, Dau. of Cov., 15, S. S., 50; Thomaston, Aux., 30, C. E. Soc., 10; Torrington, C. E. Soc., 4; Torrington, Centre Ch., Aux., 75, C. E. Soc., 15; Trumbull, Aux. (to const. L. M's Mrs. Erwin S. Fairchild, Miss Jennie L. Sherwood), 50; Warren, Aux., 30; Washington, Aux., 50 cts.; Waterbury, Second Ch., Aux., 5, Mrs. Cottle's S. S. Class, 16, Glad Tidings, 5; C. E. Soc., 15, Third Ch., Dau. of Cov., 7; Watertown, Aux. (of wh. 25 const. L. M. Mrs. Sheldon Fox), 40, Dau. of Cov., 22.97, C. E. Soc., 10; Westchester, Aux., 6.75; Westfield,

B. B., 5; Westport, Aux., 1.25; Westville, Aux., 1, C. E. Soc., 10; Whitneyville, Aux., 1.50, C. E. Soc., 8; Wilton, Aux., 2; Winchester, C. E. Soc., 19.16; Winsted, First Ch., C. E. Soc., 6.75, Second Ch. (of wh. 50 by Mrs. C. J. Camp const. L. M's Miss Abby W. Chapman, Miss Louise G. Chapman), 102.14, Golden Chain, 19; Woodbridge, Golden Rule, 11.50; Woodbury, V. G., 30, Mrs. A. R. Perkins, 5, 1,881 25

Wethersfield.—Mrs. L. B. Crane, 1 00

Total, 2,404 21

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., C. R., 3.50, Plymouth Ch. (with prev. cont. const. L. M's, Luella Belle Brown, Gertrude Armstrong), Puritan Ch., Aux., 35, Tompkins Ave. Ch., C. E., 42.55, Richmond Hill Ch., Jr. C. E., 5; Buffalo, First Ch., Aux., 65; Deansboro, Dau. of the Cov., 5; Flushing, Acorn Band, 4.10; Ithaca, S. S., 16.81; Patchogue, S. S., 15; Poughkeepsie, Aux. (of wh. 25 const. L. M. Mrs. Sarah Price), 48; Riverhead, First Ch., Aux., 59; Rocky Point, Mrs. M. S. Hallock (with prev. cont. const. herself L. M.), 15; Utica, Plymouth Ch., Aux., 10, Dudley Memorial, 235. Less expenses, 50, 508 96

Total, 508 96

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux. (of wh. 25 const. L. M. Miss Kate C. Haynes), 125.36, Mt. Pleasant Ch., Aux., 96.24; N. J., Bound Brook, Aux., 30; East Orange, First Ch., Aux., 70.17; Glen Ridge, Aux., 100; Montclair, First Ch., Y. W. M. S., 75, Children's League, 94; Newark, Belleville Ave. Ch., Aux., 11.50, M. B., 18; Orange Valley, Y. L. M. B., 49.14; Passaic, Aux., 25; Plainfield, Aux., 8; Upper Montclair, Howard Bliss M. B., 8.21; Westfield, The Covenanters, 20.58; Md., Baltimore, Associate Ch., Jr. C. E. Soc., 25; Va., Falls Ch., Aux., 18, 774 20

Total, 774 20

FLORIDA.

W. H. M. U.—Mt. Dora, Philips Ch., Aux., 2 00

Total, 2 00

KANSAS.

Blue Rapids.—Mrs. S. E. S. Dawes and family, 40 00

Total, 40 00

Donations, 15,392 57
Specials, 202 88
Legacies, 193 07

Total, \$15,788 52

TOTAL FROM OCT. 18, 1903, TO JULY 18, 1904.

Donations, 83,389 83
Specials, 2,998 43
Legacies, 18,458 98

Total, \$104,847 24

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Letter from Miss Edith Legge

THE DOSHISHA, KYOTO, JAPAN,
June 12, 1904.

You will be delighted to hear that this term fifty-six girls in the school have expressed their determination to become Christians, and ten of them gave such satisfactory evidence that they were baptized this morning. We had about forty-six Christians in the school before, so as the school contains about one hundred and sixty girls a considerable majority of them are now determined to be Christians, instead of as before only a minority. You will thus see that the Christian feeling and spirit is very strong just now. This is partly owing to two addresses which was given to the girls some weeks ago by Mr. Kimura a Japanese evangelist, who was in America for eight years, and studied in Mr. Moody's College. He is very earnest, and has been preaching much in Kyoto lately. So besides hearing him here our girls have heard him in other places. Other Christian influences under Miss Denton have also been at work.

The rainy season has just begun, and the heavens are opened. Oh, I cannot tell you how I hope some donation may be sent for the purpose of giving us properly made walks and covered ways between our class buildings. I look forward with apprehension to the next fortnight before term ends when we shall pick our way to and from our classrooms through pools of water and deep mud. To walk the length of two tennis courts in a Japanese deluge makes one's clothes very damp in spite of cloak and umbrella.

Also we do long for another piano. Our one piano has to bear eleven hours' practice on it daily, beginning at seven in the morning. That is only the pupils' practice. Allowing for meals and exercise and rest what time is left for the music mistress to keep up her own practicing? As for me it is a great grief to be debarred from playing. For many years I have loved

music, and have been able to give some pleasure through it. And what are we to do when more girls want to learn?

The war is beginning to press heavily on Japan, and also upon the school. Still it is in such an encouraging condition in religious feeling and tone, and also is increasing in numbers, that we do hope funds may be forthcoming to help those girls who will probably have to leave unless helped. Miss Denton is, I know, giving nobly to various girls. It costs so little to keep a girl at this school for a year, only seventy yen, which is thirty-five dollars. That covers food, lodging and tuition. I cannot understand how they live so cheaply, for less than two and a half dollars a month. The food is Japanese food of course. I should certainly not find it nourishing enough, and indeed the girls are far from strong.

Miss Denton, who never rests and who does twenty things where I do one, sends her love. I do not write in order to complain, but I know you would far rather hear how things really are, both good things and things which might be better, than not hear how we are really getting on.



Africa

Mrs. Dorward writes from Adams, in Natal, April 29:—

ON my return from the up country this summer I was without help in the house for awhile and that means more than it does in America. I was fortunate in having a good girl for three weeks while friends were visiting me, but she could stay no longer. The one I have now is good as the girls average but it means constant watching if we are to have an orderly home. We cannot get along without help and sometimes it seems as if we could hardly get along with it, such as we get in this country. There are exceptions and Norandaji who served me so long was one of them. She is now at school again; a friend of hers was studying and their lovers had left teaching for awhile to take an advanced course. The girls do not say so but I suspect they do not want to be left too far behind. They found study very hard at first as they had been out of school so long, but now Norandaji writes more cheerfully and says the Lord is helping them. One of my old girls was calling on me this week. She married a man who is a preacher in the Scandinavian Mission. Some time ago I heard from their missionary they were valuable helpers. I was so glad to see her—she asked after Norandaji, and when I told her she had gone to school she was surprised. Then we began to speak of the education of girls. She said she wanted her boys to have a good education; she has two—but if she had any girls she

would not feel so anxious about them. If they could read their Bible and know how to write she thought that was sufficient. But as we talked about it she began to see how much more power a mother had in her family if she had a good education. Before she went away she saw that it was a most important thing for a wife and mother to have all the knowledge she could possibly get. Her little boy of five already puzzles her with his questions. He wants to go to school every day, and as it is close by their home she lets him go. She has a beautiful Christian spirit. She says there has never been a cloud between her and her Saviour since she began to love him. Her face was very bright although she has suffered much physical pain since I saw her two years ago.

It is with great joy that I tell you that the women have begun to come in larger numbers to the Tuesday morning meeting. It did my heart good to have them take my hand and say so heartily on my return from up country, "We are so glad to have you here again."

Their prayers are so earnest and they show such a grasp of divine truth that I have to ask myself, "Is it true that these women, many of them, do not know how to read?" It is touching to hear them plead with God not to let their missionaries get discouraged because the people fall so far short of what they should be. Truly these women are the salt of Amanzimtote.

The subject of training of children is often before us in some form or other. Since I have had Florence I have much more courage in approaching this subject and I am sure that what I say has much more weight with them. It is so sweet to see Florence shake hands with the women on Sundays. Very often they stoop and kiss her hand. She does not quite enjoy it but she has not refused as yet.

An old heathen woman with her hair done up in strings and with a dirty blanket and leather petticoat for clothing, came to the house a few days ago to sell corn. She had rather a sour expression. Florence was standing by watching us when suddenly she looked at the woman and said "I like that woman." Mr. Dorward told the woman what she had said, and I would hardly have known her face it was so changed by the pleased expression that came over it.

I seized the opportunity to ask her about herself and family and found she had two daughters at Umzumbe and that she herself went to church at one of the out-stations, and liked to hear the gospel preached.



HE who for Christ's sake shares his own loaf with the hungry, casts more into the treasury than they who, out of their abundance, scatter hundreds and thousands they never miss.—*Hare*.

Experiences Among the Missionaries in Japan

Mrs. Renwick, of Claremont, Cal., visited Miss Denton, of Japan, recently. The following extracts from a letter from her will be read with interest by all the friends of our missions and missionaries in Japan :—

FROM the first I realized that Miss Denton's attentions were not personal, for I had never seen her before, but were given because in her mind I represented California in general, the Woman's Board and Claremont in particular.

I had telegraphed the hour of our arrival, and Miss Learned, with jinrikishas and baggage coolies, was at the station to meet us; and when we arrived at the Girls' School Miss Denton's smile and hearty hand grasp left no doubt of the sincerity of her welcome. We were ushered into the sitting room and presented to two of the professors, one of whom invited us to a reception to be given in our honor by the board of trustees and professors of the Doshisha on the following Monday evening.

Before Monday evening came I told Miss Denton I knew nothing of Japanese formal etiquette, and feared I would make blunders. She comforted me by saying that the Japanese were almost clairvoyant in their perceptions, and they would read my heart and desires, and would not expect what I could not give.

Last of all, Dr. Davis, the senior missionary, gave in English the address of welcome to me. It was most interesting, being a short history of Doshisha Girls' School, presenting in a forcible light toward the close their indebtedness to the Board of the Pacific in their assuming the payment of Miss Denton's salary, and thanking me as one connected with that Board for all the good that had come to them from California.

Then followed a social hour, in which there was music from some Japanese instruments played by the pupils from our institution for the blind. The wives of nearly all the Japanese gentlemen were present, also Mrs. Neesima, the widow of the honored founder of the Doshisha. Professor Otsuka, the acting president, who speaks English perfectly, went with us over the royal palaces as our interpreter, and we became quite well acquainted. After we had finished the palaces he asked me if I would speak to the Doshisha students at chapel next morning. Dear me, I thought, it is a very serious thing to be connected with the Board of the Pacific. When in the chapel I looked into the faces of nearly six hundred Japanese young men students. One thing I noticed, many bent forward and listened just as intently when I spoke as when the professor interpreted. They had an exercise in English if they caught nothing more.

Concerning Miss Denton herself and her work in this school I cannot speak with sufficient praise. She is devoted, is most unselfish, is overworked, bears the burdens of everyone, and has wonderful executive ability.

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Opportunity

(Extracts from a paper by Mrs. Nuedeking.)

The writer says, "In the preparation of this paper I gleaned largely from an address delivered by Rev. G. Campbell Morgan, and also from other addresses published by the Board."

IT is in the local church work that the problem must be solved. A Junior worker calls to our attention the fact that it is the individual woman in the church who is responsible that hundreds of children are growing up in the church knowing nothing, caring nothing for the extension of Christ's kingdom. Let us bring them all into line, a solid phalanx from the cradle roll to the dear old church grandmother. A long pull, a steady pull, a pull all together is what we need.

Because the churches have failed of late to increase the missionary receipts, it has been suggested that we have perhaps about reached the limit of what can reasonably be expected in this line of Christian work. A writer in the *Herald* recently in commenting on this view opens to us several lines where we have not reached the limit.

1. We have not reached the limit of the need. Oh, we have so little conception of the vastness of the need!

2. We have not reached the limit of our opportunity. This writer calls our attention to the fact that the way is especially open to us of the Western world because our missionaries by their noble lives have won a good name for us, and so we occupy a vantage ground, reaching out into new fields unexcelled by any nation. There is no limit to the opportunities.

3. We have not reached the limit of our ability. We are a rich people, and surely the Christians are not among the poorest. If we felt the need it would be absurd to say we are doing all we can for missions. We are not limited there as to need, opportunity or ability, but if at all we are reminded that it must be in love and loyalty to Christ. How can we fail to see that which is wanting is hearts to respond to the love which brought Christ to the cross for the sake of the world? If we were in sympathy with our Lord should we not discover what perhaps is now hidden from us,—that our ability to give is vastly greater than we had supposed?

When I read that a gift of a two-cent postage stamp from each one of the members of the Congregational churches in the United States would make a sum larger than that received yearly by the American Board aside from legacies I felt chagrined. I felt that we were falling far below our opportunity in giving.

We are asked this year, the Minnesota Branch have been asked for several years, for \$7,000. Many have said, "It is beyond the present ability of your churches;" but even if this were true what a blessed thing it is to have a limit set to work towards! Who would ever have expected the Methodist Church of the United States and Canada to raise \$25,000,000 for their Twentieth Century Fund? It is a remarkable achievement, and, as someone has said, it is a demonstration of latent powers and shows what Christian people can do when they are roused. This meant about \$8 per member. If all the Christian people would give on that scale for missions now for a few years while these splendid opportunities are before us what changes could be brought about in the foreign field. A frequent excuse that one meets for one not giving is that as soon as these people know the light they ought to pay for their own teaching and preaching. Church women of Minnesota, do you know that the converted heathen give as most of us have no conception of giving?

Last year the American Board churches report about 52,000 members, and their total gifts were \$156,000, an average of \$3 apiece for men, women and children, and the average day's wages in the missionary countries is 20 cents a day. The Congregationalists of this country last year gave about 90 cents a member, while the native Christians did for themselves, considering average wages here at \$1.50 per day and their 20 cents a day, about twenty times as much as we did for them. When we sacrifice in the way of giving in a way that compares at all favorably with the way the native Christian gives, our apportionment can be met and some to spare.

I notice that besides those of us who fall short of our apportionment there

are many churches that give nothing. That must be simply neglect. I can hardly believe that there is a church in our country where every woman is too poor to give anything to missions.



Bits of News from Foochow

THE COLLEGE AND WOMAN'S WORK

MISS WORTHLEY, while giving her main strength to the study of the language, has been able to give valuable assistance to the girls in some of their work, and we anticipate that she can soon share more fully in a service for which she is so well prepared. Two of our own graduates have shared in the class work and care of the school, one of them, who had been trained by Mrs. Kinnear, taking most of the organ pupils. Two other teachers came in for special work a part of the time. In addition to the regular course, ten of the college have been studying English; three from the intermediate department have taken their English work with us. We find the rooms in the new building very convenient. The American seats and desks were given by Dr. C. C. Baldwin in memory of his wife, who was connected with the school for many years. By opening the folding doors between the temporary gymnasium and the schoolroom, we have been able to have the girls of the preparatory department meet with us on special occasions.

Mr. D. Willard Lyon, of the Y. M. C. A., gave us three most helpful Bible readings during his visit to Foochow last year. We have had lectures by two of our lady physicians, and twice have invited our friends to public exercises prepared by the pupils, both in Chinese and English, the last time being at the close of the term, as we had no graduating class this year. Three of our number united with the church during the term, and only four remain who have not already done so. All are members of the Christian Endeavor Society, the meetings of which have been well sustained. The missionary money collected during the term was handed over to the treasurer of the society in the intermediate department.

During the early part of the term there was still too much sickness in the neighborhood for the evangelistic band to attempt much outside work, but the older girls have taught regularly in the Sabbath school, and some visits have been made in homes. Companies of women have also been received,

and the simple truths of the gospel presented to them. The new building has a reception room well adapted to this purpose, and we hope soon to have a special Bible woman to have charge of this work, as well as to go with the girls on their visits to heathen homes. During the term our head teacher has had the use of the reception room on Tuesday evenings for a Sunday school teachers' meeting, which he has conducted with great benefit to those in attendance.

The regular work was omitted one day to make room for the annual meeting of the women of the Foochow district. Although the weather was very unpleasant, the attendance was good and the spirit of the meeting excellent. Some of the papers prepared by our young Christian women were intensely practical, and showed a deepening growth in spiritual things which made our hearts glad. A reception committee composed of the college girls did excellent service in receiving guests, entertaining them most cordially, and waiting on tables at dinner time.

Our station classes were held, one at Au Ciu, and the other at Dung Song. The classes at Au Ciu numbered eight women, most of them church members, and their examination at the close of the spring term was very gratifying. It showed familiarity, not only with the written character they had read, but also with the Christian truth.



Notes from Tientsin

THE last report from the Tientsin Station of the North China Mission gives us the names of Mrs. Stanley, Mrs. McCann, and Miss Patterson as actively engaged in the work, while Mrs. Gammon was their constant helper, conducting the woman's prayer meeting and rendering many a loving service. To the great regret of the mission Mrs. Wilder had been transferred to Tung-cho. In the autumn the numbers of the mission were increased by the arrival of Miss Mary Porter McCann. If there is anything in a name and its influence, the writer adds she will become a great addition to the working force of the mission.

The school year had opened with nineteen pupils, but the roll had diminished in the autumn to fifteen, the average during the rest of the year. A beginning was being made at self-support. After various consultations it was decided to ask half of the tuition paid in the boys' school. They pay at present at the rate of four dollars Mexican per year for each boy, so we raised our tuition to two dollars Mexican for each girl. It hardly pays for

their books and writing materials, yet is given as the reason a few girls have not returned to school this year. Mrs. McCann understands the Tonic Sol Fa method, and has kindly given the girls four lessons each week, improving their singing very greatly.

CHRISTIAN ENDEAVOR

The Christian Endeavor meeting is held Sunday morning at nine o'clock. The girls have kept up the meeting very well, and seem to be most faithful to their pledges. We were asked to send a banner to the International Christian Endeavor Convention this summer to be used, stimulating an interest in foreign missions among Christian Endeavorers at home, and increasing our world-wide fellowship. As our society is a small one, it seemed more fitting that the banner for North China should come from the Peking Society with its roll of Christian martyrs. Mrs. Ament, of Peking, says it did them good to prepare and send it, and it must certainly do good at home.

There has been much illness in the school at Tientsin. The schoolroom is not a very healthy place, but as the property is so soon to be sold it does not seem best to enlarge it.

OUR NEEDS

We asked for another helper for woman's work last year. With our small force it has been impossible to do the work we would like to see done. It was not possible to call a station class last fall. We hoped to hold one after Chinese New Year's, but not enough country women could come in then. We shall certainly plan for a station class in the fall or early winter; but it will have to be held in Tientsin, and cannot be so satisfactory as work done in the country. We need two or three Bible women, and have not even one.

But in spite of all drawbacks twelve women have been received into the church on probation, four of them from the Loo fa district. In Tientsin native city we have had a steady though small increase in attendance at the Thursday afternoon and Sunday morning meetings for women. Last Sunday morning we could not but be pleased with the interest of the women in the annual meeting, and the way they prayed for it. At the home chapel the women have been faithful in their attendance at church and Sunday school. Should our new location be on the river bank near Ksi Ku there would be great opportunity for work up the river toward the Tung-cho field. The east side of the river is part of the Tientsin field, but we have no workers to put in there. To do the work here and in the rest of our country field we must have a lady for woman's work. Someone has said

that "the need, the need known, and the ability to meet that need, constitute a call." How many there are at home who have ability, but do not realize the need. May the call be made so imperative that they must hear and obey. It is so easy to say, "There are yet four months and then cometh harvest," but the Lord says, "Behold I say unto you lift up your eyes and look on the fields; for they are white already to harvest."



A Remarkable Memento

AT the last Friday meeting, No. 40 Dearborn St., Chicago, a large bronze medal belonging to Miss Russell, of Peking, excited great interest. It was of copper bronze, and was one of a small number struck off in commemoration of the siege in Peking, July and August, 1900.

On one side of each medal three figures appear, representing Europe, America and Japan, which stand upon the prostrate dragon of China. Around the margin above are the words *Mene, Mene, Tekel, Upharsin*, while below the dragon is the one word *Ichabod*. On the other side is shown in relief the Great Gate of the Forbidden City with flames rising high above it. Beneath is a representation of the "Great International Cannon," or the "Betsey," as it was oftener called. This old British gun, found by some Chinese helpers in a pawn shop, mounted on an Italian carriage, loaded with Russian shells and German gun powder, then fired by the American gunner Mitchell at great risk of his life, became by far the most effective weapon in the hands of the besieged, their chief means of protection.

M. J. W.



A Year in the Girls' School at Ruk

THIS report extends over a period of fifteen months from January 1, 1903, to April 1, 1904, as hereafter the annual report will cover the year from April to April.

As is now so well known to you, the year 1903 opened with quite a cloud over our work here at Ruk, owing to the action of the government in accusing four of the Kinamue students of disloyalty and imprisoning them at Ponape, and to the reports circulated among the people that the American Board was to be driven out. This agitation resulted in our losing

three nice Mortlock girls who gave promise of making fine women, and as is generally the case when girls are carried off in this way in native canoes, the removal led to their downfall. At the same time two little girls, the daughters of a white trader, who formerly resided in this lagoon, were removed from the school. Since then three other Ruk girls have returned to their homes, and a Mokil girl, who was brought to us while there was no school at Ponape, was transferred to that station. Four girls have been married to young men of the training school, and these couples have all been stationed out as teachers. The first to go was Malina, who was famous in the school for the amount of noise she could make, but who left behind her in the hearts of the teachers a fragrant memory because of her willing helpfulness at all times. She was married to John, of Motr, and they were stationed out at one of the villages on Uela. In August Eleanor was married to Puenan, of Pis, and they were left as teachers at Motr in the Satoan lagoon. She was never a brilliant scholar, but the truth took a deep hold of her heart, and no girl in the school gave more evidence of the new life in Jesus Christ than Eleanor. Her husband is also an earnest Christian, and we trust that they will be greatly blessed in their work for God. The following month Emma was married to Etomuan. She had been with us nearly five years and had done excellent work in that time, making unusually rapid progress in her lessons. It has been her heart's desire to go out to teach others, and now that she has entered upon the work we pray that she may be used for the salvation of many. The last to go was our little Dinah, who only left us this last month, and who is to go with her husband to a village on the other side of this island as soon as their house is completed. She still spends much of her time with us while her husband is busy building.

This makes in all thirteen who have gone out from the school during the period covered by this report, but during this time sixteen new pupils have been admitted and a former member returned to us, so there has been a net increase of four in the membership, which numbers to-day forty-seven.

There have been forty-eight weeks of regular school work, for owing to the lack of a harvest last summer the long vacation usually needed to gather in and preserve the breadfruit was omitted. For two terms since his arrival Mr. Jagnow has kindly taught German in our school in addition to his work at Kinamue. This language with all of its inflections and declensions is difficult for these people, and for them to master it will require a long time.

At the communion in October last fourteen of the girls made a public profession of their faith in Jesus Christ. Three of them belong here at

Kutua, one comes from the Island of Uela, one from Fefan, six from Uman, and three from the Mortlock Islands. As most of the girls remain in the school for several years, and in many cases marry here and go out to the other islands as the wives of teachers, it was thought best to allow them to unite with the church at this station rather than to wait for some future opportunity of doing so at their own home.

In October a trip was made through the Mortlock Islands, and four of the girls were taken to visit their homes, but all of them returned with us to the school, and one new scholar from Ta was received. The people had not sufficiently recovered from their agitation to permit many of their daughters to apply for admission to our school, but they made no attempt to hold the girls who accompanied us.

Christmas passed pleasantly, with a general service in the church in the afternoon, when an address was given by Mr. Jagnow and an exercise by some of the younger girls, interspersed by the new German and Ruk hymns taught for the occasion. In the evening the two schools met for a Christmas tree entertainment in our school.

The emperor's birthday, January 27th, was celebrated by a service in the church in the morning and games by the Kinamue students in the afternoon.

As we close this, the report of one more year's work, we would raise over the past our "Ebenezer, saying, Hitherto hath the Lord helped us," and for to-day, as well as for the days to come, claim our Saviour's precious promise, "Lo, I am with you always."



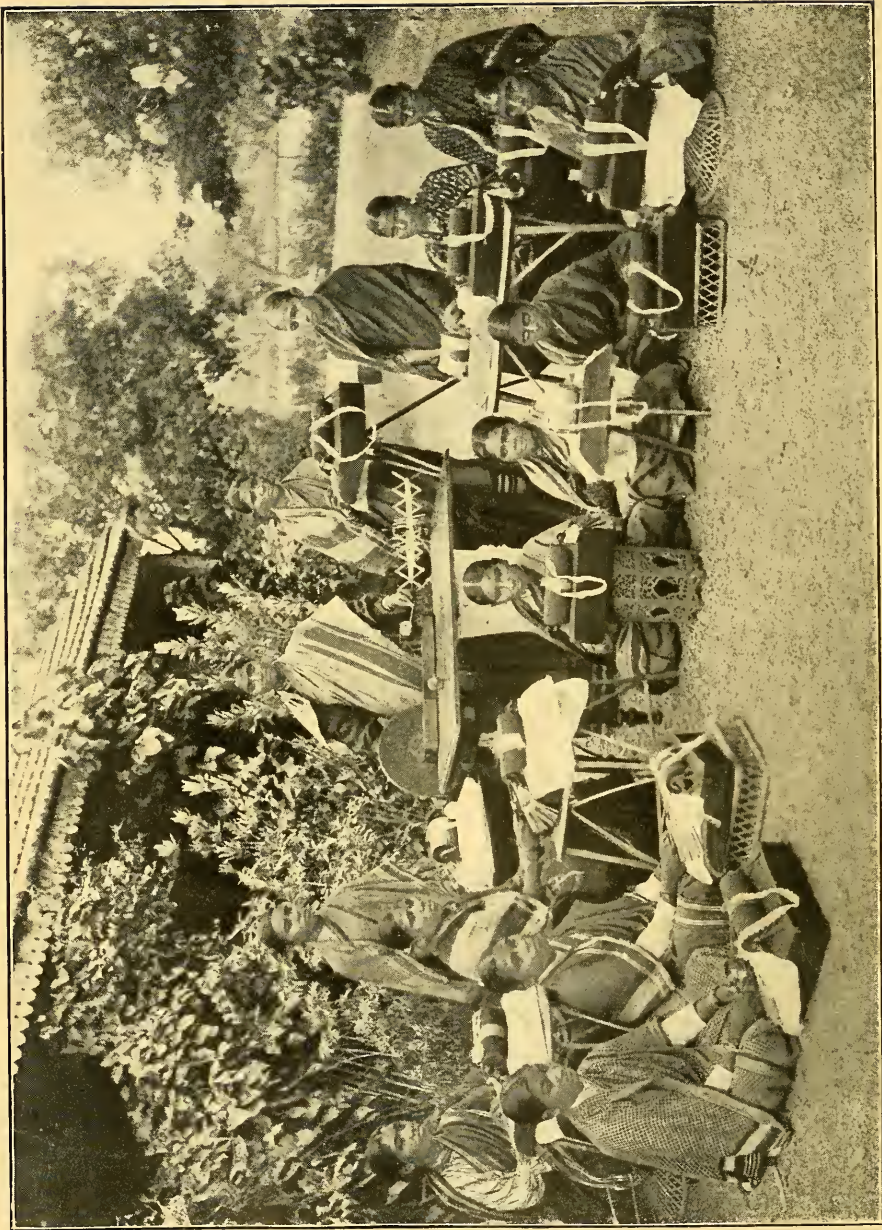
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JUNE 10 TO JULY 10, 1904

ILLINOIS	1,998 52	PENNSYLVANIA	348 55
INDIANA	12 00	CHINA	75 00
IOWA	564 57	TURKEY	21 34
KANSAS	108 02	MISCELLANEOUS	118 01
MICHIGAN	318 44		
LEGACY	842 00	Receipts for the month	\$6,494 20
MISSOURI	333 42	Previously acknowledged	33,163 94
NEBRASKA	62 95		
OHIO	613 47	Total since October, 1903	\$39,658 14
SOUTH DAKOTA	21 05		
WISCONSIN	367 86	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
FLORIDA—LEGACY	500 00	Receipts for the month	\$ 70 00
IDAHO	5 65	Previously acknowledged	577 69
KENTUCKY	3 35		
MASSACHUSETTS	175 00	Total since October, 1903	\$647 69
NORTH CAROLINA	5 00		

MISS FLORA STARR, Ass't Treas.



LACE MAKING IN AHMEDNAGAR, INDIA—See Page 439

Life and Light

VOL. XXXIV

OCTOBER, 1904

No. 10

OUR TREASURY Between July 18th and August 18th, our Treasurer received \$3,071.36 in contributions for our regular pledged work. This amount is less by \$401.50 than that which came in during the corresponding month of 1903. These contributions for the ten months from October 18th are less by \$7,262.37 than those for the same time of last year, and even then the amount fell short by thousands of dollars of the sum needed to meet the present demands. Long ago the Master sat over against the treasury and watched those who brought their gifts. Does he not watch to-day to know if out of our abundance we bring that which is so sorely needed in his service? The months pass, these opportunities go by, the souls whom we can help to-day slip away beyond our reach. How shall we Christian women answer for the gifts put in our charge which we have not passed on to the needy?

MISSIONARY Miss Hattie Seymour, who has been a worker in the Eastern
PERSONALS Turkey Mission since 1867, has returned to this country, arriving in New York August 25th. Miss Bessie Noyes, of Madura, has come for her furlough, accompanied on the voyage by Mrs. Chester, of Dindigul. Miss Patrick, president of the American College for Girls at Constantinople, with Miss Ida W. Prime and Miss Gwen Griffiths, both teachers in that institution, sailed from Boston on August 17th to return to their work. The Shansi Mission, which was almost shattered by the Boxers, will be much strengthened by the arrival of Miss Flora K. Heebner, who sailed from San Francisco August 17th. Miss Heebner has been adopted by the Woman's Board of the Interior.

THE MEETING Our annual meetings are always seasons when we gain
IN PROVIDENCE refreshing, information and inspiration for the great work to which we would give ourselves. The joy of meeting old friends and of making new ones is good for us all, and we go home saying, thankfully, that more than ever "we believe in the communion of saints." If you can make

it possible to be there, come; come for your own sake, for the sake of the meeting, for the sake of your own auxiliary, for the sake of the great work afield which needs all our sympathy and wisest, most generous help.

THE MISSIONARY This haven of refuge has proved a true home, **HOME AT AUBURNDALE** without the capital H, to many a tired missionary and it has been a place of real shelter for many children whose parents have given their lives to work among the darkened peoples. Miss Margaret M. Adams has had oversight of this home for the last eight years and her rare efficiency has made us feel that she was just fitted for this position. Combining an uncommon faculty for thorough management of a thousand details with a tender, sympathetic love for the young people in her care, she has won a warm place in many hearts. Not only has she looked out for food and clothes in their behalf, but she has kept watch for their school interests and given them a chance for the good times all boys and girls ought to have. Many fathers and mothers recognize now most gratefully what she has done for their children, and when all these care-free days are only a memory the children will be sure to recognize her service even better than now. It costs a pain to let her lay down the work, but she feels it imperative, as the burden has been heavy and wearing.

The trustees are fortunate in securing Mrs. Arthur W. Stanford, one of our missionaries in Japan, who is detained in this country by the delicate health of Mr. Stanford, to take for a time the place thus left vacant. Mrs. Stanford stood at the head of Kobe College in the absence of the principal for a year and a half, and comes to this work with experience and enthusiasm.

HELPS In the **LIFE AND LIGHT** for May there was a helpful article **TO PRAYER** on prayer in our meetings. We know that much thought has been given of late to this most desirable part in our missionary meetings. We know also that the most serious hindrance is the unwillingness of those sincerely interested to be heard in prayer. The following extract from a letter just received will express the feelings of many: "In reading the July number of **LIFE AND LIGHT** I was pleased to find on page 321 a petition phrased for us by Mrs. C. L. Goodell. It seems a simple thing to offer our prayers to our Heavenly Father, and one from which a Christian woman should not shrink. But in the case of some like myself, who have not been trained to hear their own voices in a social meeting, the very effort to lead the devotions of others confuses thought and induces self-consciousness and a distressing feeling of formality in the exercise. I have looked for prayers suitable to read in a missionary meeting, but have found very few. Could

not the Woman's Board add to its useful helps a printed collection of appropriate prayers for the use of those who feel their own deficiency in this respect?" We believe that there are many who would welcome such aid as this suggests. We shall be very glad of any advice as to such a collection, and if any are moved to furnish suitable prayers we shall be encouraged to furnish a leaflet which in time will lead our timid friends to take a needed and helpful part in our meetings. Such communications may be addressed to the Editor of LIFE AND LIGHT.

THE INACCESSIBLE REACHED For several months we have watched with interest the advance of Colonel Younghusband with a troop of British soldiers as they struggled on toward Lhasa, the capital of Thibet, a city that hitherto has defied the attempts to reach it of the boldest explorers and the most devoted missionaries. Now, that the British may the better control Hindustan, these gallant soldiers have forced their way, with great hardship and frequent fighting, on and up to the "Roof of the World" and have entered the forbidden city. They do not wish to hold the place in force, but to secure certain diplomatic concessions, and to establish such relations as shall permit travelers to go through the country at need. In a stirring article in the *Missionary Review* Dr. H. O. Dwight tells us that nearly a hundred missionaries are waiting at different stations near the frontier for a chance to enter Thibet. In out-of-the-way and unknown places, in utter isolation from all that civilization means, often in intense personal discomfort, they are watching for an opening to carry the gospel to the people of the Great Closed Land. These waiting heralds are not idle; some are skillful physicians, and patients come hundreds of miles to seek their healing care; some go on long wearisome tours among the mountains, climbing up to altitudes that are almost unendurable; some preach with the help of a stereopticon; some translate and publish books and tracts; some teach the women; but all their work is only preparatory, and is greatly hampered by the bitter prejudice of the Thibetans. This people are fierce and devoted Buddhists, and they live in deepest ignorance and wretchedness. We cannot send helpers thither; let us at least give our sympathy and our prayers to the brave workers who are devoting their lives to what seems an almost impossible task.

THE WAR IN THE EAST The startling headlines in our daily papers doubtless greatly exaggerate the number of lives that have perished in the recent severe and long-continued fighting, but we cannot doubt that thousands of brave fellows have gone to their death for their country. What a pity, what a loss to the world that such men should be killed, when we so

much need every true and valiant worker! Think, too, of the loss to the communities, and most of all to the homes whence they come! Surely only the coming of the gospel with its story of the Prince of Peace can help to heal the sorrow this war has brought. If we read the war news with any imagination and feel in any degree what must be the call of Japan to-day, our prayer for our missionaries will be constant and fervent.

THE CALENDAR In preparing our Prayer Calendar for 1905, the Committee have taken a new departure, the result of which will be seen in the attractive style and color of the Calendars offered for sale at our rooms. They need to be seen to be appreciated. The price remains the same as heretofore, as will be noted by referring to the advertisement. We send a Calendar to each of our missionaries, and we shall be glad of help to enable us to do this without financial loss. Any lady sending us thirty cents, with her card to enclose, may reach her missionary friend promptly and surely in this way. Send very soon, as in order that the missionaries may get the Calendars before the beginning of the year we shall mail them before November.



The Education of Japanese Girls

BY REV. FRANKLIN S. HATCH

DURING six weeks' travel through Japan I visited several schools for girls, not only those under the care of our own missionaries, but also those sustained by other denominations and by the government.

There are some special reasons why we should push forward our educational work for Japanese girls and should plan to do so more extensively and thoroughly than ever before.

1. Japanese women need education. This is true of women in all lands; it is especially true in countries where new ideas are fast taking the place of old and important changes in political and social life are rapidly occurring.

Nothing need be said regarding the changes going on and impending in Japan. Everyone knows something of these and that they are great. Now if progress is to be balanced and its choicest fruits conserved, it must be shared by the womanhood of the country. What avails it to conquer on sea and land and then fail in the home training of the youth of an empire? If the women of Japan lack Christian virtues and Christian intelligence the nation cannot permanently prosper. There is no substitute for Christian character. It was easy to see that our mission schools in Japan are giving something besides mere information; and that something is what the Jap-

anese need. And surely they do need more than information or even skill. I think the most shallow remark I have heard since returning to America was that of a woman who had been much impressed by the wonderful Japanese display at St. Louis: "Well, I shall give no more money for missions to a country where people can embroider like that."



FROM CARE SET FREE

2. Japanese girls are well worth educating. My own observations were only such as a traveler, rather than a resident, would make. Besides, no Western man can speak the final word concerning the ability of Eastern women. But accompanying me were two young ladies from India; they were of high caste origin, and had enjoyed the privilege of unusual training in the schools; still more important, they looked through the eyes of Oriental

womanhood. These ladies were generally entertained at the girls' schools, and had good opportunities for observation. I was impressed with their sense of the cleverness, the grace, the intellectual ability, and the general character of the Japanese girls in the mission schools. We saw thousands of these girls, and my own good impressions of their capacity, formed upon public observation, were confirmed and enlarged by the judgment of my Asiatic fellow travelers.

3. Mission schools are much superior to the government schools. This statement I shall not attempt to prove ; it will not be doubted by anyone



RECESS

who reads these lines. Schools carried on for the development of character are superior to those which aim chiefly to develop the intellect. We ought to do all in our power to make the mission schools strong and abundant.

4. If the Japanese are victorious in the war now going on changes in our mission work in that empire will surely come ; some of these changes are likely to be great, and may involve important modifications of mission policy in Japan. But whatever changes may come in the near future there will be a greatly increased demand for the education of Japanese girls. It would

not surprise me if this branch of our work in Japan should lead all others both in importance and opportunity. In opportunity, for I think the government will favor it strongly and perhaps openly. In importance, for Japan has no greater need to-day than intelligent Christian womanhood and all that implies for the home life of the people. For the sake of the permanent greatness of Japan, and for the sake of the greater empire at her doors, let us be ready to give the Japanese girls all the Christian culture they are willing to receive. For what we sow in these schools will bear fruit in all the earth.



Lace-Making in Our School at Ahmednagar

BY MISS FLORENCE E. HARTT

IN this day of change and development a liberal education has come to have a far deeper meaning than mere book learning. This has been fully realized for years by those in charge of the education of the girls in the mission schools of Ahmednagar; and the selection of an industrial training which would prove not only of educational value to their pupils, but would be of practical benefit to them in their after lives, has occasioned them much anxious thought. The rug weaving has provided a means of livelihood for numbers of girls who have showed little aptitude for books, but it cannot in any sense be considered to have solved the problem of an industrial training for the girls as a whole.

After very careful consideration of the whole question, the mission finally decided in the May meetings of 1902 that this industrial training should take the form of lace-making. The government looked with favor on the scheme, and was willing to give a grant of Rs. 1200 per year toward the superintendent's salary. Then the next thing was to find a lady not only skilled in lace-making, but one with sufficient business ability and initiative to organize and develop a new industry. Our choice, which has been singularly fortunate, fell on Mrs. Alicia Wagentreiber, daughter of the late Rev. James Smith of Delhi, who was connected for over half a century with the Baptist Mission. This lady was educated in England. She was always clever with her needle, and had made a specialty of the various varieties of pillow laces. In July of 1902 the lace industry was fairly launched. For the first three or four months Mrs. Wagentreiber devoted all her time to training teachers, and getting cushions and patterns ready, but by November of the same year she was ready to begin in earnest, and the lace school for girls was opened with forty-six pupils in attendance.

We found a great deal of difficulty at first in getting information as to where to send for patterns and threads. For teaching stitches and the first easy patterns cheap crochet thread was used, and patterns were copied from small samples of lace gathered here and there from mission ladies, but now we order lovely linen thread in large quantities direct from England, while a friend from the midland counties sends us beautiful pricked patterns. Girls who have been more or less educated and have been taught to use the needle take to lace-making very readily. To keep their work clean seems their greatest difficulty. Owing to the large demand for torchon lace, we have confined ourselves almost entirely to the making of this variety. Since January of this year we have made nearly a thousand yards of lace for Anglo-Indian customers, but we hope soon to begin the making of Budes, Maltese and Valenciennes laces. Some of the girls work eight hours a day, and all of these are earning fair wages as wages go in Hindustan. Besides these we have a class of fifteen girls whom we expect will be supporting themselves shortly. We know of no other industry where such returns can be received after so short a training. The one standing at the winder is Mrs. Wagentreiber's valued assistant. The classes for the schoolgirls last from one hour to an hour and a half, and we believe that the time thus spent in the industrial department makes them quicker and apter at their books.

Will the friends of missions but stop a moment to consider what the introduction of this beautiful lace industry means in the way of education and refinement, not to speak of financial assistance, to these hundred busy workers that gather day by day in this pleasant lace room? To none can it mean more than to poor lame Munjula, the girl standing to the right of Mrs. Wagentreiber. She was taken by a missionary lady at the time of the famine of 1900 in a very crippled condition. All that was possible was done for her, but no medical skill would loosen the poor stiff joints, so that she went about for a long time on crutches. She was sent to school for a year or two, but Munjula had no great love for books, and what to do with her, her friends did not know. Letters were written inquiring whether there was not a home for incurables, to which she might be sent, but India is not very rich in charitable institutions, outside of missions, and so all these efforts proved fruitless. As a final resort she was sent to the lace school. At first she not only found it difficult to learn, but the joints of her hands proved to be affected, so that she found it very hard to manipulate the bobbins, but she persevered and finally triumphed over all her difficulties, so that now she not only works the fastest but draws the largest wage of any of the workers. The woman in front is a Brahmin widow who comes daily to her work from a heathen home. She has drawn her hair so tight,

after the fashion of her caste sisters, that she is quite bald on the top of her head, but indeed she is very fortunate to have any hair at all, as widows are expected to have their heads shaved when their husbands die, but Gungubai's brother would not permit his sister to be so degraded. Lace work has not been easy to her because she did not begin young enough, but "practice makes perfect" at any age. The other girl is also a widow but quite young. She lives in the Alice Home. Though she has been working for a very short time, she can already earn enough to support herself. I must not forget to mention that a flourishing branch school has been organized at Vadala, twenty-six miles distant, where another band of women are doing good work.

With the parents and even with many of the girls no sort of industrial work can be said to be popular, I had almost said respectable, for the simple reason that any work done by the hands is considered many degrees below purely literary work. The man who has sufficient education to occupy a teacher's chair—the chair being the most necessary article of school furniture according to their view—is in his own estimation, and in that of the community, infinitely superior to the man who had the skill and brains to make the chair. Such prejudices cannot be overcome in a generation, and so we must school ourselves to patience and go slowly.

Our school is already taxed to its utmost capacity and is still growing. The question of more room and larger equipment must be solved in the near future. The funds for the work hitherto have been provided from three different sources, from government, from the girls' school fund, and from a small tax levied on each district, the tax being regulated according to the number of girls from that district receiving a training in the school. Since January the girls' school has stood the whole of the expense, but at the rate that the lace work is expanding we cannot tell how long we shall be able to do so. Still we cannot but feel that the God who has so wonderfully blessed and prospered us in the past will surely raise up friends who will not see us suffer for lack of funds. Though not "prophets nor the daughters of prophets," yet we are not afraid to prophesy that the lace industry here is destined to become a mighty force in the elevating, refining, and ennobling of many hundreds of Indian women, and happy will the man or woman be who is permitted to have a share in so glorious an enterprise.

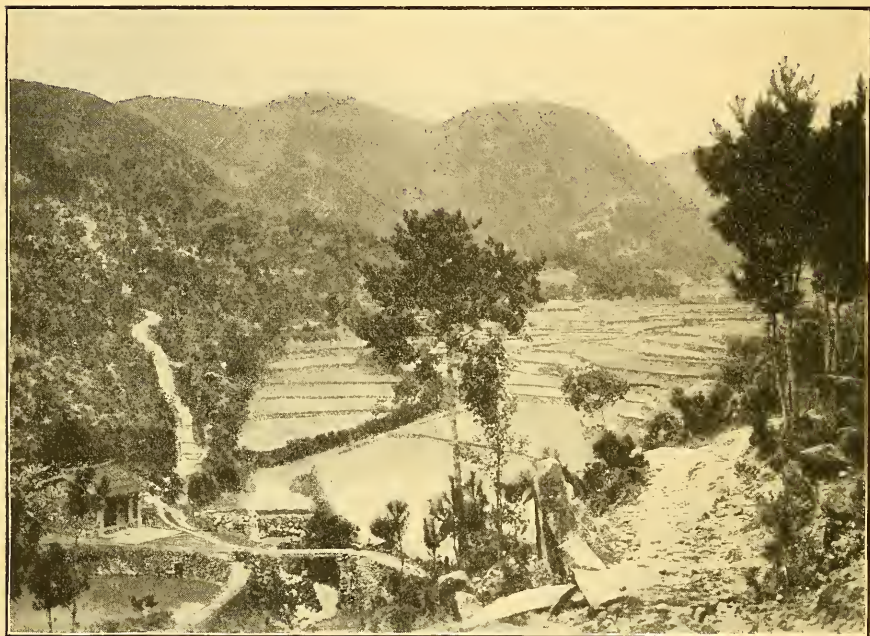


A PLAN is on foot to build and equip an undenominational sanitarium in some suitable locality in China where missionaries who are in need of rest can go and be cared for at small cost. This would in many cases save to the boards working in China the expense of bringing to their homes missionaries who are temporarily disabled for work.

Over the Hills to Hinghua

BY MISS EVELYN M. WORTHLEY

MORNING is here at last after a night of much interrupted slumber ; for though the bamboo slats made no mean bed, and the kind chapel keeper had done everything possible for our comfort, a number of rats so took possession of the situation that we were awakened many times by internal warfare, long after the neighborhood quarrel without had broken up. Our coolies had demanded an early start, so the little



VIEW EN ROUTE

“ Peach ” got up and began preparing breakfast at one o'clock ; but we sent him back to bed—rather to the chapel door which he had appropriated for that purpose—and took another nap before our breakfast, by lantern light, of hot rice, sweet potatoes, and coffee.

So we are off. Won't you join us? You may not like the jolting motion of the chair, but you will soon become accustomed to it.

Here's a poor old fellow, dilapidated enough, wearing the remnants of a

foreign hat! He looks at us, like all the other wayfarers we meet, with bulging eyes. What curios we are to them! Many are passing us on the narrow stone path to-day: some carrying loads; some riding in queer little mountain chairs made of simply a seat between two poles, with a swinging stick for a foot rest; and here a mail man, with important red characters on his loose coat, and a cotton bag flung over his shoulder. His step is a bit more business-like, less easy-going, than that of his fellow travelers; this too, like the forlorn old hat, is the touch of the Orient upon the East.

The landscape is not so varied as yesterday. The mountains do not seem so high, nor the valleys so deep. Scores of low hills lie all around us, roughly clad with scrubby pines, like those in barren corners of Maine; but yesterday we rode through beautiful pine forests, and the grand old trees were singing over the same sweet home songs. Here is wheat, stretching far away, with full heads nodding; and close beside are beans in blossom. We just passed a long hedge bristling with cactus, great green century plants in wild and beautiful abundance, the very plants we cherished with such care in America. We are traversing a low, level plain now, with an arm of the sea just visible in the distance. It might be a home scene but for certain striking differences—this mountain at our right, for example, whose jagged outlines show that it was never visited by a glacier; and this huge banyan, just now spreading its mighty arms over us. The telegraph poles give a pleasant touch of civilization, and the large, well built houses surrounded by beautiful orchards look like country mansions in New England. They are made of red brick, arranged in very decorative designs, and remind us a little of the painted houses in rural Italy.

Though we are no farther from Foochow than an hour's trolley ride, we notice marked differences in the people, and their speech is quite unintelligible. The women wear drooping earrings of immense size; all wear aprons and much gayer colors than our people. Many women of the peasant class have bound feet. Yesterday I saw a bound-footed woman wielding the hoe! There is an entire absence of the spiked headdress and hoop earrings our women of the field class wear. We are learning that it is impossible to assert anything positively of Chinese customs or dress which is in any sense universal in its application.

Here is the ruin of a palatial yamen, and we have passed many such,—relics, I judge, of the Tai Ping rebellion. Here is a beautiful temple, richly built in brick of varying sizes; the façade is constructed one third of the way up of granite blocks, fitted perfectly, and as smooth as marble. The Chinese do wonderful work in stone. The roof is curved and fluted, and has a pretty carved cornice. Within are the "three pure ones,"—hideous great

idols worshiped by the Buddhists, and the ugly "guardians of the temple," just as we found them at Kushan. The old, gray-robed priest lights a fire and serves our travel-sore coolies with tea in the same kindly spirit that marks all these hospitable country people.

At intervals along the road, and at every turn,—so frequently that they are by far the most striking thing to the stranger,—we find evidences of heathen worship. Often we pass through little stone "rest houses,"—pavilion-like buildings, usually very beautiful without, each containing seats, sometimes a cooking place, and always a shrine where the wayfarer may perform his



DELMONICO'S

devotions. Very often we come upon a little wayside shrine, with a forlorn old idol sitting grimly within. Do you see that temple on the hill? and yonder, under the banyan, another shrine? Nowhere in the world has the Unseen a mightier hold upon the human mind than in China. These are the constantly recurring proofs of that inner necessity to worship, so deep-seated in all men; for, practical and mercenary as the Chinese are, the supernatural is the controlling force in every life. And while we look with

sadness at these symbols of a distorted faith, they bring to us the thought of the glory that shall follow when every would-be worshiper has found his God!

There, on the mountain side, are two great tombs, made in the artistic horseshoe shape we pass so frequently. Everywhere we see them, here and there, in lonely, quiet places among the mountains, for it is one of the beautiful traits of the Chinese character that they so revere the dead as to choose a lovely spot for their eternal resting place. There is nothing gloomy about these tombs; many of them are so very old that they seem merely a part of the landscape, so that more than once we have picnicked within their hospitable arms without a thought of sacrilege—or spooks. Yesterday we passed a very elaborate grave, which Harriet's poetic soul likened to a Noah's ark, because of the ridiculous stone figures of men and animals standing "by two, by two" in stiff array before the sepulchre.

And just now we are crossing a stream at the entrance of a new village over an exquisitely arched stone bridge—a stream bordered with wonderful banyans that bend their venerable heads far over its singing waters. Oh, ye who boast in the glories of fair America, if you could only have a few glimpses of fine old China at her loveliest!

This must be market day. Such throngs of people crowd about the booths under the thatched straw roofs, where they are selling all sorts of impossible things to eat! Let's go and see what we can find, and escape this posse of men and boys who are pushing up to watch, with stupefied wonder, as my pencil flies over the page! Here are third-rate peanuts in little piles of a dozen or so—you pay one *cash* (one twenty-fourth of an American cent) for a pile. And here are all sorts of things from the sea yonder, except things edible, shrimps, pickled sculpin, perch and squids, the latter fresh, soured or boiled, according to one's epicurean fancy; crabs—a great delicacy and considered a highly suitable solace for invalids; eels, all wriggling, and many nameless ill favored sea creatures whose acquaintance I have never before made and least of all as table companions! For there is no portion of beast, fowl, or fish, and no species, however unprepossessing, that the prudent Chinese can find it in his heart to throw away. Shall we forego these luxuries and betake ourselves to our chairs and clean mince tarts from our own baskets?

Here is another pretty temple—we have passed three in fifteen minutes and half a dozen shrines. In the village just behind us I noticed two little altars for the burning of paper upon which a Chinese character is printed; for the characters are sacred and must not be thrown away. They call the characters "the eyes of the sages," and we often see men with long tongs gathering the fragments of printed paper from heaps of rubbish in the street

corners to burn in these little shrines. They are hired to do this by the government—we are inclined to wish the state would burn the rubbish instead. But there is something splendid in the pride these people have, down to the very beggars, in their own magnificent literature.

This is the strangest city! Anitau, they call it; and nowhere have we seen a city so thoroughly Chinese, without a suggestion of the foreigner anywhere, not even a clock or a five cent box of cigarettes. The walking space between the shops is seldom three feet, and there are such throngs and



CHINESE STREET

throngs of people. And oh, the astonishing headdresses — boat-shaped and fan-shaped, and great coils stabbed with long, gay daggers; and broad, drooping earrings, six inches long; and both men and women wear large bamboo hats, the women's stranded far above their heads by the ornamental spikes and fastened beneath their chins with string. They look so queer that they seem hardly to be Chinese. The shops are in holiday attire, gay with China New Year's novelties, the pretty lanterns, in many curious designs, being the most attractive feature.

You should have been with us at dinner! Picture Harriet in her sedan in the middle of the street in front of a great temple, and me squatted on a bundle beside her chair; a flat-topped basket between us spread with a white cloth and arrayed with edibles; and close around us—so close that we could hardly move our elbows—a motley crowd of men and women and numberless children, ragged and dirty, poor things, far beyond the imagination of a Westerner. They stood five or six deep, fairly consumed with amazement as we devoured the cold meat and pickles; and never did cold meat and pickles taste so good! One lad's curiosity was rewarded by a little green gherkin, which he tasted, to his unspeakable astonishment, but he was easily won again with a bit of orange. The knives, forks, and napkins, the salt and butter, everything was bewilderingly new; and strangest of all the queer creatures who manipulated them.

After dinner we went into the temple. I saw a poor old lady standing there before a hideous figure, holding his knees and piteously making supplication, while another lighted incense before him. She could not speak a word of Foochow, so I did not learn anything of her trouble, but the sight was something to touch the dullest heart.

The temple was finely built, suggesting to me the buildings of Greece and Rome rather than anything we know in the West. The universal plan of the Oriental house is a colonnaded court with rooms about it, and an inner court; and this in elaborated forms is the type of all our Eastern temples and our better Chinese dwellings. All around the great temple court were beautiful shrines, graced by savage idols made as ugly as possible to inspire fear in the worshipers,—more than fifty in all. The roofs were extremely odd and interesting, though bewilderingly complex, with their myriads of graceful curves and points, carved fish and sprightly dragons. Little wonder that the Chinese think our houses crudely severe in outline.

We have been enjoying a three hours' walk across the fertile plain near the sea, while our coolies rested a little. This February afternoon is like early May at home; there is brilliant sunshine on the glistening fields of wheat and sugar cane; a soft blue haze over the far hills; and from the sea a bracing breeze. Here and there cuddled under glossy banyans is a nest of houses; but aside from the load carriers who pass us now and again the scene is as quiet as a summer Sabbath at home. Just now there are few signs of labor, save the squeaking of a distant irrigation pump, made purposely to squeak for luck as well as for music, but on every hand are evidences of the most painstaking toil. How I wish you could look out over this beautiful country with its finely cultivated farms and thrifty orchards! You would think it a land flowing with milk and honey.

And now in the distance, outlined against the purple sunset, stand the turreted walls of Hinghua. The unmistakable foreign dwellings are there in bold, stern outlines. We pass in through the great gates, and the cordial greetings from hosts of civilians show us at once that here the foreigner is understood and loved. We have come into Christendom again, and it is like getting home.



One Missionary's Fad

BY MRS. MARY C. DODD, TALAS

EVEN a foreign missionary, I suppose, is allowed to have one or two fads to amuse herself with. My fad is not to lead around my pet dog, not to belong to a dozen different clubs, not even to own and manage an automobile. Among other fads, I have one which has stayed by me fully sixteen years, and though old, is still vigorous and hearty. I want to tell you about it, for I shall never give its place up to anyone else, but shall love it to the end of my days.

Sixteen years ago, Mrs. Fowle, one of my associate missionaries, stirred me up to reopen the mothers' meeting in Talas, which had been started many years before, but had been dropped for some time. It seemed a most formidable undertaking to me, a newcomer to the country, a bride of only a year and a half, and unfamiliar with this difficult Turkish language.

I remember distinctly what pains I took with my maiden speech in Turkish, how carefully I wrote it out, and how patiently I studied each word of it. I may have recited it laboriously; I cannot tell you about that; but one of the sisters told me afterwards that they knew I had studied my speech, word for word, and that they were much amused by it. Be that as it may, I know it was a great effort for me. Years of training in that line though have had their reward, for now it is a great joy to me to talk to my mothers, and from a membership of only thirteen or fourteen we have grown to a membership of about sixty, and an average attendance of about eighty women. At our last meeting one hundred women were present.

For many years we met in our own home, but soon we did not have chairs enough, then we borrowed benches from our neighbors; but when we overflowed into the hall, and some had to sit on the stairs, we gave up the benches and sat on the floor, Oriental fashion. But still the number increased, and the air in the two rooms grew so close and heavy that we abandoned the problem of trying to put two people in the place only one should occupy, and moved down to the hall of the girls' school, where we had plenty of

room. But sometimes it was very cold there; but when their feet were cold the women had a remedy which, though simple, was very effectual. They rose in their seat, folded up their legs under them and sat down on them, and the cold feet disappeared straightway. Could you, with your Yankee ideas of economy, and your ingenuity, devise any better or cheaper plan?

Our Mothers' Society here is an offspring of the Union Maternal Association in America. The association knows us by name, for every year we not only receive a kindly, hearty word from the foreign secretary, but we also send a report, with a bundle of salutations added to it, to the society, and extracts from the report are printed in the yearly pamphlet issued by the association. We have our constitution and a regular enrollment of members. We would have more than sixty members if we were not so particular about regular attendance. If for three successive meetings a member is absent without giving us any excuse, her case is examined into, and if no sufficient reason is found for her absence her name is dropped from the list. We have a trial list of new members, who are enrolled on our books if they can show a regular attendance for several months.

Last year we had thirteen who were present at every meeting during the year, one of them being a resident of a village several miles away, who came through rain and snow and through perils by land. A number more had been absent only one day. Fully half the members are non-Protestants, who, when they first came, stole through unfrequented back ways to our house, and returned the same way, in fear and trembling, trying not to show in their faces even that they had been to a Protestant meeting. Now they come boldly and depart boldly, and are even willing to be enrolled in our Prayer Roll Book right next to the Protestant names. Even when the Armenian priest of this large Armenian church near us thundered against our meetings, and when he tore the Prayer Roll Book in pieces, and forbade the women to attend the meetings, telling them it was a shame to have their names enrolled with the Protestants, they answered back that if he would give them advice about training their children they would come to hear him, but as long as Mrs. Dodd helped them as much as she did they would go to hear her. They, too, are as regular in attendance and as anxious to have their names kept on the list as the Protestant women.

Our Prayer Roll Book is a book containing the names of the mothers with their children. Each month has three or four names under it, and we, the members, pray for the women on the list month by month. We have a secretary, the wife of our pastor, who is a very enthusiastic supporter of our society. She and I try every month to call on the women for whom we pray, and in that way we are able to call on all the mothers once during the year.

When I tell you that most of the women have no clocks, and that according to their calculation their days are thirteen days behind ours, you ask, "How do they come at the right hour and on the right day? Why are they not coming any hour and any day?" We have to take that into account and plan accordingly. We have the subject and the time announced from the pulpit for the Protestant women, but how do we reach the Armenian women who are not found in our audiences? For them we have a committee of five or six women living in different parts of the town, who give out every month invitations to their neighbors written in my name, and in both Armeno and Graeco-Turkish. We have both Greeks and Armenians in our meetings, so must have the invitations written so that both classes can read them easily.

But there is still one question unanswered. How do the women know the hour, even if they do know from the invitations, when the day is? Some hear the Protestant church bell, which is rung a half hour before the time; but most of them have a clock which never fails them except in cloudy weather; a clock which we ordinarily do not study deeply enough to know by it the hours and minutes, but which the Oriental women are very familiar with. Is not the sun a good timepiece to those who study it closely? As I said before, it is a great delight to talk to these women, and I feel the inspiration of an attentive audience when I stand up to address them. They do not seem to object to having their faults laid bare, and the more I show them their follies and weaknesses the more they seem to appreciate them. It has cheered my heart many a time to see the attention they give me, and it almost daunts me to see what respect they pay to my words. After a talk on superstition one day one of my women was discovered putting a charm into the fire. She had worn it for many a day to keep off "The Evil Eye," but after the talk was so ashamed of yielding to such superstitions that she secretly tried to destroy the charm. It was rescued from her and brought to me, and I prize it as a trophy.

Every year we have our annual meeting, when the officers are elected and we try to start afresh for another year. For the last two years we have given the women an entertainment. The men have so many of the good things of this country that we all like sometimes to give the women some treat just for themselves, and not let a single man join in it. It was a delight to see the heavy faces light up as they listened to the two American girls singing lullabies to their dollies, and as they looked at the wee tots standing in a row with candles in their hands, singing a Christmas carol. They did enjoy it all so much, but to be frank, I think they enjoyed as much, if not more, the treat of tea, candy, and doughnuts we gave them afterwards.

We have just started a small circulating library for them, and they enjoy that very much. They loan the book to their friends, they copy out extracts, and they are loud in their praises of this and that book.

To help the outside stations we send out a monthly letter, which is very heartily received, and read and reread.

So we are striving to raise the standard of the family life, to teach the mothers the responsibility they owe to their family, and to make the home life a sweet, blessed thing. Our prayer is that these mothers may become devoted, Christian mothers, training their children in the knowledge and love of the Lord.



Missionary Letters

JAPAN

Every word from Japan is interesting in these days of excitement, and we extract some sentences from a letter from Miss Colby, written at Osaka, June 18th. Speaking of her school she says:—

You probably know that the trustees of this school are all Japanese, three of them pastors of the three largest independent churches in the city. They and not the missionaries have charge of the school. We missionaries and Japanese all pull together to keep the school going and out of debt, and it has been a long, hard pull. If this terrible war is of long duration I tremble for the future. . . . It may interest some to know that for some time the wide-awake mayor of Osaka has sent three daughters to our school. Although our buildings are old and unsightly, still we have light, air, and shelter. I have charge of the music in the school, and that means not merely teaching singing to our more than two hundred girls who come to us absolutely ignorant on the subject, and giving lessons on the organ or piano to thirty or forty more, but also raising money by concerts. This means a tremendous amount of hard work, and our girls are supposed to be ready to sing for the large meetings, and always in the churches. I am very enthusiastic over this work, and feel that under whatever conditions the girls may be placed in after life they will never wholly forget these beautiful hymns in their mother tongue. They are always singing them. Although we lack many things essential to a good school, our girls are bubbling over with laughter and song. They are very thoughtful, too, and they are hearing Christian truths all the time.

Oh, this fearful war! The soldiers from the north all stop here to eat, and there is always a large number recruiting and drilling here. When a man is called to the war he has to drop everything. The common soldier

receives only a few *sen* a day for tobacco, and his family are left to their own resources. Most horrible stories are told of the suffering this sometimes causes, but I will not pass them on.

Miss Cornelia Judson, who is at home on furlough from Matsuyama, Japan, writes of the growing needs of the work in Japan:—

We used to think that the missionary would not be needed much longer in Japan, but the tremendous opportunities for the expansion of the work and the oft-repeated cry from the Christians of so many cities in Shikoku, "Come over and help us," make one feel as if we would work together with the Japanese less and less as foreigners, more and more as Christian



SOMEWHAT AMPHIBIOUS

brothers and sisters, for two or three centuries yet. What a great thing it will be for Asia when there is such an army for Christ in Japan as there is for the Mikado!

I send a little photograph, just because it is rather amusing, of myself sitting in a jinrikisha, just leaving the city of Saijo. You will see that I am going out into the water. In the near foreground is a rowboat belonging to the high school, in which some high school boys are waiting to convey me to the steamboat, half a mile or more further out. The bay of Saijo is so shallow that large vessels cannot come within half a mile of the city, and when the tide is low, as it was at this time, one has to be carried out in a jinrikisha to the rowboat. The boys in the rowboat are students of the

Bible, a class gathered by a very earnest young teacher in the high school who is a Christian. These boys come to me almost every day when I am in Saijo, and we have had many Bible lessons together. They are a very promising group. The man standing next to the jinrikisha is Mr. Okamoto, and the woman next in the same line is his wife. Just behind them, her head appearing between them, is a lovely old Christian woman.

Mr. and Mrs. Okamoto are the evangelists in charge of the work in Saijo and in a village about five miles away called Komatsu. Mrs. Okamoto is one of the best Bible women I have ever known. The four girls just beyond her in the picture are members of her *Ai no Kwaï* (Loving Society). *Ai* means love and sympathy. She has gathered twelve girls of between seventeen and twenty-two or three years of age—some two or three are young married women—into the society. They meet every week to study the Bible with her. She also teaches them a little cooking and sewing. She also has a Sunday school which meets in two divisions; the older children in the afternoon, the little tots in the morning. There are about eighty children in the two divisions, and they are devoted to their teacher. Mrs. Okamoto loves every one of these children as if they were her very own, and the children respond with the warmest affection, and many of them obey her better than they obey their own mothers. Her house is opposite the city courtroom, and the neighborhood people call her house "the children's court." The children bring their little faults committed among themselves and their quarrels to her for settlement, and always seem satisfied with her verdict. Her influence over the children and girls and the mothers of them all is most remarkable. Many young men and even high school teachers also come frequently to consult her.

When we can place such a Bible woman as this in every town and village there will be no doubt about Japan's being won to Christ.

TURKEY

Miss Graffam writes from Sivas:—

We are very thankful to see a good deal of spiritual earnestness among the girls. Three are to unite with the church at the next communion, and this has set the others to thinking, and I know several more would like to come with them. The Christian Endeavor Society which we started at the beginning of the year has proved a great help in bringing the teachers and the kindergarten training class and the younger girls together. Our first teacher is to be married next year and it will be a great loss. Both of the two high school teachers came when I did and are lovely Christian girls, but I shall lose them. We cannot keep that kind long.

Miss Esther B. Fowler, of Sholapur, writes from Mahableshwar, India, May 13th :—

I am glad to testify to the faithfulness of Sundrabai and Sulochanabai, who by their untiring faithfulness have helped me to keep the boarding school up to the standard. Sulochanabai has written to me here that she wants me to tell her how she can help me more and more the coming year, that she may do all she can to relieve me. Such Christians are a great testimony to the good missions are doing in India.

The progress of my two Hindu girls' schools has been hindered by the plague. The plague was very bad in the Sadar, and the schools were closed, and some of the pupils have died. The people have been in a very thoughtful frame of mind and have recalled and thought upon the words which they have heard in the Sunday school, which were spoken not for the children only in the Sadar, but also for the parents. They have all been very glad to have the teachers come and talk to them and they have lost their desire to sacrifice to the gods for the stay of the plague. One of the brightest little girls there died of the plague. She was singing some of the songs she had learned in school almost to the last. Have I written you of my blind man there? He too, died of the plague. I went to inquire about him and send my salaam to him the night he died, and they said he was calling upon God to the last. I hope it was in faith, and that God took him to himself. I shall miss him and the little girl from the school very much. The blind man was nearly always present, and I had many talks with him about Christ and his salvation and love. I always used to put my hand on his head when I said salaam as he could not see, and he always seemed so glad when I came to the school.

I am rejoicing much over my new schoolhouse out at Muligav, six miles away from Sholapur. It was finished a short time ago, and many new children are coming to the school. All the people in the village are very much pleased with it, and I hope it will be a real beacon light in that little town of darkness. Only one Christian family is there besides the teacher's. His wife is working among the women, and through the means of a doll—a marvel to them—she has had a cordial welcome among women who from caste principles would have had nothing to do with her, but they are most interested to see the doll, and then she talks to them and tells them Bible stories.

My little weaving industry has been so encouraging of late that I am now putting up a building for it. We have just been experimenting in a chup-per. It has been a blessing to have a place for girls who could not go on in school; if they were turned adrift it would mean their ruin. Now some of them are working, making very nice lugadis, and I hope to be able to clothe the whole school with the work of their hands; that is, the big girls. When

I go back I am hoping Mrs. Harding will take charge of my two Hindu schools, as I will have to look after the Bible women. This will be entirely new work for me, as I have had no experience in this line of work. I shall be glad of the experience, but rather dread taking up new work now. I am looking forward with pleasure to the thought of having Mrs. Harding and that dear little baby with us in Sholapur. He is such a dear, sweet baby; I am sorry for Miss Gordon in losing him, but I am hoping it will be the means of having a visit from her in Sholapur, as she has never been to Sholapur yet. I am dreading to go back without Miss Harding; I shall miss her so much. We have been like one in everything, and I shall feel as though part of myself is gone. Our lives have been in almost perfect harmony with each other, and we have had such good times, which has helped us much in our work.



The Progress of the Kingdom

Among the Jews.—The London Society for the Propagation of the Gospel among the Jews reports 212 workers at 51 mission centers in Europe, Asia, Africa and America. Most encouraging news comes from North Africa, the seed sown faithfully in Tunis for many years now coming into fruit; hundreds of Jews in Abyssinia are earnestly seeking the truth and in two places there were from 300 to 400 converts. Congregations of over 100 Jews gather at the mission services in Persia, and 400 come to hear the gospel in Damascus. The Mildmay Mission has sent out all over the world more than a million Hebrew and Jargon New Testaments.

St. Louis has 50,000 Jewish inhabitants, and during the Exposition many thousands more will gather there from all parts of the world. Well-known ministers and laymen of the city have organized an evangelistic committee for work among the Jews at the World's Fair and Hebrew ministers and missionaries from other parts of our country are co-operating in their effort. Gospel meetings are held, the tidings of personal salvation in Christ are proclaimed in personal conversation, and much Christian literature distributed among the Jewish visitors who gladly receive it. Similar efforts at the expositions of Paris and Berlin were blessed with great success.

The Neglected Continent.—In 1899 a band of young workers sailed from Australia to try to reach the neglected millions of South America. They have worked mostly among Spanish-speaking people in the Argentine Republic and have now a flourishing school and mission about sixty miles north of Buenos Ayres, the capital. They have also circulated many Scriptures, in conjunction with the American Bible Society. One of the pioneers,

a Mr. Allan, has felt from the beginning that his work would be among the Inca Indians. These are the descendants of those famous races with a high degree of civilization who held a large part of South America when the Spaniards conquered it four hundred years ago. There are 3,500,000 of these pure Indians who all speak the Quechua language. Last year Mr. Allan, with two associates, journeyed for six months in Bolivia, carrying Bibles on pack mules, selling a considerable number, and spying out the land to commence a mission among the long-neglected Incas.

Africa.—The *Central Presbyterian*, of Richmond, Va., says: "The largest church and the largest congregations in connection with our general assembly are not in America but on the Congo River in Africa. The membership of our two churches there is over 2,000. The attendance on each church is upward of 1,000—sometimes 1,500 or more. When a native African from that region attended church services here, with 100 or 200 present, his remark was, 'The people of America do not go to church much.'"

Zululand.—The *Missionary Herald* says that the native force of the Zulu mission, consisting of 531 preachers and teachers, draws no part of its support from the American Board. Of the 23 churches in the mission, 18 are self-supporting, and the others are supported by the natives. Of the 67 day schools, 18 are self-supporting and the others are maintained by the natives and by government grants.

The French mission to the Basutos is one of the most successful in South Africa, having now a total of more than 20,000 converts in a population of 200,000. But still a large number of people are lying in abject heathenism, especially in the more remote and mountainous districts. In one parish 440 children attend school, fully three fourths of them being from heathen homes—a fact full of promise. The educational and industrial work among the Basutos has been of the greatest value, and has raised them to a remarkable degree of intelligence and prosperity. Nearly 13,000 children are in the mission schools and the educational work is carried on entirely in English.

Filipino Women.—In the Philippine Islands women mingle freely with men in all kinds of gatherings, be it in church processions, at the markets, or at the cock-pit. Many women carry on business quite independent of their husbands, and they are often the mainstay of the family. It is easy to see, therefore, that missionary work for women and children has developed very differently in these islands from that in India, China or Japan. Here the women, almost from the first, have attended all meetings with the men, and the development of the Christian life has been through the regular church services, prayer meetings, Sabbath schools, Bible classes and Christian Endeavor.

China.—Dr. W. A. P. Martin, in a recent address, said of the present temper of the Chinese: "Education, education is the cry that comes up from all quarters. Sixty schools were opened in Wuchang last week, and seventy near Peking a few weeks ago. For want of competent teachers of their own the Chinese are seeking light from Japan. This is a pale and feeble light in comparison with that shed abroad by our mission schools."

One of the China Inland missionaries says of his field in West China: "Numbers are seeking for the truth and wishing to join the church. Scarcely a day passes without someone coming to see me with this definite purpose. Most of these are men of the tradesman class, between twenty and forty years old, and they buy Bibles, hymn books and prayer books and are ready to place themselves under instruction. Our little makeshift church is filled to overflowing every Sunday, and fifty men and from ten to twenty women attend the weekly Bible classes."

A New Helper.—Basket ball is a missionary agency. A teacher in the Friends girls' school (English) at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over it. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.

India.—During the last ten years the irrigation canals have increased in mileage from 9,000 to 43,000, and now water 30,000,000 acres. Even yet a vast quantity of water runs to waste, while crops are withering and dying from drought. Of more than 100,000,000 Hindu women less than 500,000 can read and write, and of Mohammedan women in India only one in 300 can read.



What Answer?

A CHRISTIAN woman of Foochow, when in England, visited a cathedral. Noticing the date upon the oldest part of the building, she exclaimed: "What? do you mean to say you were Christians all those years and you never told us?" Is it any wonder she asked the question? We speak with disdain of the lethargic condition of the Chinese. What do you think Christ would say of our condition? We are the lethargic people, living in a torpor of selfish indifference. "Do you say the Chinese are not worth saving?" Men of wisdom say that in all the annals of the Church there never has been such heroism known as that shown by the native Christians during the Boxer massacre. The influence of our high civilization is being felt in China, and she in turn is feeling among us for that which has made our civilization what it is. She is knocking at our doors, entreating us to give her the light for her darkened empire. Will you give her at least one ray?—*Record of Christian Work.*

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

TWO THOUSAND DOLLARS FOR JAPAN FROM THE CHILDREN

BY MISS HELEN S. LATHROP

IT is our custom to ask Junior Endeavor Societies and Mission Circles each year to supply the funds for some special item of our unappropriated work. For several years now a most urgent request has come to us from Japan for funds to use in evangelistic work, the full extent of which the Board has never been able to grant. There can be no greater interest to bring to the children just now, and no greater need for them to meet, than this eager call for the preaching of the gospel in Japan. In many ways it was an advantage to have them working for the girls' school at Diongloh, during the same season that the United Study text-book on China was holding the attention of women's societies, and we consider it fortunate that the use of *Dux Christus* will doubtless bring forth material full of valuable help to the leaders of children's work.

Special material has been prepared by the Committee for Young People's Work. The "Twelve Lessons on Japan" will furnish a good outline for the season's meetings for the Mission Circle. The topics for the six missionary meetings included in the United Topics for Junior Endeavor Societies the coming year will be on Japan, and in the *Dayspring* for the months when they come will be printed an appropriate program. A leaflet has been written "What Our Children can do in the Land of the Rising Sun," telling of the forms of work for which the money will be used, with a list of books and references to the *Missionary Herald* and *Life and Light* and *Mission Dayspring*, furnishing rich resources of information. A charming little illustrated appeal from Japanese to American children, is printed on Japanese paper, imported, so that it is the real thing. This is to be put into the hands of the children as far as leaders can reach them.

For most of the buildings which the children have provided, we have issued individual share cards, so that each child might own a certain part, but for this fund large certificates only are to be had. Any society giving

five dollars or more, will receive a Japanese paper hakama, or wall banner, written in character by a young man in Boston. The English translation is also given, and at the bottom of the scroll are crossed the civil and naval flags of Japan, making a very effective banner to hang upon the wall.

A novel method has been planned to collect money for one of these certificates. We have pictures of the great Buddha of Kamakura, twelve by sixteen inches, done in simple outline and colored. They are intended to be put upon the wall of the Sunday school room or place of the children's meeting, and to be covered over with silver money. As money itself may not safely stay pasted upon the wall, disks should be cut from silver paper just the size of nickels and dimes, and the children be allowed to put these on the Buddha, corresponding to the money they bring. As silver paper can not properly represent copper, cents should be saved and changed into silver money to bring. It can be made a very telling object lesson of how the silver of Christianity can blot out the idols of heathenism. Silver paper can be bought in sheets, and with a small tube of paste and a box to hold the money, completes the idol extinction outfit. All the material mentioned can be procured at the Board Rooms. The Buddhas cost ten cents a-piece.

Almost a quarter of the two thousand dollars was pledged at the children's festival in May, and we hope that before the spring comes again, the whole sum may be ready to help carry the story of Christ's love to waiting hearts in Japan.



OUR WORK AT HOME

A Symposium: "Favorite Missionaries"

"Who through faith subdued kingdoms, wrought righteousness, obtained promises."

BY MRS. JAMES L. HILL

THIS number, on the program of the June meeting of the Essex South Branch, was successful beyond the expectation of those who planned it. The theme proved to be inspiring. It called out a spontaneous and warm-hearted response from an unexpected number of women. It prevented self-consciousness and embarrassment. We forget ourselves when we speak the praise of those we love. There is no fear of

failure, for "Love never faileth." The love, also, made the brief addresses really eloquent, for the words came from the heart. The number of heroes and heroines who have made themselves favorite missionaries was surprisingly large. Each participant was so sure that her own bright particular star was the chief light in the dark countries, that the audience were amazed at the splendid galaxy of luminous lives that were brought into view, and yet as each name was mentioned there seemed to be an unspoken assent to the right that this person, also, had to be placed in the list of worthies. It seemed like a modern illustration of the eleventh chapter of Hebrews.

The reasons why the different missionaries were favorites were very varied. Personal influence, uplift, inspiration, help in one's own Christian life, achievements, sacrifices, devotion, nobleness, unselfishness and constant heroism were shown to be just cause for admiring our loved representatives on the foreign fields. A little biography, though very short, pointed out the salient characteristics of each favorite with great force and truthfulness, for the speakers were telling only of those whose lives they had appreciatively studied and affectionately understood. When a lady wished to pay a tribute to a missionary already mentioned she spoke the dear name again, and gave as her reason for choosing this one as her favorite something so different from the earlier encomium that it seemed like a second volume of a fascinating biography, even better than the first book. The living and the dead, those on the field and others resting at home, men and women, seemed to be brought into close personal touch with the responsive audience. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." A most fitting and felicitous turn was given to the symposium, at the close of the too short half hour, by Mrs. Capron, herself a favorite missionary with so many, when she said, "Would you like to have me tell you how you may become favorites with the missionaries?" And then from her own rich experience, and from her even richer mind, she brought forward such suggestions of helpful, appreciative letters, of affectionate messages, of words fitly spoken, of Christmas remembrances, of prayers and supplications, as opened a new vista of possible fellowship with the Lord's laborers on the distant harvest fields. When she related how she had been cheered and encouraged and strengthened by a Christian woman whom she had never seen, but had never ceased to love, we felt that if she, with her great reserved strength, could be thus reinforced by an obscure co-laborer, it might be true of many favorite missionaries, "that they without us should not be made perfect."

How to Interest the Younger Women in Missions

BY IDA V. KENT

THE question often comes up, "How to interest young ladies in the missionary meeting?" *LIFE AND LIGHT* is always trying to answer that question. Perhaps the following suggestions thrown together in a new form may give help to some despairing leader of a decadent society. They have all been tried in our auxiliary and proved successful.

First and foremost: Personal work; using one's influence. Invite each young woman in your church or circle of acquaintance to the meeting.

2. Persistent asking; if she does not come this time or this year she may the next.

3. Give each one a part to take. This makes her feel that she belongs and is needed.

4. Make the meetings interesting. By all means use the books in course of the United Study of Missions.

5. This requires a leader who is thoroughly in earnest, interested in missions, and willing to read up ahead of the lesson and keep abreast of the times.

6. The leader needs to take pains in preparing her program, to plan for it, and pray over it. She has to study her constituency as well as her lesson, so as to fit certain topics to certain individuals as far as practicable.

7. In one society it has been found to work well to take several short topics, allotting two to five minutes to each. Some will read a story well; others will be willing to read over a story and tell it in a few words. Some like biography or history; others are most at home in current events.

8. It needs missionary magazines and standard books on missions from which to cull the best thoughts and most accurate information.

9. Above all it needs prayer. Daily prayer by each member at home for the society and the work of missions, and prayer in the meetings.

10. Summing up, it takes, prayer, study, work, and consecration.



Our Daily Prayer in October

WE are apt to forget, now that the present pressure of famine has gone by, that little orphan children cannot support themselves in India any better than in America. Thousands of helpless little ones must be for several years yet under the care of our missionaries, and they will need our prayers and our gifts.

With the care of Bible women, of blind orphans, of industrial work, and many special calls, Mrs. Winsor's days are filled to the last minute. The girls' boarding school at Sirur enrolls 192 pupils. The industrial training is fitting many to gain their own livelihood; they need also to know Him who said "I am the life."

Miss Fowler, not strong, has care of 179 girls in her boarding school, and oversight of day schools where about 400 boys and girls are taught. Miss Harding is now in this country for much needed rest. Nearly 5,000 children gather in the day schools, which are cared for by our Marathi Mission, and so a touch of the gospel is carried into many homes.

The themes suggested for the week October 9-15 should command our sincere and fervent petitions. "More things are wrought by prayer than this world dreams of."

Turning to the work in Spain, we still are burdened with a sense of irreparable loss, and it is a comfort to lift our prayers for the school which owes its life to Mrs. Gulick, and for her home so sorely bereft. Mr. Gulick is director, as the head of the corporation, while Miss Webb, long associated with the school, is now its principal. Miss Page and Miss Bushee are experienced, devoted teachers, who rejoice in leading their pupils to the highest knowledge. Our mission to Spain has now eight organized churches, seventeen preaching places, and nearly nine hundred pupils in its day schools.

In these history-making days our thoughts turn often to Japan, and we know that our workers there must feel the strain of great excitement and anxiety. Mrs. Clark is now in this country at Oberlin. Mrs. Olds, daughter of Dr. J. D. Davis, of Kyoto, is renewing her early knowledge of the language, and as far as possible is helping the work among women. Mrs. Pettee finds new opportunities for work as the troops pass through her city, and she comes closer to the Japanese women of high position as they work together for their country. Miss Adams and Miss Wainwright are engrossed with a never-ending round of city missionary work, neglected children, squalid homes, and forlorn outcasts, all blessed by their devoted care. Mrs. Curtis is an energetic and most successful worker among women when her somewhat uncertain health allows. Mrs. Newell, with her husband, has recently removed to Matsuyama, where a great need awaited their coming. Miss Brown has recently married the native pastor of the church in Hakodate, and so enters upon a new field of usefulness. Miss Gulick has had long experience among the women, and her influence has grown with the years. May she see abundant fruit of her labor.

Books on Japan

BY MRS. JOSEPH COOK

IN my own library at Cliff Seat I find the following books on the country which is occupying the interest of the world at present, and to which mission study classes and women's auxiliaries of all denominations are to give special attention for a year to come.

Three stately quartos, of more than five hundred pages each, give the narrative of Commodore Perry's expedition to the China Seas and Japan in the years 1852, 1853 and 1854. The record is compiled by Francis L. Hanks, DD., LL.D., from the original notes and journals of Commodore Perry and his officers under his supervision and published by order of the Government of the United States.

These books contain maps and numerous illustrations, some of them rather rude wood cuts, and others full paged, beautifully colored pictures of places and people. The style of narration has the vividness and picturesqueness which is usually found in a daily journal kept by an accurate observer of literary ability.

Astonished as the civilized world is with the progress the Japanese have made in half a century, it is of deepest interest to see this early record of manners, customs and characteristics when they were still a hermit nation. When we remember how their reticence has baffled newspaper correspondents during the present war, it is edifying to read Commodore Perry's statement: "Notwithstanding the Japanese are so fond of indulging their curiosity, they are by no means communicative about themselves. They allege, as a reason for their provoking reserve, that their laws forbid them to communicate to foreigners anything relating to their country. This silence on the part of the Japanese was a serious obstacle to acquiring minute information."

Undoubtedly, the American Board has these books in its library and a most profitable day could be spent examining them.

William A. Seward's *Travels Around the World*, edited by his niece, Olive Risley Seward, *Around the World with General Grant*, by John Russell Young, and Dr. and Mrs. F. E. Clark's *Journey Around the World* in 1894, contain passages on Japan and the Japanese from the diplomatic and philanthropic point of view which give one remunerative reading.

One chapter in Joseph Cook's *Orient* entitled "Japan, the Self-Reformed Hermit Nation" epitomizes many conversations with educators, missionaries and alert Japanese students who had been attracted to Mr. Cook by his lectures in Japan.

Murray's Handbook for Travelers in Japan, when compiled by such scholars as Basil Hall Chamberlain and W. B. Mason, is not to be thrown one side as merely a guide book.

Mr. Chamberlain is emeritus professor of Japanese and philology in the Imperial University of Japan, and his co-worker was, for a time, connected with the Imperial Japanese Department of Communications.

Professor Chamberlain's *Things Japanese* is a mine of useful information and should be used by a traveler in Japan in connection with Murray's *Handbook*. Twenty years ago, before either of these books was published, Dr. Griffis' *Mikado's Empire* and Isabella Bird Bishop's *Unbeaten Tracks* were invaluable guide books and are still peerless in their way.

To see Japan and its people with the eyes of the man of the world and esthete Sir Edwin Arnold's *Seas and Lands*, Henry Norman's *The Real Japan*, Finck's *Lotus Time in Japan*, and Lafacadio Hearn's *Out of the East*, are fair representatives of books of that type.

Charles Lanman's *Leading Men of Japan*, although published twenty years ago, acquaints one with the pioneers in the intellectual and spiritual renaissance of the Sunrise Kingdom.

Japanese Homes, by Professor Morse of Salem, is a sumptuous volume copiously illustrated.

One of John Murray's London publications is a work in two volumes by Sir Edward J. Reed on *Japan—Its History, Traditions and Religions*, with the narrative of a visit in 1879.

No more illuminating books have been written on certain phases of social life than those by Alice Mabel Bacon on *Japanese Girls and Women* and *A Japanese Interior*. Miss Bacon early became acquainted with a Japanese girl by the presence of Stematz in the family of her father, Rev. Dr. Leonard Bacon, of New Haven, Conn., and her two visits to Japan, during one of which she taught in the Peeresses School of Tokyo, make her eminently fitted to understand the point of view of the refined and intelligent Japanese woman. The book on *Japanese Girls and Women* is dedicated to "Stematz, the Countess Oyama, in the name of our girlhood's friendship, unchanged and unshaken by the changes and separations of our maturer years."

Joseph Hardy Neesima, one of the most distinguished propagandists of Christianity in Japan and first president of the Doshisha, was fortunate in having as his biographer Prof. A. S. Hardy, the son of his benefactor, Alpheus Hardy of Boston. Interesting sketches of his life have also been furnished by J. D. Davis, D.D., of Kyoto, and Miss McKen of Andover, who knew Neesima as a Phillips Academy boy.

For young people Edward Greey's *Young Americans in Japan*, *The Wonderful City of Tokio*, and *The Golden Lotus* will be found full of interest.

Our missionaries in Japan have added not a little to the literature concerning this country. The illustrated Annual Reports by Rev. Drs. Pettee, De Forest, Gordon and others are records of the progress of Christ's kingdom and are fascinating as any romance.

Rev. J. L. Atkinson devotes a volume to *Prince Siddartha*, the Japanese Buddha.

Rev. M. L. Gordon, M.D., that saint and scholar, whose death in the midst of great usefulness is one of the mysteries of Providence, wrote a book on *An American Missionary in Japan*, which was praised by the hypercritical *New York Nation*. Sidney L. Gulick's recent work on the *Evolution of the Japanese* is a psychological study of exceptional value. Otis Cary's *Japan and its Regeneration* has been used as a text-book in mission study classes.

There has just been published in Yokohama, for the Standing Committee of Co-operating Christian Missions, a most valuable pamphlet of 245 pages, compiled by Daniel Crosby Greene, D.D., entitled, *The Christian Movement in its Relation to the New Life in Japan*. Dr. Greene, a veteran and most scholarly missionary of the American Board, is admirably fitted from his long residence in Japan to discuss this question, and his opening chapter on International Affairs is of special value.

Educated and Christian Japanese have made some unique additions to literature, and their knowledge of English enables them to make that language the vehicle of their thought.

A Modern Paul in Japan, by Ginzo Naruse, is an account of the life and work of the Rev. Paul Sawayama, whose early death cut short abundant labors for Christ and his kingdom on the earth.

The Japanese Bride, by Naomi Tamura, of Tokyo, who has visited Northfield this summer, was such a frank criticism of the customs of his country regarding marriage, that the book was suppressed by the government.

Tel Sono, the Japanese Reformer, is the autobiography of a somewhat aggressively advanced Japanese woman.

How I became a Christian, by a "Heathen Convert," is a pamphlet by K. Uchimura. He naively states in the preface that having often been asked at public meetings in the United States to tell in *fifteen minutes* how he became a Christian, he takes the opportunity of speaking more at length on the subject in print.

A young Japanese poet, Yone Noguchi by name, who writes English poetry with a charming Japanese accent, has published a little *brochure*, *From the Eastern Sea*, which has been warmly praised by *litterateurs*. George Meredith, Thomas Hardy, Austin Dobson and Andrew Lang, speak most kindly of the poems. When Thomas Hardy tells of being "much attracted by the novel metaphors and qualifying words," we are reminded of the phrases, "We sat in the evening of shadow and supper smell" or "Her beautifully powdered neck bent in prayer," which is certainly a curious combination of the physical and spiritual.

A set of half a dozen Japanese Fairy Tales, sent to us by Dr. Verbeck, of

Tokyo, are specimens of the beautiful work on the crinkled Japanese paper, both in illustration and type, which a native publishing house can issue.

Much valuable information regarding the native religions and the progress of Christianity in Japan can be gathered from the *Report of the Ecumenical Conference*, held in New York City in 1900, and also from the published papers given at the *World's Parliament of Religions*, held in connection with the Columbian Fair at Chicago in 1893, and edited by John Henry Barrows.

Dr. Dennis' *Christian Missions and Social Progress* contains many references to Japan along sociological lines.



Sidelights from Periodicals

The Far East, published by The Far East Publishing Co. of New York, is an attractive periodical recently established by Japanese in this country for the purpose of familiarizing the American people with the civilization of the East. This novel purpose cannot fail to arouse interest in the early numbers as they appear.

JAPAN

George Kennan in *The Outlook* for August 13th and August 27th gives a most interesting description of an expedition to the naval and military bases in Japan, to which he was invited by the Japanese government. The light which it throws on the skill and thoroughness of modern Japan is most significant.

"Japan's Price for Peace" in *The Outlook* for July 16th presents the probable demands which will be made if Japan is victorious.

The August number of *The Review of Reviews* reports an interview with Baron Suyematsu on "The Aims of Japan," which is interesting as showing the Japanese point of view in this war making.

The Century for September contains an illustrated article on "Japan's Highest Volcano."

The Churchman for August 6th contains a finely illustrated article on "The System of Education in Japan," by the Japanese minister to the United States. Coming from such a source it must be authoritative and well worth reading.

CHINA

The August *Century* in an article on "Summer Splendor of the Chinese Court" describes a reception given by the Empress Dowager. The account is most interesting, and the illustrations charming.

TURKEY

The North American Review for August contains an article on "Obstacles to Reform in Turkey."

E. E. P.

Annual Meeting

THE thirty-seventh annual meeting of the Woman's Board of Missions will be held in Union Church, Providence, R. I., on Wednesday and Thursday, Nov. 2 and 3, 1904. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st.

The ladies of Providence will be happy to entertain all regular accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. Preston B. Whitmarsh, 44 Arch St., Providence, R. I., before October 3d. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. Reduced railroad fares have been secured on the certificate plan, a fare and a third for the round trip. Circulars in reference to it may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.



Suggestions for Auxiliary Meetings

TOPIC FOR NOVEMBER

THANK OFFERING MEETING

This annual service for giving of thanks and for bringing gifts as tokens of our gratitude should be one of the most joyful and helpful of the year. It must rest ultimately with each leader to make it such. How heavy the burden these leaders bear, and how great their privilege!

To send a personal invitation to each woman who is a member of the congregation will be a task, but it will be worth while, and some of the young people will be glad to help in such work. This note should ask each one to bring a text or stanza of a hymn expressing her own thought of gratitude, and if someone can find it in her heart to tell of personal mercies the interest of the meeting is much increased thereby.

Each leader can, if she will, arrange a responsive service from Scripture and hymn book, adapting it wisely to the needs of her own society; or helps can be obtained from the Board rooms. A beautiful service was given in *LIFE AND LIGHT* for October, 1903, and probably the monthly lesson leaflet for November will contain another.

Let us strive to make our gifts an offering, brought most devoutly and gratefully to the Giver of all, that so we take more of the love that is ever pouring itself out for us.



Woman's Board of Missions

Receipts from July 18 to August 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

NEW HAMPSHIRE.

Hopkinton.—A Friend,

New Hampshire Branch.—Mrs. Allen L. French, Treas., Concord, Aux., 22; Lebanon, Aux., 26; Lebanon, Aux., 15.50; Milford, Aux. (of wh. 3.50 Th. off.), 40.07; Mt. Vernon, Aux., 23; Nashua, Aux.,

40

82.90; Northampton, Aux., 42.88; Oxford, Aux., 23.50; Pembroke, Aux., 2.50; Salmon Falls, Aux. (25 of wh. const. L. M. Miss Sarah Frances Holden), 29; C. E. Soc., 2; Tilton and Northfield, Aux., 35.30; Walpole, Aux., 30,

374 65

Total, 375 05

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barton Landing, in memory of Mrs. Hannah Jones Johnson, 5; Bellows Falls, First Cong'l Ch., Jr. C. E. Soc., 2; Brattleboro West, 7.36; Enosburgh, C. E. Soc., 1; Fairlee, 9.70; Franklin, 2; New Haven, 4; St. Johnsbury, North Ch., 56.13; South Ch., 17; Swanton, C. E. Soc., 5; Jr. C. E. Soc., 2; Wilmington, 11.75; Woodstock, 71. Less expenses, 6.25,	187 69
Total,	187 69

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Billerica, 17; Lawrence, South Ch., 10; Lexington, Aux. (25 of wh. const. L. M. Miss Mary W. Sleeper), 35.67; Lowell, Eliot Ch., 16.52; Kirk St., 30; Medford, Mystic Ch., Aux., 20; Methuen, C. R., 12.30; Wide Awakes, 70.22; Tewksbury Ladies' Soc., 6; Winchester, Aux., 55,	272 71
<i>Arlington Heights.</i> —S. K. Sparrow,	5 00
<i>Boston.</i> —Mrs. Chase,	5 00
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Orleans, S. S. M. S., 10; Waquoit, Aux., 5,	15 00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Th. Off., 15.25; Newburyport, Aux. (25 of wh. const. L. M. Mrs. Helen Tuxbury Bliss), 47.42,	62 67
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Lynn, Central Ch., Aux. to const. L. M. 25; Swampscott, C. E. Soc., 5,	30 00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Buckland, Mission Circle, 3; Sherburne, Aux., 13.86; Jr. C. E. Soc., 5; South Deerfield, Aux., 14.80; Greenfield Prim. Dept., Sec. Cong'l Ch., 3.02,	39 68
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Chesterfield, Jr. C. E. Soc., 2; Hatfield, Aux., 17.17; Wide Awakes, 2; Haydenville, Aux., 1.50; Northampton, Edwards Ch., Aux., 3; Norwich Hill, 5,	30 67
<i>Interlaken.</i> —S. S.,	50 00
<i>Malden.</i> —Mrs. Martin,	100 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Hanover, Aux., 3; Plympton, Aux., 6.50,	9 50
<i>Rockland.</i> —(of wh. Cong'l Ch., 4.59),	6 59
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, Second Ch., Aux., Miss Grisell M. McLaren, 20; Longmeadow, Mission Cir., 20; Ludlow Centre, Precious Pearls, 14; Mittineague, Aux., 50,	104 00
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Auburndale, Aux., 100; Boston, Mt. Vernon Ch., Aux., 2; Brookline, Harvard Ch., Aux., 82.05; Foxboro, Aux., 35; Neponset, Stone Aux., 7; Newton, Eliot Ch., 130; Roxbury, Eliot Ch., Aux., 35; Somerville, Highland Ch., Aux., 13,	394 05
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Grafton, Worthley Mission Baud, 5; Oakham, Miss'y Soc., 7; Warren, Aux., 13; West Brookfield,	

Ladies Miss'y Soc., 5.86; S. S., 2.14; Whitinsville, Aux., 874.10; Extra-cent-a-day Band, 16.34; Winchendon, North Ch., Aux., Th. Off., 29, C. E. Soc., 5; Worcester, Hope Ch., 10, Pilgrim Ch., Little Bearers, 10.47,	977 91
Total,	2,102 78

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. East Providence, Newman Ch., Jr. C. E. Soc., 10; Newport, Aux., 100; Peacedale, Young Ladies' Mission Cir., 25; Woonsocket, C. E. Soc., 7.28; Providence, Beneficent Ch., C. E. Soc., 5, Plymouth Ch., Morning Stars, 29.58, C. R., 5.88,	182 74
Total,	182 74

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Danielson, Aux., 16.56; Putnam, Aux., 14.58; West Woodstock, Aux., 14,	45 14
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Golden Ridge M. C., 20.40, C. R., 8.50; Ellington, Aux., 13.40; Farmington, Aux., 24.84; Hartford, Farmington Ave., S. S., 29.11, Fourth Ch., Mission Cir., 7, Park Ch., Aux., 30; South Manchester, Sunbeam Mission Cir. 29; Tolland, Aux., 11; West Hartford, Greystone Light Bearers M. C., 5,	178 25
Total,	223 39

LEGACIES.

<i>Bridgeport.</i> —Legacy of Mrs. Mary W. Beardsley, by Morris B. Beardsley, Extr.,	3,030 00
<i>New Britain.</i> —Legacy of Mrs. Charles Peck, Aux., South Ch., thro' Treas. of Hartford Branch,	500 00

NEW YORK.

<i>Brooklyn.</i> —Little Girl's Mite Box,	50
Total,	50

FLORIDA.

<i>Tampa.</i> —First Cong'l Ch., H. M. S.,	16 45
Total,	16 45

TURKEY.

<i>Harpoot.</i> —Woman's Miss'y Soc., 7.35, Girls' School, C. E. Soc., 22,	29 35
Total,	29 35

JAPAN.

<i>Osaka.</i> —Girls' School, Plum Blossom Soc. of C. E.,	10 00
Total,	10 00
Donations,	2,596 46
Specials,	531 49
Legacies,	3,530 00
Total,	6,657 95

TOTAL FROM OCT. 18, 1903, TO AUG. 18, 1904	
Donations,	85,986 29
Specials,	3,529 94
Legacies,	21,988 98
Total,	\$111,505 21

BOARD OF THE PACIFIC

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Fruitvale, Cal.

Letter from North China

TIENTSIN, June 8, 1904.

DEAR FRIENDS AT HOME: It occurs to me that possibly, at the Annual Meeting of the Board, I may be allowed to say a few words, even though I am not to be privileged to be present. I wish I might so write of the many changes and of the crying, yea shrieking, opportunities that each and every one who heard would be stirred to new enthusiasm. First, a few words about Pao-ting-fu, where our Miss Jones lives. Our mission premises are in the south suburb of the city, and riding there from where my son is living gave me a good chance to note the changes in the city itself. When we lived there twenty years ago the streets, which are narrow, were full of holes and deep ruts, almost impassable in the muddy season, and redolent of all odors but those of "Araby the Blest." Now the streets are macadamized, smooth, and clean, almost as though swept, and with the filth the odors seem to have disappeared. The day I rode through the city chanced to be the one for free vaccination at the Foundlings' Home (a native institution), and I met almost a continuous procession of women, some in carts, but many more walking, and each woman carrying a baby, and they all looked so clean and so gay in their bright-colored clothes that one's heart went out to them. Twenty years ago we missionaries lived in an inn partially reconstructed, in cramped quarters, and even those only rented, for it was quite impossible for a foreigner to buy any land. Now our Board owns a large tract of land, ample for all purposes, and our missionaries are properly domesticated in three two-storied houses, but the twenty-three marble stones, marking the graves of some of the martyrs at one end of the compound, and the ruins of the house formerly occupied by Miss Morrill and Miss Gould at the other end, make very vivid the trials and sufferings through which the changes have come. Unfortunately I did not see Miss Jones, as she was away on a

country tour, but I heard many warm words of praise from her co-workers, both as to her efficiency and zeal, and also of the affection of the women for her. After her return she was quite ill, caused, her physician said, by "too much hot sun, and too much jolting in a cart"; but she is better.

The Sunday I was there I heard a beautiful, inspiring sermon by the native pastor. The church is self-supporting. In it he mentioned several signs of progress, *i. e.*, the year before there had been forty-six additions to the church; in the first four months of this year there had been seventy. In an out-station he had just visited the Christians were building a new chapel, half as large again as they had first planned, with glass windows (instead of oiled paper), and the money was all ready to pay for it, and he also mentioned a recent proclamation posted in Peking forbidding the binding of girls' feet, and prohibiting the sale of the peculiar wooden soles used for the pointed shoes. One petition in his prayer might be echoed by us all,—“Help us to remember that the lives of Christians are the only gospel that very many people ever read.” The older brother of this pastor was our first martyr at Pao-ting-fu, his wife and children were also killed, excepting one son, who was adopted by a Boxer chief. The pastor's sister, too, who was the first Chinese woman I knew, was murdered with her three children. The heroism of these people seems so real, right amid the scenes hallowed by their firmness for Christ, testified to by their giving up life itself rather than deny him; could we, with generations of Christian ancestry, have done more or nobler?

During the service a number of schoolboys sang a hymn sustaining three parts, and it was really—not comparatively—sweet and beautiful.

My “few words” have increased to too many, and I hoped to tell of some of the reports of woman's work that I heard at the annual mission meeting last week—reports that if fully apprehended would arouse enthusiasm in any heart, however engrossed with cares or pleasures. They are to be condensed into one, and published in pamphlet form, and you shall surely have one to read and digest. The large companies of women that are waiting to be taught, pleading to be led to the knowledge of the truth, and the workers so very few; would that many of our college young women would hear these calls to service, and would that the churches would send them out.

CELIA F. PECK.



THE first conscious thrill of divine life in the soul of man is a missionary passion born from above. If you find you have no interest in missionary work go, before you criticise it, to some quiet place of soul-communion with God and let him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—*G. Campbell Morgan.*

From the Morning Star

Though we are sorry for the delay of our new ship, and that the workers in Kusaie must wait for their helpers longer than they expected, we are very glad to have this word from Miss Wilson, written from Aden, Arabia, July 22d, 1904:—

I AM somewhat surprised to be writing a letter to you from here under this date. We expected to be almost at Colombo by this time, but it was not to be.

As we came on our way people prophesied that we could not go through the monsoon region with our little vessel, but the captain was not going to give up without giving her a fair trial. But it was no use. We got safely through the Gulf of Aden and started in the Arabian Sea, but the waves were so tremendous that it was impossible to plough through them, and it meant the loss of our little steamer to keep on, so they turned back a distance of some three hundred and fifty miles, and here we are stranded, probably for several months to come; but the captain and all do not think it right to go on and run such a risk again until the monsoon season is over. This is rather a hot, dry place, but I think I can find enough to do to take up my time. I do begrudge the time from my work, and wish now that I might have gone the shorter way. But just now we are more thankful than anything else that God brought us safely through the storm and that we are at anchor. I have not time to write much of a letter, but hope to do more in the days to come. I have been quite miserable all the way, but not right down sick. I think this rest will do us all good. Everybody was very tired with the heat and lack of rest from so much banging and rolling; they could not get their needed sleep. If you write to me at Singapore, care of American Consul, I will get any mail when we go on our way again.

With much love, and asking all of your prayers for us in our trying situation.



From Africa

Extracts from Mr. Dorward's letter, dated June 25, 1904:—

WE are now in the midst of our annual meetings; they are held at this station this year, and the missionaries are all here. We have as our guests Dr. McCord and family, also Mr. Pixley. The other missionaries are distributed with the other families resident at this place. These meetings will probably continue over next week.

There are always many things to consider at these times that involve much discussion. We are having delightful weather; it is our winter you know, both dry and cool and sunshiny. My work is now wholly connected with literature and printing. I have just had a house built for a printing office,

and bought another and larger press. As soon as school opens we expect to get Jubilee Hall boys trained in to help. I hope also to secure a skilled native helper. We intend to start a religious paper in Zulu, and do other small work. I have been busy on the Zulu hymn book, and have nearly completed the revision, besides writing a number of new hymns, thirty-five or more, set to some of the finest tunes in our English books. I shall collect new hymns from various sources before closing up, culling from other missions, publications, and individuals. I am also editor of the Bible Revision Committee. That will involve much work when the results of the Committee come into my hands; as yet it has not pressed heavily upon me. I have also a work on my hands,—making a simple Life of Christ in the words of the gospel, which when completed will be published in book form. I have also the revision for publication of a handbook for native pastors; I prepared the original book some years ago. The edition is now almost sold out, and a larger and better book on more comprehensive lines is desirable. So you see my work now is confining me to my desk. It is important, but it takes me out of direct evangelistic work and from the close and intimate relations with the natives which was so delightful at Umsunduzi.

My wife still continues her work among the women, which keeps her in touch with the families. She has been very successful in this service, and is very much beloved by the women. The attendance is very gratifying. Every Tuesday morning, as early as 7 A. M. or in the winter 7.30 A. M., they come to prayer meeting; some come from a long distance at that early hour. My wife does the “preaching” of course, but the others take part freely and fervently in prayer.

Of late I have been taking the singing class in Jubilee Hall every day and have been teaching the Zulu boys some of these new hymns, putting the tunes in the sol fa notations for them, which notation they can read readily enough at sight.

The mission has plans for extension up the coast of Beira. There is a difficulty in the matter, funds and suitable man. We can hardly spare a man from here without the prospect of his place being filled soon by another missionary from America.

We are not having the sympathetic help from the government that some expected when the war should end. On the other hand, the government is getting more and more oppressive in its treatment of the native, and treats our mission in a way that shows it is not very friendly. For example, they took away the privilege of performing the marriage service from our ordained native pastors, and from us all in fact, stating that if we wanted to be made marriage officers we should apply through our chairman. Our native men did, all except one. That one applied independently, and in a few days got it. The others who obeyed the law and applied through the mission chairman have, so far, been denied. Then the pass and other laws are very stringent. The country is altogether in a very bad condition commercially, and the importation of Chinese is not going to better it. Instead of Boer government in the Transvaal we have, not British government, but the government of millionaire mine owners.

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Kindergarten in Bailundu

Mrs. M. M. Webster and Miss Campbell, in charge of the day school in Bailundu, West Central Africa, write very interestingly of the past year's work among the weones:—

THE children who are too young to work—eight years and under—come to school in the morning from 8.30 to 10 o'clock. After opening exercises together with singing, etc., occupying about ten minutes, they separate into two departments, all under six years of age being in the kindergarten. The school term is from October 1st to May 30th.

Christmas the exercises were held in the open between the schoolhouse and the church. After the children had done their part refreshments were served. The women came with their baskets full of *iputa* (staple dish made of corn meal). The hunters had brought in several antelope from the woods, which furnished the meat. Each child was given a little dress.

On May 27th the closing exercises were held, as before, under the trees. The children sang hymns and recited Scripture verses. They sang their motion song and played their kindergarten games. Each pupil was given the work he or she had done during the term to take home. Many guests were present both times, parents and friends of the children, and the missionaries. It seemed to do the children good to know that their parents took an interest in their work. The parents, too, seemed to appreciate the training given to their children. Most of the older children have been trained in kindergarten for three or four years.

WHAT IS TAUGHT

The alphabet with reading of easy words and sentences ; writing on slates and paper ; arithmetic, simple numbers and their combinations ; drawing of simple objects ; easy hymns and Scripture texts ; sewing ; also modeling in clay, making picture scrapbooks, and a few of the other occupations in the kindergarten were also employed to some extent for recreation, and to arouse interest, especially among the younger children. Motion songs were freely used. Twenty go out next year to the afternoon school—nine boys and eleven girls.

Besides the forty-four given as the roll number there were twelve children of the floating population, visitors and travelers, who came and stayed as long as two or three weeks in school, then going back to distant villages. The children in this school have very bright, alert minds, observation and memory being developed to a greater extent than in the average white child of the same age. They simply need increased educational advantages and opportunities.

Mavoloneke and Saculu, two boys from the classes taught by the pastor from 6 to 7 A. M. and both church members, were in training as teachers throughout the term in this room. These same two boys had for the two previous years been in training in the kindergarten. Towards the close of the term, with very little assistance and direction, they were able to do efficiently any part of the work.

In the kindergarten there were fifty-eight names enrolled. The average attendance was forty-four. The youngest children—from two and one half to three and a half years—have had the very simplest occupations: blocks, beads, sand, clay and looking at picture books.

The older ones in addition to these occupations have used the tile, cut papers, made chains, sewed pads for carrying, and made scrapbooks. The pads are made of little bits of cloth about an inch square, strung on stout thread coiled and sewed securely together. They are used by the women for carrying on the head. The scrapbooks are made from magazines, *LIFE AND LIGHT*, *Mission Studies*, etc. Pictures are selected by the teachers and the children paste them into the books. These scrapbooks have become quite a feature of the children's school. They are much appreciated by the parents as well as the children, furnishing amusement and entertainment for the little folks in their homes, and helping to keep the babies quiet.

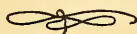
The sand table has been in daily use and much enjoyed ; clay, too, has a great attraction for the children. Many are quite expert at modeling, and do remarkable work considering their age.

After the work hour, before the children disperse, they play a few games,

then march out in order, singing "We are little travelers." It is hardly necessary to say that the children enjoy their school. The mothers tell us that when the bell rings, the children call out, "Our bell, our bell; let us go to school." Those living at the villages listen for it.

Seventeen children will be advanced into Miss Campbell's department next year. A book of songs and games was prepared by Mrs. Fay, which is a valuable addition to the school equipment.

I would like to add that other occupations, such as weaving, card sewing, etc., are not beyond the ability of our children, but the material is not at hand, nor the wherewithal with which to purchase it in the homeland.



Progress in Cesarea

BY MISS SUSAN W. ORVIS

OUR pupils are paying much more for their tuition—I mean a larger proportion of the whole amount charged—than ever before. A number of new girls wish to enter at this term. Our schoolroom is crowded, every corner is occupied.

We expect to have eleven graduates next June, three of them Greeks. They are a nice class and we hope much from them. I think each one is a sincere Christian. Two of the Greek girls were converted recently. During the early part of the winter a most remarkable spiritual awakening stirred the whole school. Not one of our older girls remains, who has not made public profession of her surrender to Jesus Christ. For our Orthodox Greek girls this means a good deal.

Our Christian Endeavor Society seems to have been especially used during these weeks. The confessions, prayers, and testimonials of the girls in these prayer meetings have been most sincere, and have been a real inspiration to me. My Bible class for the seniors and juniors, which meets every morning for half an hour, has also been an opportunity which I value highly.

The girls have made rapid progress in English during the last two years, and now we are so glad that they can understand much that we say to them. While our use of the Turkish language is still limited, we must necessarily depend largely on English. With the younger girls we are obliged to use Turkish, but we cannot do all for them that we hope to do later on.

January 21st, our school year opened for the winter term. The vacation comes later here than at home on account of the Greek Christmas being the 7th of January, and the Armenian the 19th. During the vacation we called

at the homes of our pupils here and in Cesarea. Together with some of the native women we canvassed the Protestant community, raising money and starting a sewing club to help the poor. They are to make garments to give away to needy families. Sometimes they patch up the ragged boys at the school. We teach our girls to do their own mending, and they keep their clothes looking fairly well, but the boys need help.

The meetings during the week of prayer were well attended, and were continued during the following week. We attended frequently, and our girls went regularly. Last week Mr. Fowle conducted the communion service in the Cesarea church (they have no pastor at present) and at this service twenty-eight were received after a careful examination. The work of the Holy Spirit there still continues, and great good is being done.

One of our graduates of the last year has rejoiced our hearts by the appreciation she has shown for unselfish service. So often they are unwilling to do work unless they are paid what it is worth. She is giving herself freely for her pupils and their homes. One letter she wrote a short time ago about her love for her work. She said, "Now I understand why you were ready to leave your dear friends, a lovely home in America, and come to Turkey." We are praying for more such girls.



Extracts from Miss Jane E. Chapin's Letter

PEKING, CHINA.

SCHOOL has closed for the summer, and Miss Miner and Miss Reed have gone to the seashore for the rest which they both needed. Both of the ladies went to mission meeting for several days. You will undoubtedly get the report of the meeting in due time. Very soon after the meeting came the examination of the school, and it was closed about the middle of June. The girls went in batches of ten or a dozen each to their different homes, in various directions; and at last the remainder who had no homes, or could not go to them on account of the distance, had a place provided for them in Tung-cho, and Miss Miner took them down and attended to getting them settled for the summer, with the school woman and one of the school men to care for them. Miss Miner was very anxious to have them all out of the city for the summer, and she accomplished it for all the girls except those whose homes are in the city. Perhaps some of them will visit friends outside the city; at any rate it will be a change for them to be in their homes, and they will probably be out of doors a great deal of the time, as most of the Chinese spend much of the time in their courts in the summer.

So now our school premises are entirely vacant of girls. It would seem very quiet were it not that our courts are all full of workmen, and we have their noise on every hand. Our new church, on one side, is rapidly approaching completion, and it will be a beautiful church when it is done. It will certainly do great credit to Mr. Stelle, who has had the care of the work, and especially as it was his first experience in such work. His own house is also going up on one side of us, and it will be done about the same time as the church. I think that it will be a very pretty and convenient house. Those who are building now have the benefit of the experience of those who have built before them. I shall be very glad when the noise and confusion come to an end and our courts can be in order.

Miss Porter left us just at the time mission meeting commenced. She was obliged to leave at that time in order to carry out her plans for her journey. We miss her very much, but she had certainly earned her furlough, and we were glad to have her go, both for her own sake and for her brother's.

Our nice well is indeed a boon, and we feel thankful for it every day.



Part of Annual Report of Woman's Work for Pang-Chuang

For the Year ending May 1, 1904

BY MISS E. G. WYCKOFF

As in our individual lives, so in that which pertains to our station we can look back upon this period of work and praise God for his goodness and mercy and all the way in which he has led us. We thank him for the health of all, that no duties have had to be laid aside because of illness. After Mrs. Smith's return from mission meeting last year, the Misses Wyckoff took a rest and change, enjoying to the full a delightful month at Pei Tai Ho and returned well prepared for the duties of the fall and winter. Mrs. Smith and Miss Gertrude Wyckoff have been away for the greater part of six months, touring and holding classes, cultivating as best they could the field already growing and ripening for the harvest. Mrs. Chapin, in her home life and in the woman's morning prayers and Sabbath prayer meetings, has relieved us of the station of many duties which would tax our time and strength. Dr. Emma Tucker, while engaged in her own work, has been always present at general services, lending her aid in singing, and taking as genuine interest in the Christians and the church as though she

had been among us for years. Miss Grace Wyckoff has been able to carry on her school work in its time and to give other help in the village work at New Year's and among the women in the court and with hospital patients. When we receive our new reinforcements, Mrs. Ellis and, as we trust, another young lady, none of us will be idle, but only able to do some of the work which has had to be left undone.

OUR PARISH — OUT-STATIONS AND VILLAGE WORK, TOURING AND CLASSES,
NATIVE WORKERS, AND THE HOME FIELD, PANG-CHUANG

With a membership of over two hundred and fifty women in ninety or more villages belonging to some twenty out-stations, we find a parish far greater than we can look after even when we leave Lin Ching out of the question, but adding that field, of which Mrs. Smith on her first visit since 1891 wrote: "Oh, such a beautiful, great, hungry, thirsty parish," we are simply overwhelmed because of our inability to carry on the supervision of so much work. We are making advance in the matter of native help, though it is far from what it should be and we cannot always command the services of some better fitted than others to aid us. Owing to so much time spent in the out-stations we have not been able to carry on the village work as systematically as formerly and nearer villages have been less frequently visited. Eighteen new villages have been visited either by the foreign or native workers during the year. All of our class work partakes of the nature of itinerating; of visits to distant places, lasting two or three days. On one of the shorter tours Dr. Emma Tucker went with Miss Wyckoff and was most gladly welcomed by the women of five villages. She gave assistance in leading the meetings, telling the women how the love of Christ impelled her coming to China and of her earnest desire to have them pray for the medical work in its chief aim, not only the healing of bodies but the salvation of souls. Though this was her first experience in such work, the attention of the women was proof of her good command of the language. In these very brief visits as she ministered to the sick, she caught a glimpse of the possibilities of medical touring and its large opportunities. While Mrs. Smith was in the north, she spent seven days with Miss Patterson visiting Tientsin out-stations, going to Hu Chia Ying and six other places. The women were so wistful and longed for a station class in the fall, which of course could not be given them, owing to Miss Patterson's illness and enforced return home. Mrs. Smith said: "It sets one's heart on fire with longing just to remember the work that is possible and sighing to get itself done in that friendly country region." In October another short visit was made by her to the Lao Fa district full of help to the Christians.

STATION CLASSES

After Mrs. Smith's return from mission meeting in July, while the Misses Wyckoff were absent, a training class was conducted in Pang Chuang. It was a large and difficult one of thirty-seven days length. Thirty-seven women attended, twenty-eight of whom were leaders in villages or teachers in classes. Dr. Smith gave a daily lesson to the brighter pupils, and Ho Tien Yin was most efficient and helpful in teaching characters, reviewing the women on the same by *tzu hao erh*. The women read in different parts of the New and Old Testaments. Including this class in Pang-Chuang and those in the out-stations, eighteen have been held of about twenty days length, three by native teachers, and others with native help, the one in charge dividing her time as possible between two classes or doing village work at the same time. In these, two hundred and seventy women in about eighty villages have received instruction, this not including some fifty to seventy-five who, not able to read as regular pupils, gained not a little from bits of time used. In Mrs. Smith's classes, many important lessons were given to the church, both men and women, concerning practical duties, besetting sins, and customs to be changed. The following incidents show the results from such teaching and other help given. In one class two possible lawsuits were settled after earnest prayer, without going to see the official; in one of these an old blind woman had due her three hundred and ten catties of grain, the produce of her land, which her nephew, an opium taker, refused to give her. At settlement of the case he brought it all, and the head men of the village are to be responsible for her receiving it each year. In another, eighteen promised to give up tobacco. Nineteen signed the betrothal pledge not to marry children under twenty years, not to betroth before nineteen, nor to go in debt for weddings. In all forty-two out of deep poverty promised to give a tenth to the Lord's work, and a good many women were glad to consider the matter of unbinding their feet. An incident is mentioned of a blind old woman of eighty-two years in a heathen home who took down her kitchen god and put up a calendar. She died soon after and the Christians got permission to go over and sing at the time of placing the body in the coffin. They sang "There is a Happy Land," and the heathen were much pleased. Women and young girls with many troubles more than they could bear were helped to bear them in the strength of Him who makes them strong. Naughty children with stubborn wills were dealt with, and finally made to bend theirs to the teacher's. The discipline in the classes when Christians seemed to be struggling against the Spirit's influences, and almost in the enemy's hands, taught the women many lessons not in their books, but from their lives, to be lived in the same.

We started a new custom this year requiring boarders to pay either ten cattles of grain or five hundred cash (about fifteen cents). (A catty is a pound and one-third). In all some five hundred catties were brought. Women from near places coming and returning the same day brought their own cakes of millet flour, drinking with the class at noon. A few faithful women in one circle preferred to eat in the schoolroom, as the contrast between their black flour cakes and the yellow millet flour cakes of the class would be less noticeable. We were glad to see them so happy and eager to learn, and that the quality of their food did not make them ashamed so as to lose their school. A number of elderly women walked two or three miles daily to attend. On the part of many a real hungering and thirsting and love for the truth was manifested much to the joy of the teachers. During these classes we saw that the imperfections of the Christians are many and discouraging to those who are leaders, but we are sure there is growth in these lives, and through these the church is to be made stronger, purer and better. This is just what our class work is doing for the women.

With the large number of men who this year have registered their names as inquirers, our one thought is how to reach their families. Words cannot express the labor, heart-thought and physical weariness of this outside life, but praise God, these are the light afflictions of a moment compared with the privilege and joy of service and the opportunity to instill new and larger hope in zealous and earnest hearts, and to quicken life in those about to die.



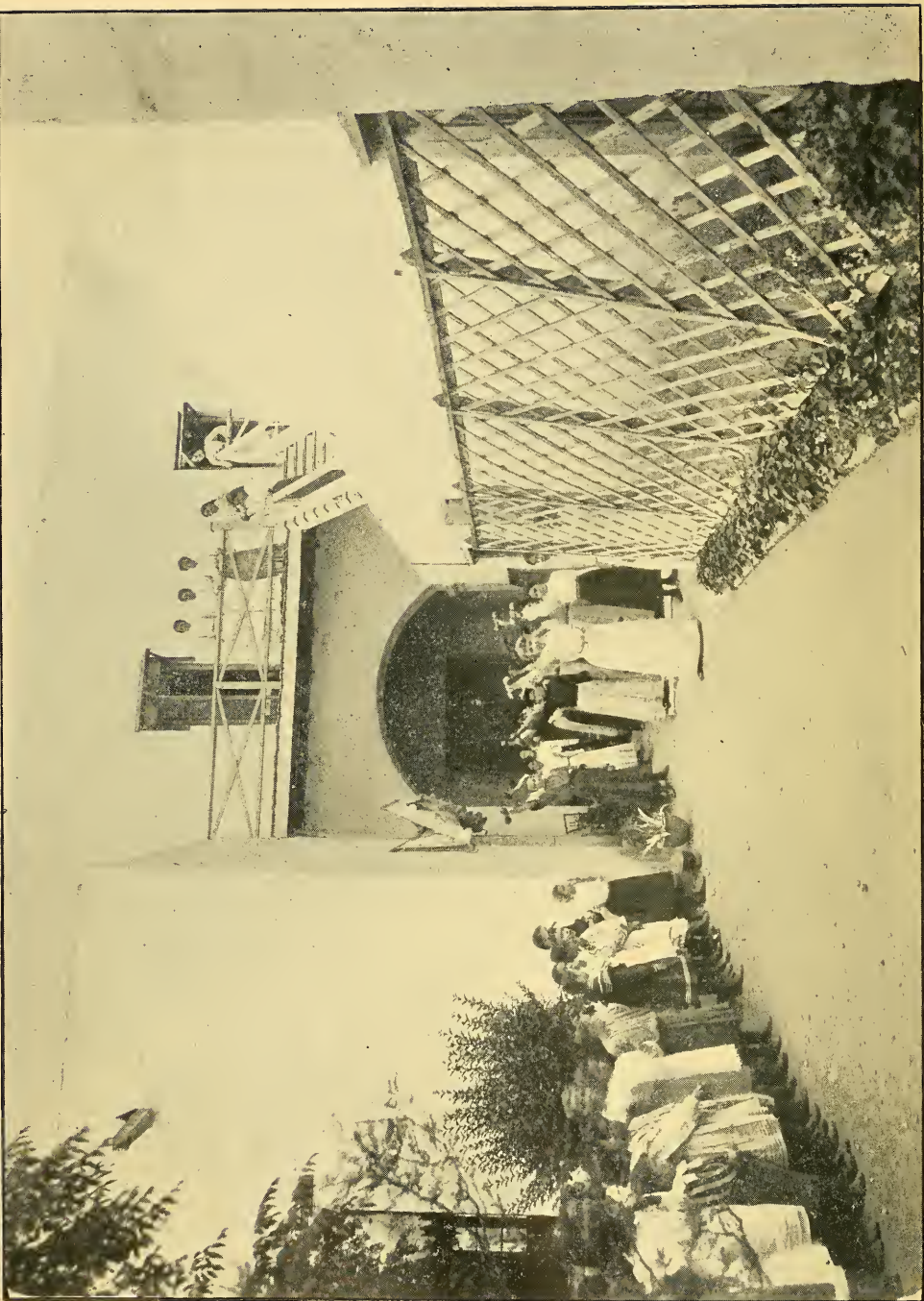
Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM JULY 10 TO AUG. 10, 1904

COLORADO	257 12	CALIFORNIA	25 00
ILLINOIS	802 71	FLORIDA	25 00
INDIANA	25 88	JAPAN	18 00
IOWA	337 27	MISCELLANEOUS	180 56
KANSAS	128 49		
MICHIGAN	652 83	Receipts for the month	\$ 4,535 19
LEGACY.—A Friend, 2d payment	1,012 00	Previously acknowledged	39,658 14
MINNESOTA	422 19		
MISSOURI	117 25	Total since October, 1903	\$44,193 33
NEBRASKA	88 31		
OHIO	225 45	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA	55 10	Receipts for the month	\$ 6 00
SOUTH DAKOTA	8 50	Previously acknowledged	647 69
WISCONSIN	145 03		
WYOMING	8 50	Total since October, 1903	\$653 69

MISS FLORA STARR, Ass't Treas.



ENTRANCE TO COLEGIO USED AS GYMNASIUM

Life and Light

VOL. XXXIV

NOVEMBER, 1904

No. 11

OUR CONTRIBUTIONS FOR THE MONTH. Our Treasurer brings us cheer in her report for the month ending September 18, 1904. She had received \$8,960.16 in contributions for our regular pledged work, which is a gain of \$1,740.01 over the receipts in the corresponding month of last year. Still, even with this gain, in the first eleven months of our fiscal year we have fallen short by \$5,522.36 of last year's gifts in the same length of time. Earnest efforts have been made to supply the needed funds, and in a letter to the officers of branches we were asked to set apart October 2d in our own hearts as a day when, without special meetings, we should join in asking God "to open the hearts and hands of those whom our appeals do not reach, and of those who being reached do not respond with any proportionate gifts."

GOING TO THE FRONT. To see a regiment start for the seat of war is a sight that stirs the blood of the dullest looker-on, and it was a joyful and solemn group of friends that gathered in Pilgrim Hall at four o'clock, September 13th, to speak farewell and benediction to a large group of missionaries just departing for the field. Eight were returning to work in which they have already had a share: Mr. and Mrs. William E. Hitchcock to Jaffna College in Ceylon; Mrs. Laura B. Bridgman, with Mr. and Mrs. George B. Cowles—Mrs. Cowles being the daughter of Mrs. Bridgman—to Adams in South Africa; Miss Agnes M. Lord to the girls' school in Erzroom, Eastern Turkey; and Dr. Caroline Hamilton to Aintab, and Miss Ellen M. Blakely to the girls' school at Marash, both in Central Turkey. Mrs. Langdon S. Ward, mother of Miss Mary I. Ward, one of our missionaries at Marsovan, goes thither to spend a year with her daughter. Mrs. Ward is the daughter of Dr. Edwin E. Bliss, who was one of the first missionaries to Marsovan, and so she goes now to the home of her childhood. Six go

out now for the first time: Miss Helen Winger, from Ohio, to be the science teacher in our International Institute for Girls at Madrid, Spain; Miss Virginia A. Billings, of Michigan, a graduate of Oberlin, with Miss Olive M. Vaughn, an alumna of Carleton College in Minnesota, who go to take the places at Hadjin, Central Turkey, left vacant by the death of Miss Charlotte D. Spencer and by the marriage of Miss Eula G. Bates to Dr. L. O. Lee. These ladies have been adopted by the Woman's Board of the Interior. Rev. Charles L. Storrs, Jr., for three years a pastor in Hillsboro Bridge, New Hampshire, goes now to join the Foochow Mission. Miss

Elsie Auchinvole, not under appointment, but full of interest for the work in Smyrna, of which she has already had a taste, goes to the help of our teachers there who are in great need of her. Dr. Hawley goes to Marash to take her post graduate year of medical practice with her friend, Dr. Meda Hess. Mr. Warren B. Seabury, soon to go to educational work in Hunan, an inland province of China under care of the Yale Mission, came with the others to share the farewell. The one note of every word spoken by those departing was of joy; those returning seemed filled with gratitude that they might again be with their dear people; and those going for the first time glad and solemn with a sense of the con-



MISS HELEN WINGER

secration and the crown that is set upon them. Mrs. Cowles said that to sit on a log and tell the gospel to a group of heathen women seemed better to her than anything America can offer. Dr. Hamilton said that nothing could hire her to stay here, adding that in the great revival of 1902-03 had come to her and to our other missionaries in Aintab an entirely new revelation of the meaning of Christian life, and of the depth and tenderness of Christian fellowship as they saw it in their people there. Miss Nellie A. Cole, daughter of Rev. Royal M. Cole, of Bitlis, goes to join her parents and to aid them in caring for the orphans of that vicinity. Miss Sarah Jud-

son sailed September 12th to go to Sholapur, India, where she will be the assistant of Miss Mary Harding in her kindergarten. Miss Edith V. Currier, of New Jersey, went recently to Monastir to be the helper and associate of Miss Harriet L. Cole, while Miss Mary Matthews takes her furlough. Other recent departures of missionaries are Rev. and Mrs. Yarrow, going out for the first time to Turkey, Rev. and Mrs. Charles Stanley and Rev. Charles E. Ewing returning to the North China Mission.

CHEER FROM All the young peo-

JAPAN. ple and the older ones will be stirred and cheered by the little book of Dr. Pettee, prepared for the young people's department in American Board work. "Dealing with the present, with facts rather than theories, giving glimpses of successes rather than horizons of probabilities," we feel as we read that no work has been more remunerative than that in Japan. It makes one long to have a share in the conflict, and to feel that though half a world away we will do our utmost to help our workers there. It is only a little book, we wish it were longer, and can be had by sending five cents to Mr. H. W. Hicks, 14 Beacon Street, Boston, Mass.



MISS SARAH P. JUDSON

HELP FOR A bright little book. *Child Life in Mission Lands*, tells THE JUNIORS. stories with pictures of children in China, Mexico, Africa, India, Germany, Korea, and Japan. It gives also facts about these countries, with questions not too hard, and suggests themes for further study. "Every child represented in the book is a real live child," and we are glad to know him. If some leaders of Junior circles do not quite know how to interest their young people, those from ten to fifteen years old, they will find help in this small volume. Our Miss Hartshorn will send the book for fifty cents.

NEW LEAFLETS We have more material for our study of Japan. Two OF W. B. M. leaflets, by Dr. W. E. Griffis, *The Old and New Japan*, and *Japan's Transformation Since Her Hermit Days*, will be found valua-

ble. Price, 3 cents each. Taro and Little Blossom, stories of two Japanese Children, by Mrs. G. M. Rowland and Mrs. James H. Pettee, will delight the little people. Price, 3 cents. Dr. J. W. Berry, now a busy physician in Worcester, Mass., has written for us a valuable history of medical mission work in Japan. Price, 5 cents. We desire to refresh the memory of all our readers on our girls' boarding schools. We now have ready, The Boarding School at Talas, Turkey, by Miss S. N. Loughridge. Price, 2 cents. Also, The Girls' Boarding School at Marsovan, Turkey, by Dr. and Mrs. C. C. Tracy. Price, 2 cents. Miss Ella J. Newton has furnished us an attractive little leaflet on Village Schools in China. Price, 2 cents. Miss Elsie M. Garretson gives us an interesting sketch of the Girls' Boarding School at Foochow. Price, 2 cents.

During the past year the Woman's Board has published twenty-two leaflets, and we append a list of the titles and prices. Samples of all these leaflets will be found on our literature table at the annual meeting at Providence: Mrs. Alice Gordon Gulick as a Missionary, free; Concerning Missionary Boxes, free; *Children's Work in the Marathi Mission; Children's Work in Japan, or What Our Children Can do in the Land of the Rising Sun; *The Story of Chih, the Little Chinese Girl; *How to Conduct Meetings, price, 1 cent; *Danger in Designated Gifts, 1 cent; Christianity's Blessing for the Women of Japan, 3 cents; The Women of Japan, 3 cents; Japan's Transformation Since her Hermit Days, 3 cents; Old and New Japan, 3 cents; Taro and Little Blossom, story of two Japanese children, 3 cents; The Armenian Girls' High School in Adabazar, Turkey, 3 cents; The Girls' Boarding School at Marsovan, Turkey, 3 cents; The Power of Missionary Literature, 2 cents; *The Cradle Roll: What it is, and How to Form One, 2 cents; Moving Pictures, Children of India, 10 cents; Congregational Medical Work in China, 5 cents; *A Chinese Caller, 2 cents; The Boarding School at Talas, 3 cents; *Village Schools in China, 2 cents; Portraits of Our Workers in Japan, 10 cents; A Message from Japan, free; Medical Work in Japan, 5 cents. Leaflets with the starred titles have been revised and reprinted.

HOSPITAL OPENED Letters which came from India, October 7th, told of **AT AHMEDNAGAR.** the formal opening on Wednesday afternoon, September 7th, of the hospital at Ahmednagar by Lady Lamington, whose husband, Lord Lamington, is Governor of Bombay. Their Excellencies, Lord and Lady Lamington, visited Ahmednagar on September 6th and 7th. On the 7th they went to see the girls' schools, the orphanages, the industrial plant, where rug making and other industries are taught, and in the afternoon

came to the hospital. After appropriate exercises Lady Lamington declared the hospital opened for patients, and the party then walked through all the wards and the other rooms in the building, escorted by Dr. Ruth Hume and Miss Madoline Campbell, head nurse. A large party of European and native ladies and gentlemen were present.



"Colegio Chihuahuense," in Chihuahua, Mexico

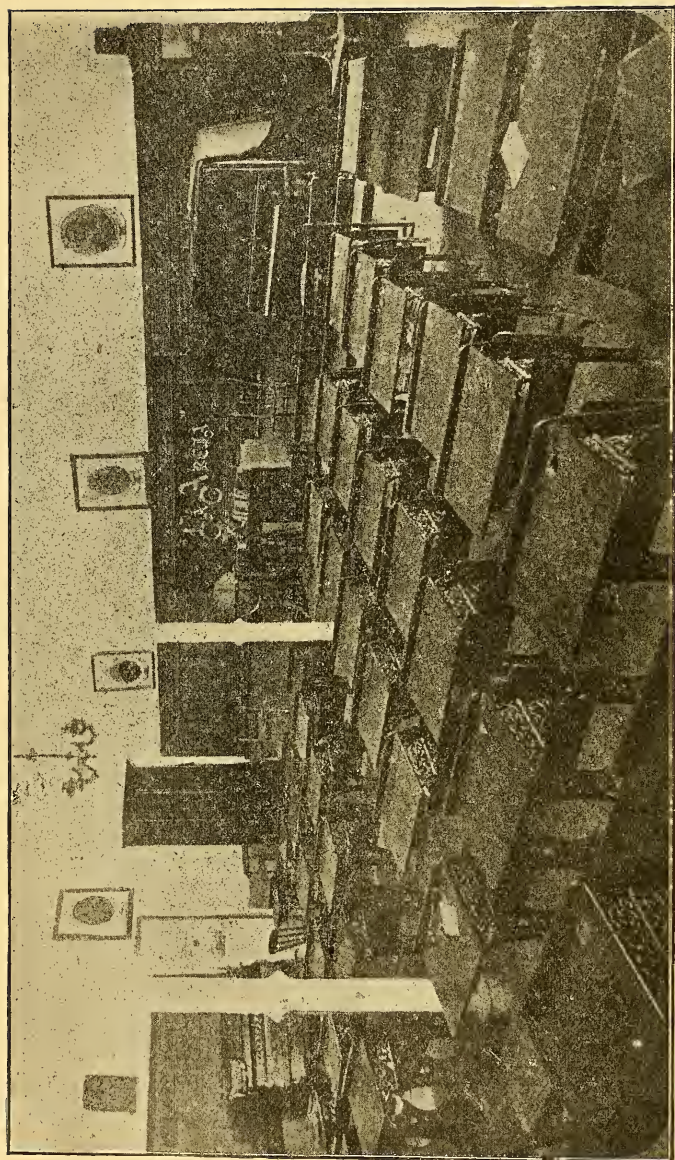
BY MISS MARY F. LONG

BY the time "Colegio Chihuahuense" slips off one's pen with facility and without a break in the middle he might naturally be considered competent to speak upon the subject, and so I have been asked to tell the story. After an absence of six years I feel that I know hardly more than the name, but as we have the large, pleasant school-room before us, I will try to fill it in for you with life and thought as I found it some six months ago.

It is a large room, but one hundred and thirteen pupils (the number enrolled last year) fill every seat and the little ones in the front rows find hardly half a seat available for each. They do not remain in this room long, however, for after the roll call they pass to their kindergarten circle across the hall.

Imagine the back seats filled with attractive young ladies from sixteen to twenty years of age, self-possessed and with pleasing manners, and with masses of dark hair, and bright, dark eyes. To the left are the intermediate girls, graduated down to those of ten and twelve, who occupy the seats at the right. These include the greater part of the day pupils, among whom we notice a great difference. Most of them are neatly dressed, bright and attractive, but some show a pitiful lack of care and training. Rudiments of all kinds of character are apparent, and were you one of those six teachers seated before them you would raise your heart to God in humble prayer that you might know how to form and liberate the angel in each one.

At nine o'clock each morning the school is called to order, and in the presence of teachers, with the unsandalized national heroes looking down from the wall, a little Protestant "culto" is celebrated, with reading of Scripture, hymn and prayer. That little girl with neatly parted and braided hair and gentle ways, who sings every verse without a book, is not of our faith. I often wish I could catch the words that she must be improvising, for she



SCHOOLROOM, "COLEGIO CHIHUAHUENSE," CHIHUAHUA, MEXICO.

has caught the spirit of praise and perhaps will carry some message home in song, as did one other little pupil now gathered into the Father's arms. This little one was always a welcome visitor in all the open doorways of her neighborhood, where she went singing, like the little maid in Pippa Passes, leaving sunshine and hope where she knew it not. When her schoolmates and teacher gathered around the little form silent in death, permission was not withheld to sing the songs that she had loved, and prayer was offered in that sad home.

Older girls there are, too, who sit reverently through the morning exercises and learn to respect the worship that they do not yet understand. A few come late to avoid this, but they seldom persist long in their fear or aversion.

In the picture you notice a piano, one of our three organs and a beautiful large globe. Little by little our school fixtures have been obtained through gifts of friends and the careful hoarding of fragments, while each addition is the object of special pride and rejoicing. Our latest acquisition has been a large cabinet and the beginnings of a physical laboratory. In another class-room are two bookcases nearly full of books given through ten years to the "Memorial Library," and in the office is a third bookcase, where the now complete Encyclopedia has been joyfully placed, volume by volume, as the gifts come in. Every Saturday evening the boarding pupils gather in the library and Sunday also they spend many a quiet hour there. Each girl who graduates has read through a number of solid books and has probably cultivated a helpful taste for literature.

You notice the numerous blackboards in the picture. The girls take great pride in decorating them with pretty friezes. Below are always interesting vestiges of the varied class work going on; Bible and history notes you would find in English, the words of a new chorus, bits of



ONE OF OUR PUPILS

geometry, algebra, or a curious animal. "La Abeca," so clearly defined in the photo, is a *recuerdo* of the last delightful evening devoted to the reading of the school paper of that name.

It was a warm evening in April. The doors and windows wide open made the room breezy and pleasant in spite of the numerous lights. The girls, mostly in white, occupied the right hand half of the desks, while friends and parents more than filled the remaining seats. On the platform beside a table with bell and flowers presided two of the "first class girls," with all of the dignity of Miss Hammond herself. The different departments of the paper were read by their respective editors, and a varied program of music relieved the strain of attention between the numbers. The information gathered encircled the globe, and covered several months of time. It was interesting to note the absorbed attention of many of the parents who seldom read a newspaper. The younger children too showed a keen interest, unflagging to the end of the two hours and a half, and hardly one of the friends present would not have confessed to having heard some "news."

On Tuesday afternoons the schoolroom is the scene of an earnest prayer meeting, a "beginners' meeting" it might be called. The majority of the boarding girls attend the woman's meeting at that hour, but one or two remain to help in this gathering with a number who are not permitted to enter the *templo Protestante*. Under Miss Hammond's careful and loving direction many here learned to utter the first simple prayer and gather courage to speak for the Saviour.

The monthly Friday afternoons are occasions of special interest in the schoolroom to parents and pupils. Various classes from different grades give a general review of their work, interspersed with music and recitations.

From time to time visitors make memorable our opening exercises, bringing greetings from distant schools or fields; sometimes from the unknown friends in the North to whom we owe our existence as a school. If one cannot speak Spanish, a very good proportion of the pupils understand the English even before interpreted, and we have felt greatly strengthened by the words of many of our fellow country men and women who have stopped to show their interest in this way. During the past year we have received seven different pastors from various cities, and among the names in our visitors' book are to be found those of Mrs. Mary Foster Bryner of the International Sunday School Union, Mrs. C. M. Lamson, editor of LIFE AND LIGHT, two daughters of the Boer general, Snyman, etc.

The morning sun shines into this room over the pots of geraniums and other plants that stand on the broad window sills. Noon comes and the golden gleam has not departed. The bell rings, all rise, face, and "one,"

"two," "three" up to nine, the rows file out and the children go trooping to nearly a hundred different homes. The schoolroom is left as you see it, quiet, forsaken, but only because its light and life have been carried out into the world.

Each one of those desks represents a life which, day by day, we (all of us who are associated in this work) are privileged to love and instruct, and which, God working with us, may even now be lifting up a whole household circle and sometimes more.

Not many years ago at one of those desks sat one who is now the wife of our present pastor, and it was here that she consecrated her young life to the Master. By her side sat Lydia, who to-day is found in the midst of a school of her own gathering in her native village. Her efficient work as governess and also as teacher and matron in the Colegio has opened to her a wide opportunity. She is being sought for in several quarters, and led, we feel sure, by the Lord.

Maria Nambo, that animated, kindly teacher, beloved of the little ones, was here conning her lessons five years ago. Concepcion Morales, now on her way to Batopilas, where the government school has offered her ninety dollars a month, has a vacant place among us.



PUPILS OF "COLEGIO CHIHUAHUENSE"

Margarita Escápita and Amada Avila have each sixty or more children under their instruction in the public schools of the city. Soledad Soltero has gone from us to the beautiful home of our governor's daughter, where she has won for her teachers a recognition before denied to Protestants. Maria Holguin, Josefa Madrid and others, who completed only the preparatory course, often revisit their Alma Mater with little toddlers who will some day follow in their steps through mamma's school.

We have also one desk where might be inscribed the "Well done, good and faithful servant," which Jesusita Montoyo after two years of successful teaching, received in the home above.

Teachers have come, teachers and pupils have gone, but we trust that the dear Colegio will go on, not forever here, but when its earthly work is done we hope to find it a joyous, multitudinous, victorious band in heaven.

• "The Knightly Way"

BY H. L.

FOR centuries the world has reckoned England and France its greatest military powers; in the last generation Germany has not only come up abreast of these two but has outstripped them in magnitude and efficiency of armament. Now, since last February, the world stands amazed to see Japan, little, remote, and backward we have thought her, proving herself not only the equal but the superior in some ways of this trio of warrior nations. Loyalty to the homeland so absolute, courage so unfaltering, sacrifice so complete, enthusiasm so passionate and universal, history has never shown. With all these moral qualities the Japanese army has joined the most perfect equipment in all modern engineering of war, the most brilliant leadership by sea and land, the shrewdest strategy and impenetrable secrecy as to plans and movements, and endurance that seems almost superhuman.

Parents send their sons and wives their husbands to the war with outer joy; whatever may be the heartache it is kept out of sight. Even when, the breadwinner being gone, the home is left to absolute destitution, no word of regret or complaint is heard. All count it an honor and a joy to suffer or to die for the emperor and their fatherland.

We cannot help asking whence comes this astonishing outburst of patriotism, and how is it that Japan is so well prepared for war? True, since the war with China in 1894 she has been arming for this fight, but this does not explain; a nation does not grow to be a great military power in ten years. We must go farther back, even a thousand years, to find whence came this army, in some ways the finest the world has known.

Whoever has read much of Japan has surely met often the word *samuari*, apparently an equivalent for soldier. It really holds a deeper meaning than that of simply a man who is enrolled in an army, and it is in the qualities, the spirit, the training of the samurai through seven or eight centuries that we find the roots that are now bringing forth fruit so honorable.

From its earliest authentic history till 1868 Japan was a feudal nation, and these samurai were at first the guards or attendants of the *daimio*, or lords. Doubtless they were at first simply men of great physical strength, those who were good fighters, but as generations passed other qualities were developed, and the typical samurai was a man of many virtues, a "vary parfit gentil knight." His training was arduous, and his life was often full of sacrifice.

In the little book, *Bushido*, Dr. Nitobe, himself a most loyal Japanese, and a man of wide and generous education, gives a sympathetic account of the Military Knight-way, and we condense some of his statements here. The first knightly virtue and most cogent is absolute rectitude, "the power of deciding upon a certain course of conduct in accordance with reason, without wavering—to die when it is right to die, to strike when to strike is right." Anything like evasion, like treachery, like hypocrisy is most loathsome to the true knight. Courage stands next in his list of virtues, and this courage is moral bravery rather than physical. "Courage is doing right," he says. Then comes benevolence or mercy, in a twofold sense a princely virtue; princely among the manifold attributes of a noble spirit; princely as particularly befitting a princely profession.

The next quality is hardly one we should look for as a soldierly characteristic, being none other than politeness. Every tourist has told us of the exquisite courtesy that does much to make travel in Japan so great a pleasure, and our author tells us that it is taught as an essential virtue. Modesty and careful regard for the feelings of others, not stiff and formal rules, are the secret of this politeness, and it seems to be the working out of the thirteenth chapter of First Corinthians. Their etiquette is greatly elaborated, so that "one brings all the parts and faculties of his body into perfect order, and into such harmony with itself and its environment as to express the mastery of spirit over flesh. The constant practice of graceful deportment must bring with it a reserve and storage of force, and fine manners mean power in repose."

We sometimes find it hard to join politeness with entire veracity, but to the samurai both were essential. Without honesty could be no honor, and a knight without honor is unthinkable. These men, born and bred to esteem their profession as a sufficient privilege even in poverty, were filled with a sense of their personal dignity and worth. To be disgraced, shamed, was unbearable even to a child. They cared little for property, deeming poverty no disgrace. One must know how to count, for that was necessary in tactics, but it was a sign of good breeding not to know the values of the different coins.

This politeness cannot be attained without entire self-control, and these soldiers prided themselves on hiding all their emotions. Travelers tell us that in Japan the babies hardly ever cry aloud, so early does this self-control begin. We read that now when the soldiers go to the war no tears are shed, where they can be seen at least, and no words of lament are spoken. If the tidings come that a son or husband has fallen at the front the family invite friends and neighbors to rejoice with them at the honor that has come to the house.

These virtues, rectitude, courage, benevolence, veracity, honor, self-control, were the feudal virtues, bound into one symmetrical arch by the keystone of loyalty. All that the samurai had or was—property, family, life itself—was absolutely at the service of his lord. Even his knightly honor must be surrendered if thereby a service could be done to his chief. The loyalty to the death that so thrills us to-day must be the flowering of this virtue trained through generations of soldier ancestors.



SAMURAI IN ARMOR

If we ask whence came this ideal, these virtues, the answer is threefold. Buddhism gives a quiet submission to the inevitable, indifference to hardship, and carelessness of life and death. Shintoism, older than Buddhism in the country, teaches reverence for ancestors and loyalty to the sovereign as the embodiment of deity, and that nature worship which makes all beautiful places the abodes of the gods, while the ethical precepts of Confucius are both lofty and imperative.

The children of samurai were early trained to bear hardship. If one cried for a trifle, the mother, instead of coddling him, said, "What a coward to

cry! What will you do when your arm is cut off in battle?" Tiny boys were sent among utter strangers to deliver a message, and often they walked to their teachers with bare feet in winter cold. Frequently their food was scanty or entirely withheld, and once or twice a month they spent the whole night in reading aloud. They were sent alone to all sorts of uncanny and fear-some places that so mind as well as body might be toughened to endure.

They were made supple and strong by continual gymnastics, the *jiujutsu* or wrestling being an art peculiar to themselves. Their horsemanship was excellent, and much attention was given to handwriting, a training which made both eye and hand sure and steady. When the lad was five years old he put on the dress of the class, and henceforth was never seen outside his home without a sword. Till he was fifteen it was only a wooden one to be sure, but then he was equipped with two,—a long sword and a short one,—from which he never parted.

About one tenth of the whole population belonged to this soldier class, and Dr. Nitobe says that what wins the battles to-day is "the ghosts of our fathers guiding our hands and beating in our hearts." We must be sure that such ideals, though often very imperfectly realized, did much for the character of the nation.

In 1875 the wearing of the two swords was forbidden, and now, in the new Japan, this mighty order as an outward class is melting out of sight. But we see that its power still abides, and for generations yet the precepts of the Knightly Way will be a powerful influence.



What Shall We Do for North China?

Extract from a letter by Mrs. Chauncey Goodrich:—

As you are aware, you have only two missionaries of your great Board in our large North China field, since Miss Abbie Chapin is now in America. Your senior missionary, Miss Andrews, for over thirty-six years your rarely faithful, efficient worker, has been staggering all winter under heavier burdens than anyone ought to be expected, and is now in a state of complete exhaustion, having drawn upon every ounce of reserved strength.

Of all I heard at the American Board meeting in Oberlin, in 1902, one sentence has stayed by me. I never can forget the thrill of fear it gave me. Dr. Gates, then of Euphrates College, referring to the hope of recruits for Turkey, said: "You are seven years too late—seven years too late! Our men and women staggering up after the Armenian massacres with scattered work, an immense relief work on their hands, needed help then. They are

dead and dying now from burdens they found too heavy to carry. Work easily managed with help then must be all done over now, and a policy of action formed by much experience must all be rediscovered by the new recruits," and so on.

We have had eight single women in our North China Mission this past year,—five engaged in two boarding schools, one giving part time to the language, and one part time to college and seminary work, which really means only two workers' time to the great work of seven mission stations, work reaching scores of cities and hundreds of villages. Several ladies supported by the American Board have given all their time, a few hiring a teacher for their children, that the great harvest everywhere white for reaping might not be lost, a harvest bought not by sweat alone, but by precious human blood.

The work is, however, far too great for us, and we must either have ten new workers or lose through overwork several of our present force, or else pass the fields over to other mission boards. We rejoice that this autumn the American Board is sending out a few workers to take the place of those who fell out four years ago. We also hear that the W. B. M. I. sends us one worker, but we are hoping and praying for more, yes, for many more. In talking over the work at our annual meeting—three stations have no single lady—we felt that the very least we could ask for to meet our most urgent need was ten. Very solemnly we entered into a covenant to ask God each day to move upon the hearts of the women for whom he has this crowning for service, and to lead them to feel that the Master has need of them. . . .

We cannot forget that in your constituency are nearly all the great women's colleges of America, and that the young women of your churches are probably the better trained for service, as they have had rarer opportunities than women elsewhere. . . .

The hour for China's great advancement has struck. God's kingdom is coming as never before in the history of such a nation, such a race. How many young women I met in America who lacked one thing,—a purpose, an enthusiasm. Such a rare opportunity is now offered for becoming enthusiastic for something so well worth while. It seems as if there must be women able to support themselves who would come; while others have but themselves to offer, thus giving their friends the opportunity to share in the privilege of lifting China's womanhood.

The Woman's Board of Missions must feel that they have a share in this great harvest, a share no man can take from them, because it was planted by Miss Morrill and Miss Gould. Much seed they have also scattered by

never wearying, ever wisely enthusiastic, and always loving Miss Andrews; by Miss Abbie Chapin, who wins every life she touches; and now by strong, winsome, capable Miss Reed. How glad I am that the latter is to be a part of the Woman's Union College, in which the Presbyterians and the London Mission are uniting with us in Peking. In that center even fossilized mandarindom is being stirred, and through Mrs. Conger the missionary ladies are brought into contact with the highest and most influential women of the land.



Nomazolo's Prayer

BY MISS LAURA M. MELLEN

NOMAZOLO was the firstborn of heathen Zulu parents, in Natal, South Africa. She was named Nomazolo, or Dewdrops, because her father courted and won her mother's heart one early morning when the dewdrops were on the grass. When Nomazolo was not more than five years old her father died, then she and her mother and little sister were taken to live with an uncle who was very cruel to them.

One day a native preacher came to their home and told them about Jesus who could save them from their sins, and help them to bear their burdens and sorrows. He came again and told them more about this Saviour, and about the white missionaries who had taught him. Nomazolo heard that there were two missionary ladies who let girls who were persecuted at home come and live with them and go to school. She determined to go to them if possible, so watched her opportunity to run away from home. It came when her uncle went off to a beer-drink and did not return that night. She slipped out before daybreak and went as fast as she could, running, then walking, out of breath, till she reached the mission home five miles away. The following day her uncle came, and scolding very angrily tried to make her return home, but she would not go. The missionaries were glad to keep her and teach her.

She was eager to learn, and in a few months could read simple sentences in her own language, and could repeat a number of Bible verses. It was not long before she became a hopeful Christian. At Sunday evening prayers the girls in the mission household were asked to repeat verses, give testimonies, and to pray. This was Nomazolo's first prayer before others, offered so timidly, but earnestly:—

“Good Lord, we bow our knees before thee to-night, and ask thee, good Lord, to teach us. Good Lord, I thank thee because thou art willing a child

should come to thee. Good Lord, I ask thee to teach me how to pray, for I have not much I can say to thee. We thank thee for thy word we have heard to-day, and ask thee, good Lord, to help us to remember it, and to be true Christians, and to pray to thee with reverence, and not to be afraid. Dear, good Lord, I do thank thee for all thy goodness to me, and good Lord, I beseech thee to bless the people at home, and teach them to love thee, good Lord, and to believe in thee, and not to think we are crazy because we believe in thee, but oh, good Lord, let thy word sown in their hearts spring up and bring forth fruit. Good Lord, I thank thee and ask thee, good Lord, to have us in thy keeping to-night and wake us in the morning, if it be thy will, and help us in school to get our lessons, and to listen to our teachers when they tell us thy word, and never to be provoked, remembering that thy Son was not offended, but bore all our sins that we might be saved. Good Lord, I have not many words to say to thee, for I am only a child, but I pray to thee through that One who died for our sins whose name is Jesus Christ. Amen.



A Missionary's View of "Specials"

One of our veterans, a woman of wide observation and keen spiritual vision, says in a recent letter:—

IN regard to individualism, or specialties, so prominent a factor in modern giving, most missionaries whom I have met seem to think it the only method to secure the funds necessary for the work, and so they do not look at the question wholly on its merits. I do not myself quite agree with that view. I certainly feel very strongly that it ought not so to be. The greatest objection to the method is that it narrows the outlook and the sympathies. A broad, far-away outlook is as good for the spiritual eye, watching the progress of God's kingdom, as it is said to be for the natural eye. Concentration of effort and prayer is good no doubt, but it is also good to lift up our eyes to fields other than our own. If we cannot put in there a sickle with our own hands we may give the money required for another worker, and give it freely without insisting that we have his or her picture every time, or a picture of the surroundings peculiar to each case.



EVERY morning God puts into our hands anew the mystery of our existence. The chance to do brave and kind deeds, to love him,—these, the great chance of the soul, the "long life even for ever and ever," he gives us each day when we ask for life.

Missionary Letters

CHINA

From North China Miss Andrews tells us of the work of one woman :—

WE have but one woman, Chao Nainai, engaged in constant work, but we hope to employ another woman this coming autumn. I do not know yet whom we shall choose, for it is very difficult to find one who is in all respects suitable. Our young educated women, those who have had the training of the Bridgman School, and whom we can use for teachers in little schools,—provided these schools are held in their own homes,—are still too young for Bible woman's house-to-house work. Of the older women whom we have taught ourselves and who have sufficient knowledge of Bible truth for such work, nearly all are held from it, either by physical conditions or family affairs, or in one or two instances a lack of a deep spiritual life.

However, the work is far more than Chao Nainai can do and we must find someone to help her. Her work in the past year has been wholly in and around Tung-cho. Many new homes are open to her—heathen homes—and a good many women have become much interested in listening to the truth or in learning to read. Their one regret is that Chao Nainai cannot visit them more frequently. Her work has been more than usually fruitful the past year, and not long ago twelve women were received to the church on probation, nearly all of whom had received most of their teaching from her. Of some of these women we hear such good reports that our hearts are glad. One is not only intent upon learning herself to read as rapidly as possible, but she talks about the truth wherever she goes, and does not want to talk about anything else. Three of the probationers live in her neighborhood, and when Chao Nainai makes her weekly visit there she finds it very difficult to get home before dark, so eager are they for her teaching.

Another woman is bearing her witness to the power of the gospel in a different way. She is in comfortable circumstances and is very generous toward her poorer neighbors. But she has a temper which has made every one afraid of her, so that no one dared to do anything to stir her up. Now there is such a change that everyone notices it, and some who formerly feared her take advantage of her to persecute her in various ways. She takes it all so patiently that her neighbors marvel at her, and say that if the truth which she believes can make such a change it must be good.

- In a letter from Foochow Miss Elsie M. Garretson says :—

I also realize how necessary our letters are to you, and I must plead guilty to not writing of the work as often as I should. The letters are part of our

work, but with me being alone in the school with no co-laborer it is equally true that I cannot take time for the letters without very serious neglect of the school, and I am greatly exercised to know just where duty lies. I hope that my request for a new lady associate will meet with an immediate response. This intermediate school needs two ladies no less because of the college, for the great majority of our girls can never afford to take the long time required for the college course. So we must make our intermediate school of such a grade that girls graduating from it can be useful workers. I hope to send out a nice class of seven girls at the end of the year. . . .

In giving the names of Chinese the surname is always written first. Ding-Ching-ung-so is translated Mrs. Ding. The two words Ching-ung are the given name of her husband, and the last word, so, is simply an appellation, added to show that it is the wife which is meant, or giving a free translation it means Mrs. Translated as the words stand it would be about the same as if we should say Smith, John, his wife, instead of Mrs. John Smith.

MEXICO

No people are more fervidly patriotic than the Mexicans, and Miss Long tells us pleasantly of the way they celebrate in Chihuahua :—

We have just been observing our two great national days. September fifteenth is the birthday of President Diaz, and the sixteenth is Independence Day. The city has been very gay with flags and lights. The towers of the cathedral were lighted with little *casuelas* of burning lard, outlining them against the sky, and with a beautiful golden flicker much more beautiful than the clear cut electric bulbs. We had our own patriotic reunion, and the young people with their characteristic ardor rehearsed the deeds of Hidalgo, Morelos, and other patriots. This fervor unabated from year to year astonishes foreigners, who perhaps have become accustomed to liberty and peace. This year the publication of a book against Benito Juarez, crediting another with his services, has called forth great indignation and demonstrations in honor of the insulted hero. There is talk of appointing a special day in his memory, and of exiling the author of the obnoxious volume. It is also causing demonstrations against the clergy, the supposed instigators of the attack. Perhaps the effect may be helpful to our work.

AUSTRIA

Mrs. Porter of Prague writes :—

All this pleasure to my little daughter because it was a rainy day—and how we needed the rain! For weeks and weeks no rain and we heard of forest fires in the woods between Macedonia and Bulgaria. The Elbe is closed to all but the smallest steamers, as the water is so low. When I saw

a frail woman carrying two heavy buckets of water, suspended from a pole over her shoulders, to a potato field out of sight through the woods, I felt like crying. To think of that woman coming all that long distance again and again to water potatoes! They rent the fields and must pay for them, crops or no crops.

In a lull in the showers this afternoon a funeral procession passed the house. I wish you could have seen it with me. First came a boy with the tall black crucifix; then the village band playing over and over the same weird strains, the black and white robed priest with a candle in his hand, the poor silver and tinsel coffin with yellow and blue paper flowers on top borne on a wooden bier, the friends and villagers following, and all the time the tolling of the village bell. They put down the bier at the foot of a shrine by the roadside and had a little service there, and then on to the little graveyard on the hillside, with its wooden and iron crosses and gay colored balls stuck on poles among the graves.

The poor old woman had worked in the fields and carried heavy burdens on her back, and borne and reared her children in the midst of it all—and she has heard a few non-understandable words from the priest at weddings and funerals and on some high holidays when she went to the church. But she had the last unction all right; we saw the priest going to her house, and to-morrow mass will be said for her. I dare not think much about some things.

AFRICA

Miss Martha E. Price, of Inanda Seminary, writes from Amanzimtote, Natal, South Africa, June 23, 1904:—

School closed last Friday for the usual winter vacation. The health record for the term has been very good, no serious illness—something we haven't been able to say before for a long time, and we are very thankful.

There is always some sadness at the close of the term, for we know that some will never return, even of those who now expect to return. This is especially true among my primaries. One new girl in whom I've felt specially interested doesn't seem to wish to return, which is a disappointment. She arrived about six weeks ago in heathen dress, but the usual bead and grass ornaments on the arms and neck were missing. I noticed, too, that she was so hoarse that she could hardly speak aloud. On talking with her I learned that she hadn't thought or cared about "believing"—had occasionally been to a Sunday service not far from her home. That week some meetings were being held every day by some person a stranger to her, and she went to this meeting on Tuesday. When all knelt down to pray, she knelt too and prayed with them. In such meetings they often pray all

together, some very loud; this of course makes a great noise and to an onlooker a great confusion, yet an individual if sincere and earnest may pray as really and as secure from being heard by others as if alone in his closet—the noise doesn't trouble them. She had evidently prayed so long and so loud as to make herself hoarse. It may have been, a good deal of it, imitation of others, or the result of excitement. Still, I believe there is in many cases, and was in hers, a real work of the Holy Spirit. I could not get a very clear idea of her experience at that time, but when they rose from their knees she took off all her bead and grass ornaments, although the preacher had not asked it. The next day she was starting to go again to the meeting when her father stopped her and gave her a whipping, with an order not to go again. The next day she ran away and came to us, having heard of the place from some who had been here. I expected her father the next day, but he didn't appear for a week or more. He is a hard old heathen. I would like to describe our interview but mustn't take time. I succeeded, contrary to my expectation, in getting him to go quietly away without her, promising that she should go home at the end of the term. She has been doing nicely, is an exceptionally gentle, quiet girl, learns slowly but tries hard. In talking with her lately in my room, she seems to think she isn't a Christian because, as she said, she hasn't seen her sins. Yet she has stopped taking snuff because she sees it is wrong. I tried to show her that if she really gives herself to the Lord to obey him and to leave whatever he shows her is wrong, she may trust that he receives her and may say that she "believes." She seemed to see it. She has been contented and happy, yet thinks she will not return—says she can go to a school there. If she is not allowed, she may come back here. One poor girl from that district was taken away by her heathen father, but I hear that she still wears her clothes and attends the Sunday service.

We have had no special evangelistic services this term and no marked cases of conversion; these kraal girls often come gradually into the light. Only a few seem thoughtless and careless about religious things, and even these will say when talked with that they try. In our last Sunday evening meeting for the primaries, I asked especially for words from them. I wish you could have heard and understood, or that I could give a better idea of their words. Eliza, a dear little girl, got up and said, shyly, that she wanted to follow the Lord and be his child. I believe she means it. She has learned very quickly; didn't know a letter when she came in February; has read the twenty-four charts, the first book twice, and has just begun reading the Testament. Only three others have done the same. She is the youngest, perhaps eight years old. Nyundile, three times as old, probably more, who

has been here three terms trying hard and faithfully, is also reading in the Testament now, but not as well as Eliza. But she is a beautiful sewer, a good worker in everything, and I trust a real Christian. She became quite discouraged twice this term over her reading, and came to me saying she wanted to go home, but I succeeded, by prayer and effort and giving her extra help, in inspiring her with fresh courage to struggle on. So I was especially pleased to hear her words in the meeting, something like this: "I do thank the Lord for bringing me here. I came not knowing anything and I have learned very much of his word. I thank him because he has kept me so well all this time, even in the time of the fever, and for the great kindness of all my teachers. I want to work for the Lord in my home." She lives far away in the northern part of Natal, and is going home now for the first time—may not come back; her friends there are all heathen.

Another said, "I am going to a place that is desert; I want you all to pray for me." Another, a rough, uncouth girl, yet one in whom I've taken a great interest, said: "I know that I get angry very quickly and want to hurt others that I am angry with (she has, in fact, twice come very near seriously injuring another). I want this bad heart to be taken away; I don't want to go home with it. People will say 'Is it this that you have been taught?'" I believe that she is honest in wanting to be better.

TURKEY

Miss Cushman, in writing from Cesarea on June 20th, gives us a glimpse of long and busy days:—

That sounds as if I sit down leisurely to write, but I don't, I get up an hour earlier in the morning. My usual hour of rising is 5.30, now I make it 4.30 or 5; you see that our day comes very early. Workmen come at five o'clock in the morning, washerwomen and other day workers working from five till seven or half past seven in the evening. That sounds rather barbarous and unkind on our part, but it is the custom. We would be glad to make the hours *a la franca*, but the people here follow the sun, as you have no doubt heard many times.



News from Other Workers

CANADA.—We think of the United States as the goal of immigrants from all the nations of the earth, but we must share that honor with Canada. In a single presbytery in that country the gospel is preached in seven languages by its own ministers and missionaries. These languages are English, Gaelic, Hungarian, Galician, Doukhobor, and two different tongues of North American Indians. Yet with all this variety many cannot hear the

Word in their own speech, as large numbers of Poles, Icelanders, Swedes, Norwegians, Germans, French, and in fact representatives from almost every state in Europe, live in that region. Someone who tried to discover the number of dialects spoken in a single town counted twenty-two that were spoken, by at least three people each. The evangelistic work among the Galicians is very vigorous and full of promise.

WORK AMONG MOHAMMEDANS. Little can be done directly for the followers of the prophet in Turkey, though even there the power of the gospel is touching many. But from some other countries come words of great encouragement. In Egypt, where the United Presbyterians have had a successful mission for many years, the good seed is springing up all through the land. Hundreds of Moslem children are in the mission schools and thousands of Christian books are sold annually to Moslems. A spirit of inquiry is more manifest now than ever before, and the demand for controversial literature is continually increasing, while often at great cost many come for baptism. The Evangelical Church has now in Egypt almost eight thousand communicants, and a constituency of thirty thousand is scattered through the country. These Christians prove like leaven, a transforming power, and hospitals receive all with no regard to creed.

PERSIA.—Many most interesting stories of converts in Persia prove to us anew that the gospel of the risen Christ is the gospel that meets the needs of Moslems, and some have learned to love and serve him by the study of the Gospels, with no living teacher.

ARABIA.—From Arabia, too, come records of marked success, specially in the work in hospitals and dispensaries.

INDIA.—In India the Mohammedans are by no means hopelessly alien from Christ; in the Punjab, for example, eleven out of eighteen native clergy of the Church Missionary Society are Mohammedan converts.

AFRICA.—In Uganda, so lately in the depths of paganism, the drum calls daily to morning prayer, and thousands assemble in the cathedral built by their own hands, there to declare as with one voice, "I believe in God, the Father Almighty." At sunset the drum sounds again to call to evening prayer, and the families gather in their little huts to worship with prayer and song.

A few years ago some graduates of Tuskegee went to southwestern Africa to teach the people there to raise cotton. By skillful crossing they have produced a new cotton plant far more valuable than any they found there. They have also won the confidence and good will of the natives, and have started an industrial school, where forty-five picked boys are eagerly learning with energy and enthusiasm the ways of civilization. . . . It may be that in help from America will come a part of the force to redeem Africa from her bondage to darkness,

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

HOW TO USE "DUX CHRISTUS" IN THE YOUNG LADIES' AUXILIARY

BY MISS ELIZABETH B. HUNTINGTON

Query.—In all the world what country could be more interesting as the subject for next winter's mission study than Japan? Surely there was never a year when young people were so eager to learn about that wonderful country and its people; nor were there ever so many helps in study as the daily papers, illustrated magazines, and recent books now afford.

Suppose the members of a young ladies' auxiliary have taken a glance into *Dux Christus*, the new text-book on Japan, and discovered that it holds a mine of interest and enjoyment which they wish to appropriate. Perhaps they have never made a study of missions before, and now under an enthusiastic leader are determined to get all they possibly can by six or eight months of real work. How shall they start in? Each member will need her own copy of *Dux Christus*, perhaps one of the interleaved edition having blank pages for notes (75 cents), but one good wall map (15 cents), and one set of the twenty-four pictures (25 cents), which illustrate the book, and will be needed for frequent reference, will suffice for all. To augment this modest equipment the members will begin a search for pictures which will help them gain a clear mental image of the Island Empire; for books and articles, provided always that their source is reliable; for every scrap of artistic workmanship and bit of music and literature they can find, that the broadest possible foundation may be secured for the study of the growth of the kingdom of God in this "most hopeful nation in Asia."

After exhausting the store of such helps close at hand they will wish to examine lists of new books, and send in requests to the public library for desirable new publications. Perhaps they can arrange for the purchase of the ten volume five dollar Young Peoples' Missionary Library for the Sunday school; they may inquire into the subject of traveling photograph libraries; they may secure a set of stereopticon slides, unless they conclude to make their own selection of pictures, mount them, and then invite their friends to an illustrated lecture.

All this by way of preparation for their auxiliary meetings, which they intend shall be lively, inspiring, and interesting this year if they never were before, for each member will contribute something to make them so. They plan in advance how long and how frequent their meetings shall be, and arrange an occasional extra gathering at somebody's home for an evening of Japanese story telling, or looking at curios, or hearing some traveled friend tell of what she has seen in the Sunrise Kingdom. When they come to their first regular meeting it is not to recite the first chapter, though that has been mastered at home, and the thought condensed there been expanded by reading; nor is it to hear a lecture by the leader, pleasant and easy as that method would be for the listeners; and neither are they to hear two or three long papers written by the ablest members. A more profitable way would be for the leader to bring out from all by means of questions and answers, discussion and conversation, by one or two five minute papers or talks on special topics, the main points of the subject assigned for the first lesson with the definite purpose that all shall carry away some clear knowledge of the land, its conformation and extent, its beautiful rivers and bays, mountains and gardens, cities and temples; and of the people, their customs and industries, their love of beauty, their courtesy and patriotism, and also their materialism, conceit, and other defects. Following the example of some auxiliaries, some time would be given to reading the missionary newspaper edited by certain members, or from the scrapbook compiled from cuttings.

More than those that follow, the first chapter is suited for objective study, and a map should be drawn on the blackboard or large paper with the different peoples located, the centers of their industries and agricultural products, the railroads and the war situation, shown. Relief maps of *papier mache* or sand trays borrowed from some public school teacher give an opportunity for modeling the physical features and are ways of getting more concrete ideas about these things.

In preparing for the second chapter, the chronological framework, the literary illustrations, list of reference books and themes suggested for study at the end of each chapter are most helpful.

The contrast between the old Japan and the new would be the main thought here and numerous comparisons have been suggested, as, for example, between Japanese and European Feudalism; between the conditions at the time of the entrance of Christianity into the world and into Japan; between the sixteenth century in Spain, Italy and England and in Japan, and between Charlemagne and Iyeyasu, one of the three great men.

The third chapter calls for an investigation of the different religions, how they have developed with the centuries, what has been their effect upon

character, how great the difference is between the theory of these polytheistic, pantheistic and atheistic beliefs as expressed in art, literature and architecture from the reality of superstitions and everyday living. The power of Christianity to supply what these religions have lacked should be made clear.

Chapter four gives great opportunity for reading the biographies of the missionary pioneers and of the work being done by the various denominational boards. Students of political economy, of settlement work, of hospitals, sanitary and factory laws, will find many of the same problems being agitated in Japan as in America.

Young ladies not belonging to the auxiliary might easily be encouraged to attend the meeting on "Woman's Work for Woman," and learn something from the young women of easternmost Asia and of the place they have held in their own history and literature.

The final chapter will mean summing up the results of forty-five years of missionary effort in Japan; of studying her greatest needs; of realizing our responsibility to her as our nearest western neighbor and the importance of making our Christianity real in this time of war and of her special distress.

And after the book is finished, what then? May it be that the wealth of knowledge and enjoyment received may find expression in more intelligent and sympathetic praying and giving, that Japan in this generation may take her place among the Christian nations of the world.



OUR CHINESE "One-fifth of all the women are found in the homes of
SISTERS. China. One baby out of every five is cradled in a Chinese mother's arms unwelcomed and unloved, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood home, one out of every five in China goes weeping to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy, in some Chinese temple, counting her beads and murmuring her meaningless prayer. Of all the women who weep one out of every five weeps alone, un comforted, in China. Out of every five who lie upon beds of pain, one is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women are waiting, waiting in China, for the Saviour who so long has waited for them. What a burden of responsibility does this lay upon us—the women of Christendom!"—*The Missionary Monthly*.

OUR WORK AT HOME

Tithe Giving

BY MRS. CHARLES S. HALL

DURING the Mosaic dispensation the idea prevailed that one should not appear before Jehovah empty handed; hence the numerous offerings of which we read of herd and flock, of oil and wine. We come before his presence to-day "with singing," and think the fruit of our lips may be the acceptable offering for us. Paul tells us that all things which happened unto the fathers were written for our admonition. In reading what has been written of the fathers we find that, apart from their offerings, tithes were given by all the people as well as by the priests. Their tithes were obligatory, and were used for the support of the Temple service and the Levitical priesthood.

Although Moses received the law on Mount Sinai that "All the tithe of land or the fruit of the tree is the Lord's," yet to the first man called of God to forsake country, kindred and father's house, four hundred years before Moses, the law-giver, was born, God made known his plan of providing for the spiritual sustenance of his people. As we trace the history of tithing from Genesis to Malachi, we find over a period of two thousand years the national and individual prosperity rising and falling with their conformity to God's plan of giving. Never more prosperous than when liberal with their free-will offerings, after the tenth had been paid; never so impoverished as when Malachi said, "Ye have gone away from my ordinances, and have not kept them; ye have robbed God in tithes and offerings." We see the consequences of this sin in the downfall of the nation.

For thirty years Jesus Christ went in and out among the Jewish people. He told them that he had not come to destroy the law, but to fulfill it. He said to the Pharisee, "Ye tithe the mint and anise, and ye do well." His teaching dealt not with what the law said belonged to God, but with the voluntary offering which followed the tithe. His idea of giving was after the measure of God's love, "Freely ye have received, freely give." To the rich young ruler he said, "Sell all that thou hast and give to the poor." When Zaccheus said, "Behold, half my goods I give to feed the poor," Jesus said,

“To-day is salvation come to thy house”; and of the woman whose love prompted the breaking of the alabaster box he said, “So long as time shall last, it shall be told as a memorial of her.” When Peter said, “Lo, we have left all and followed thee,” Jesus answered, “There is no man who hath left house, or brethren or sisters, or father or mother, or children, or lands for my sake and the gospel’s, but shall receive a hundred fold in this life, and in the world to come eternal life.”

When, before his ascension, that day on Olivet, he gave to his disciples of all time his great commission, “Go ye into all the world and preach the gospel,” a vision must have passed before his mind of millions upon millions who would sit in heathen darkness before he would return again. With the vision came the thought of the Father’s provision, when from the foundation of the world the silver and the gold and the precious stones were hidden away until the fullness of time should give them to man, that he might render unto God that proportion which he, the Lord, had decreed would suffice to give the gospel to all the world.

The teaching of the New Testament no longer commands the keeping of the Sabbath day for man or beast; but the rest day is a physical necessity; we may observe it, or take the consequences in a shortened life.

No longer is the law of foods, clean and unclean, binding to people of the gospel dispensation, but among the Jewish people, who still observe God’s advice in regard to flesh of swine and certain kinds of fish, no scrofulous diseases are found; while among the nations who disregard that law, consumption, cancer, and similar maladies prevail. God is not mocked. He never gives a law to one people which will not be beneficial to another. Oh, that we might cry with the Psalmist, “Open thou mine eyes that I may behold wondrous things out of thy law.” So with the law of tithing; we may give or we may withhold.

Another rule is prescribed in I Cor. xvi. 2: “Upon the first day of the week let every one of you lay by him in store as God hath prospered him.” This is proportional and systematic, and fully as hard to follow as the rule of the tenth.

During the past thirty years faithful watchmen have been warning and exhorting the people to bring the tithes into the storehouse, and the evidence furnished by the immense amount of reliable information gathered from Methodist, Presbyterian, Congregational, and Baptist, in response to the circular sent out in 1881 to one hundred thousand laymen and fifteen hundred pastors, bearing on the definite point of, Does it pay in dollars and cents to give one tenth of the income to the Lord? has proven beyond question that God honors him even in a financial way who systematically gives back to his

treasury one tenth of his income. Notwithstanding the large number of tithe givers, the possibilities of the system have not been touched.

How different the condition of affairs is from what Malachi said it would be if the tithes were brought in: "Bring ye all the tithes into the storehouse, and prove me herewith, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." The poverty which the women of our churches are pleading to-day as an excuse for Easter sales, turkey suppers, rummage sales and May poles is humiliating beyond words to express. This lack of means to carry on benevolent and missionary lines of work is due simply to the fact that we are trying to do with three per cent what God said would take ten.

We do not begin to realize how definitely God deals with those who do the same with him. A man gave his tenth for many years and was prospered financially; but doubts of various kinds caused him to abandon the practice, and instead, to give when and as he felt like it. No particular loss occurred for fifteen years, when a fire swept away in two hours the increase of years. God still held his child. (He says he is "married to the backslider.") The Holy Spirit suggested to the man that he take pencil and paper, and go back over the years since he had withheld the tenth. To his surprise the very same sum had been claimed by God through his agent, the fire. "The tenth is the Lord's."

There was a sequel to this story. The man acknowledged his sin, for to him it was sin. Again he renewed his covenant with God, and promised that all that had been withheld should be paid in full. Within one year the entire amount of the loss had been made good in a natural but most unexpected way.

We need to be cautious in charging to tithing account expenses which do not belong there. The best pew down the middle aisle ought not to be wholly charged to charity account; or the cost of food contributed to a church supper which the donor expects to eat; or the price of a ticket to a charitable entertainment one may enjoy to the full amount of the ticket.

Remember we are dealing with One who knows the thoughts and intents of the heart, and with what measure we mete it shall be measured to us again.

If we accept the sacrifice which Jesus Christ made in becoming poor for our sakes, let us not shrink from the self-denial which may seem necessary in setting apart God's portion first. Even where there are debts the experience of many has been that they are liquidated faster from nine-tenths than from ten-tenths.

It was to a widow that had only a handful of meal left in the barrel that

Elijah said: "Make me a little cake first . . .," and the barrel of meal wasted not, neither did the cruse of oil fail.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is mete, but it tendeth to poverty."



Our Daily Prayer in November

THINKING of the annual meeting, of the grave questions which the delegates must decide, of our need of the Unseen Presence, of the tender, quickening influence which should go to all our Christian women from this gathering, we shall follow with longing petitions the topics given for the first five days of the month. The work is so vast, so Christlike; we are so few, so weak; help us in prayer, everyone who reads these words.

Mrs. Rowland is just now returning to her work after her year at home. She leaves her only son here in school. Mrs. Bell, still learning the difficult language, has been transferred with her husband to Kyoto. Miss Daughaday's work is unique. She says: "I have no school, but every afternoon I have classes and meetings. Some of these classes are for the study of English. I would not spend time on these were it not that they are feeders to my Bible classes, and open the doors to many homes otherwise closed. Among the afternoon meetings are the church meeting for women, the Woman's Benevolent Society, the W. C. T. U., and a children's meeting,—of course not all in the same week. Mornings I visit in homes of families just sufficiently interested to receive gladly Christian instruction from a missionary, but who cannot yet be induced to attend church or woman's meetings; so it is a case where Mahomet must go to the mountain. Letter writing, making and receiving innumerable calls, especially at hospitals, giving music lessons, with house-keeping duties, more than fill all intervening spaces. My help on the domestic side is very poor, and we must frequently entertain Japanese guests and make our homes models for them."

Mrs. De Forest, grown more skillful and efficient by every year of service, spends much time and strength in teaching and in arduous touring, reaching thus many women who would otherwise have no touch of Christianity. Miss Bradshaw, a devoted and successful teacher, goes also into many of the homes whence her pupils come, carrying the gospel message to enlighten and inspire.

Miss Griswold gives much time to direct Bible teaching. What could be a better way for a missionary to work? She says: "The appeals for personal

help and instruction are so many that my force, both physical and intellectual, is drained to its utmost limit; still I cannot tell where to draw the line and say I can do no more. If you do not meet a request when it is made it is not likely to come again from that particular quarter."

Miss Keith, who went out in 1899, is now at Kobe, sufficiently mistress of the language to give most valuable help to the girls in the school. Mrs. Pedley gives motherly sympathy, not only to her own little flock but to many around, helping other mothers to learn the best way of caring for and training their little ones.

Miss Parmelee, now in Matsuyama, is doing much for the girls who work in the cotton factories there. Villages in the interior have quite changed their feelings towards Christianity, in seeing the growth in character which their daughters have made under this influence.

When we turn to North China our thought goes out in love and honor and prayer for those brave men and women who held to their faith through the horrors of 1900. New schools are springing up all over this region, yet not enough to meet the demand. Mrs. Roberts and Mrs. Sprague are taking up valiantly the work so tragically broken off four years ago.

Mrs. Stanley, full of wisdom and experience, greatly beloved by many Chinese, finds ways to give comfort and counsel to many weary souls. She does much work for women, and helps in the school. Mrs. Chapin, doing all that she can for the women around her, is quite unable to meet the present opportunity, and we may well pray for her and that a new worker may be sent to her help. Dr. Peck has been called to another field of service in the employ of the Chinese government, so that Mrs. Peck is no longer a missionary of the American Board, but that she will still be doing her utmost for the women of China no one who knows her can doubt.

Mrs. Perkins, busy with home cares, reaches out also with medical skill and gospel truth to the help of many. Mrs. Aiken, a newcomer, still busy with language and home cares, is learning to love and pity the needy souls among whom she is placed.

Mrs. Smith is unceasing in effort for the women whom she loves and knows, and she is gladdened by seeing much fruits of her labor. She says, "Please ask for us missionaries more love and more self-sacrifice." Mrs. Tucker, a medical missionary, finds abundant scope for all her skill and for all manner of devoted service, though she is still comparatively new in the service.

Mrs. Porter is detained in this country on the Pacific slope by the delicate health of her husband, "the beloved physician."

For more than ten years now Miss Grace Wyckoff has had charge of a girls' school in Pang-Chuang, while her twin sister gives her time largely to touring and visits in homes and hospital. They see much blessed result of their labor, but such influence as theirs must reach far beyond their knowledge.



Suggestions for Auxiliary Meetings

TOPIC FOR DECEMBER

THE MAKING OF THE NATION—CHAPTER II OF DUX CHRISTUS

OUR study in October was mostly geographical; for this month it is historical. As the course of Japanese history even in outline is entirely new to most of us, it will be well for the leader to call the blackboard to her aid, for the facts that enter the mind through the eye gate are more likely to stay with us.

Write the dates of the bringing of sacred books and images from Korea, of the arrival of the Portuguese, of the work of Francis Xavier, of the edict against Christianity, of the arrival of Commodore Perry, and of the giving of the new charter, whose workings have so changed the nation.

You will want to tell about the Ainos, using picture sixteen of the set prepared to go with *Dux Christus*, to learn the curious story of the Dutch influence over the Japanese, and to grow acquainted with the three greatest heroes in the national history, Nobunaga, Hideyoshi, and Iyeyasu. The story of the opening of the long closed ports in response to the appeal of Commodore Perry reads like a romance, and as patriotic Americans we ought to be familiar with it.

To understand at all the secrets of the wonderful success of Japan in the military campaign of the past year, one should know something of the *samurai*, or soldier class, and the article on page 490 will give some light on their training and characteristics. Of course we must consider also the influence of Buddhism through many generations on the character of the people. Pictures five to eight will be useful.

Those who have access to libraries and many magazines will be embarrassed by too many books and illustrations. To those not so fortunate the Woman's Board is glad to send help from our circulating missionary library. See statement on third page of cover.



Book Notices

A Handbook of Modern Japan. By Ernest W. Clement. Third edition. Published by A. C. McClurg & Co., Chicago. Pp. 375.

An artistic binding; good type; over sixty illustrations from photographs; two new maps, made especially for the book; a guide to Japanese pronunciation; a copious index and abundant bibliography make this a *multum in parvo* book indispensable for a student of current events in which Japan, at

present, occupies the foreground. The *Outlook* says: "This is the book for the library and the busy man, whether there be peace or war with Russia."

Japan To-day. By James A. B. Scherer, Ph.D. Published by J. B. Lippincott Company. Pp. 323. Price, \$1.50.

The author of this most attractive and timely book was formerly teacher of English in the Government School at Saga, Japan, and is now President of Newberry College in South Carolina.

While the observations of one who has lived and worked among this people are all sympathetic and discriminating, the two closing chapters are of special value to the missionary student.

One is on Dr. Guido Verbeck, a character sketch, which shows that the author thoroughly believes in the propagation of the religion of Christ in Japan; and the last chapter deals with present day problems and the larger meaning of the war. He gives the political argument for missions which is full of suggestiveness.

Things Japanese. By Basil Hall Chamberlain. Published by John Murray, London. Pp. 545.

This is the fourth edition, revised and enlarged, of a most valuable compendium of useful information, as Mr. Chamberlain says, "For the use of travelers and others," which "others" might refer to that class of people whom James Russell Lowell calls "fireside travelers."

Mr. Chamberlain has lived for years in Japan in connection with the Imperial University of Tokyo, and what he says on the multitudinous topics introduced is authoritative.

The Religions of Japan. By William Elliot Griffis, D.D. Published by Charles Scribner's Sons. Fourth Edition. Pp. 457.

Dr. Griffis dedicates this book to the faculty of Union Theological Seminary, under whom he studied, and to "that trio of English students, Ernest M. Satow, William G. Aston and Basil H. Chamberlain, who laid the foundation of critical scholarship in Japan," with the quotation: "In unconscious brotherhood, binding the selfsame sheaf."

The prefatory note is dated at Ithaca, N. Y., in 1894, so the book is ten years old, but as Dr. Griffis says, "My purpose has been, not to take a snapshot photograph, but to paint a picture of the past," and as he only claims to describe the religions of Japan "from the Dawn of History to the Era of Méiji," the fact of its being ten years old does not detract from its value. The mottoes which precede each chapter are particularly felicitous.

A History of Japanese Literature. By W. G. Aston, C.M.G., D.Lit. Published by D. Appleton & Co., 1903. Pp. 408. Price, \$1.50.

The Appleton Company is issuing a valuable series of books entitled "Literatures of the World," under the able editorship of Edmund Gosse, of Trinity College, Cambridge. Twelve of these volumes have already been published and three others are in preparation.

The author of *Japanese Literature* is one of the three scholars to whom Dr. Griffiths dedicates his *Religions of Japan*. Mr. Aston begins with the Archaic Period before A. D. 700, and brings his history down to modern times. It is gratifying to note, in a literary man, the strong conviction that Christianity must eventually be the dominant religion of Japan.

China in Transformation. By Archibald R. Colquhoun. Published by Harper & Brothers. Pp. 396.

This is a stately volume, enriched with diagrams and maps in a manner worthy of a gold medallist of the Royal Geographical Society. The son of Dr. Archibald Colquhoun, of Edinburgh, our author, was born off the Cape of Good Hope in 1848, and he seems to have been wandering over the face of the earth, especially in the Far East, ever since. He has ample equipment for his discussion of *China in Transformation*, and his chapters deal with geographical, economic, and political questions, and such timely topics as "England's Objective in China," "Foreign Relations," "Commercial Development," etc.

One looks in vain in the Index for any allusion to missions or Christianity in Japan. One paragraph is devoted to the woman factor, which, according to Mr. Colquhoun, "is a potent one in Chinese government, but never in a worthy sense. How much the present collapse of China may be due to the personal qualities of the real but illegitimate ruler, the Empress Dowager, may not be known, but there seems to be no doubt that every surrender made to foreigners since she held the reins was dictated by her and her personal convenience."

We suspect that Mr. Colquhoun would sympathize with Lord Curzon in the views regarding Christian Missions set forth in his *Problems of the Far East*. The frontispiece which shows Mr. Colquhoun discussing affairs with Li Hung Chang, is unique and charming.

G. H. C.



Sidelights from Periodicals

"THE Opened World" in the *Review of Reviews* for October is an article by Dr. Arthur Judson Brown of the Presbyterian Board of Missions, showing the wonderful advance in methods of communication and transportation in the East.

CHINA.—The *Review of Reviews* for October also contains an article on "What the People Read in China."

JAPAN.—"The Japanese Spirit" in the *Atlantic* for October is a most interesting portrayal of national characteristics and ideals from the standpoint of a sympathetic Japanese.

"Are the Japanese Able to Finance a Long War?" in the October *Review of Reviews* not only gives full statistics, but proves the thrift and prosperity of the people of Japan.

The same number contains a sketch of "General Nogi, the Japanese Hero of Port Arthur." Another biographical sketch is found in the *Century* for October, entitled "Togo, the Man and the Admiral."

Dr. Deforest, in the *Independent* for September 8th, writes on "The Liberties of Japan." George Kennan's articles in the *Outlook* bear the following titles: September 3, "The Japanese Red Cross"; September 10, "Japanese Tea Houses and Prisoners"; September 17, "A Visit to 'A Certain Place'"; September 24, "A Japanese Naval Base." *The Critic* for May gives an interesting glimpse of "Modern Japanese Women Writers." *Everybody's Magazine* for August prints a paragraph on page 280, entitled "A Little Something About Japan" which is packed full of useful information. The August number of the *Booklovers' Magazine* contains an article on "The Secret of Japan's Strength," which gives a most interesting account of agricultural conditions, together with fresh facts about Japanese life.



Woman's Board of Missions

Receipts from August 18 to September 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bar Harbor, Aux., 28; Island Falls, Ladies' Union, 4.21; Rockland, Golden Sands, 12.30; Searsport, Aux., 17; Skowhegan, Woman's Miss'y Soc., 26.50, Coll. Woman's Meeting County Conference, 2; West New Portland, Woman's Soc., 1.

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Biddeford, Second Cong. Ch., Aux., 20; Bridgton, First Cong. Ch., C. E. Soc., 5; Cape Elizabeth, 10; Hiram, Mrs. Hubbard, 1; Portland, Miss Ellen H. Libby, 25; Stow, C. E. Soc., 2; Watford, Aux., 6.75, C. R., 3.50; Yarmouth, First Parish Ch., Aux., 24.25. Less expenses, 3.90,

91 01

Total,

184 61

NEW HAMPSHIRE.

East Sullivan.—Cong. Ch.,
New Hampshire Branch.—Mrs. Allen L. French, Treas. Atkinson, Aux., 20; Flowers of Hope M. C., 12.50; Barrington, Aux., 18.88; Bennington, 11.32;

5 00

Boscawen, Aux., 5; Candia, Aux., 13.50, Helpers, 6; Chester, Aux., 16.15; Claremont, Aux. (25 of wh. const. L. M. Mrs. Fannie Goss), 26; Concord, First Ch., Cheerful Workers, 5, South Ch., Golden Rule M. B., 10; Concord, West, 7; Cornish, Home and Foreign Miss'y Soc., 8; Dunbarton, Aux., 12; Francetown, Aux., 10.50; Goffstown, Aux. (25 of wh. const. L. M. Miss Eliza Miller), 29; Hampton, C. R., 10; Hanover, Aux., 32.21, Wide Awake M. B., 25; Hollis, Aux., 20; Hudson, Aux., C. E. Soc., 8.25, Happy Workers, 3.75; Jaffrey, East (with prev. contri. const. L. M. Mrs. Mary H. Annett), 20.41; Keene, First Ch., Aux., 35.79, Second Ch. (with prev. contri. const. L. M. Miss Martha Abbott), 29; Lancaster, Aux. (25 of wh. const. L. M. Mrs. Maretta Hodgdon), 25.20, Mission Band, 3.80, C. R., 8, C. E. Soc., 17; Lebanon, West, Aux., 23.33; Lisbon, Aux., 12; Littleton, Aux., 53; Manchester, First Ch., Aux., 149.52, Wallace M. C., 9, C. R., 3, Franklin St. Ch., Aux., 105; Marlboro, Three Ladies, 5; Mason, Aux., 8; Meriden, Aux., 25; Merrimac, Aux., 30; New Boston, Aux.,

10; Newfields, Aux., 10, Y. L. M. S., 5, Buds of Promise M. C., 1; Penacook (to const. L. M's Mrs. W. G. Buxton, Miss Florence K. Chase), 50; Piermont, Homeland Cir., 7.50; Plaistow and North Haverhill, King's Messengers M. C., 2; Plymouth, Aux., 23; Portsmouth, Aux., 70.75; Raymond, Aux., 10; Rindge, Aux. (25 of wh. const. L. M. Mrs. Henry W. Wellington), 31.42; Happy Helpers Band, 10; Rochester, Aux. (25 of wh. const. L. M. Mrs. David Ames), 26, Y. L. M. S., 10; Seabrook and Hampton Falls, Aux., 7.50; Stratham, Aux., 16.50; Webster, Aux., 13.52; Mrs. J. H. Bliss, 5; Wilton, Aux. 26.30. Less expenses, 10,	1,204 60
<i>Wonalancet</i> .—Miss Ellen M. Prichard,	1 00
Total,	1,210 60

VERMONT.

<i>Bellows Falls</i> .—Miss Frances R. Osgood,	5 00
<i>East Brookfield</i> .—A Friend,	5 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Ascutneyville, Aux., 9; Bakersfield, 5; Barnet, 25.50; Barton, 21.50; Barton Landing, 27; Bellows Falls, M. C., 7; Mt. Kilburn Soc., 30.10; Bennington, Second Ch., 38; Bennington, North, 17; Benson, 12.35; Berkshire, East (with prev. contri. const. L. M. Mrs. Elvira Anderson), 8.25; C. E. Soc., 5; Bradford, 34; Brandon, 16; Brattleboro Centre, Ladies' Ass'n (50 of wh. const. L. M's Mrs. E. I. Waterman, Mrs. Clarke C. Fitts), 70; Brookfield, First Ch., 12; Second Ch., 10; Burlington, First Ch., 104.40; College St. Ch., 45.49; Cradle Roll, 1; Cabot, 20; Cambridge, 12; Cambridgeport, 5; Castleton, 10.75; Chelsea, 20; C. E. Soc., 8; Chester, 11.50; Colchester, 9.37; Corinth, East, 6.25; Cornwall, 31; Coventry, 10.60; Craftsbury, 10.50; Danville, 22.10; Dummerston, East, 12.75; Enosburg, 21; Essex Junction, 16.70; Ferrisburg, 11.10; Franklin (4.75 Th. Off.), 5.25; Franklin and Grand Isle County Confer., 8.05; Jr. C. E. Soc., 1.50; Georgia, 15; Glover, West, 22; Greensboro, 13.30; C. R. 5; Hardwick, East, 24.20; Hartford (25 of wh. const. L. M. Mrs. John Barrows), 29; Hinesburgh, 5; Irasburg, 5; Jericho Centre (13.50 Th. Off.), 41.50; Johnson, 13; Infant Class S. S., 4.50; Ludlow (25 of wh. const. L. M. Mrs. Florence C. Roundy), 32; Lyndon (25 of wh. const. L. M. Mrs. W. C. Clarke), 36.75; Buds of Promise, 20; Lyndonville, 5; Busy Rees, 10.40; Manchester, 65.82; McIndoes (to const. L. M. Mrs. Ellen J. Finley), 25; Middlebury, 7; Middletown Springs, 20.05; Montpelier, Bethany Ch., 18; Morrisville, 5; Newbury (50 of wh. const. L. M's Mrs. James Lang, Mrs. James Lawrence), 70; Newport, 6.60; Northfield, 50; Norwich (with prev. contri. const. L. M. Mrs. Mary L. Wood), 21.68; Orwell, 40.85; C. E. Soc., 7.50; Peacham, 50.50; Pittsford, 87.50; Post Mills (25 of wh. const. L. M. Mrs. May L. Morey), 37; Poulney, East, 3.10; Randolph Centre, 16, M. B., 1; Rochester, 8.50; Royalton, Sarah Skinner Mem. Soc., 9.76; Rupert, 14.35; Sunshine Cir., 3; Rutland, 64.40; St. Albans (25 of wh.	

const. L. M. Anna Dorothea Bradford Smith), 78.55; St. Johnsbury, North Ch., 101.50; C. R., 3; Buds of Promise, 3; South Ch., 82; Search Light, 39; C. E. Soc., 10; St. Johnsbury, East, 10; Jr. C. E. Soc., 2.50; Salisbury, West, C. E. Soc., 15; Sharon, 6; Sheldon (S. F. J. 2), 7; Shoreham, 14.85; South Hero, 17.50; Springfield (17.25 Th. Off.), 25.25; Stowe, 63.88; Strafford, 14; C. E. Soc., 5; Thetford (A Friend 20), 45.50; C. E. Soc., 10; Infant Class S. S., 1; Underhill, 25; Vergennes, 31.55; Waterbury (with prev. contri. to const. L. M. Miss Carolyn Wells), 13; Waterford, 3.50; Waterville, 8.50; Wells River, 13; Westford, 9.50; Williamstown, 11.50; Windham, 7.36; Windsor, 27; Woodstock (of wh. 80 Th. Off.), 112.50. Less expenses, 3.24,	2,479 87
Total,	2,489 87

LEGACY.

<i>Northfield</i> .—Balance of Estate of Diantha J. Allen, through Treas. of Vermont Branch,	3 30
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MASSACHUSETTS.

<i>Andover</i> .—A Friend,	5 00
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Lawrence, Lawrence St. Ch., 70.23; Trinity Ch., 41.50; C. R., 16.78; Lowell, High St. Ch., Miss J. L. Hitchcock, 15; Medford, Union Ch., W. C. I., 2.50; Wakefield, Aux., 31,	177 01
<i>Barnstable Co. Branch</i> .—Miss Amelia Snow, Treas. Centerville, Aux., 15.45; Falmouth, Aux., 41.20; Orleans, 2,	58 65
<i>Berkshire Branch</i> .—Mrs. Charles E. West, Treas. Hinsdale, Aux., 14.37; Housatonic, Aux., 10.75; Lee, Senior Aux., 244.25; A Friend, 178.20; Richmond, Aux., 8.30; Stockbridge, Aux., 16.80,	472 67
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. A Friend,	15 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 5; Montague, 6; Orange, Aux., 34.25; Jr. C. E. Soc., 5,	50 25
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. West Hampton, Aux. (to const. L. M's Mrs. Arthur Searle, Mrs. Horace Hannton, Miss Fidelia M. Kingsley, Miss Esther James), 100; Worthington, Aux., 7,	107 00
<i>Interlaken</i> .—Rev. and Mrs. E. P. Seymour,	50 00
<i>Malden</i> .—Mrs. Harriet A. Belcher,	2 00
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Wellesley, Aux.,	134 50
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Easton, Aux.,	34 00
<i>North Middlesex Branch</i> .—Mrs. Wayland Spaulding, Treas. Ayer, Aux., 33; Dunstable, Aux., 20; Littleton, 28.10; Lunenburg, 30,	111 10
<i>Old Colony Branch</i> .—Miss Frances J. Rannels, Treas. Assonet, Aux., 36.89; Attleboro (75 of wh. const. L. M's Mrs. Ida G. Bright, Mrs. Frances Cook, Mrs. John Eden), 154; C. R., 10; Edgartown, C. E. Soc., 5; Fairhaven, Aux. (25 of wh. const. L. M. Mrs. F. B. Lyman), 30; Fall River, L. F. Missy Soc., 86.60; Willing Helpers Soc., 130; Central Ch., C. E. Soc., 10; Fowler Ch., C. R., 1.25; Middle-	

boro, Central Cong. Ch., 8.50; New Bedford, Trinitarian Ch., C. R., 9; North Middleboro, Ladies' Miss'y Soc., 15; Norton, 50; Westport, 11.25,	557 49
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., C. E. Soc., 10; Holyoke, First Ch., Aux., 44.50, S. S., 25; Indian Orchard, Willing Helpers, Aux., 20; Monson, Aux., 77; Springfield, First Ch., Aux. (30 of wh. from Miss Mary K. Stevens), 92; Hope Ch., Cheerful Workers, 80 cts.; Olivet Ch., S. S., 13.20; Three Rivers, C. R., 5,	287 50
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Boston, Shawmut Ch., Aux., 306.50; Newton Highlands, Aux., 12.39; Waltham, C. R., 75 cts.,	319 64
<i>Sutton.</i> —Cong. Ch.,	8 76
<i>Winchester.</i> —J. E. J.,	5 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Blackstone, C. E. Soc., 5; Gilbertville, Aux., 46.75; Millbury, Second Ch., Aux., 88,	139 75
Total,	2,535 32

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Barrington, C. R., 6.50; Central Falls, Aux., 54; East Providence, Newman Ch., Prim. Dept. S. S., 3.20; Providence, Central Ch., Aux., 330.04; Mrs. H. N. Lathrop, 50, Miss Helen S. Lathrop, 400; Wilkinson M. C., 35, Pilgrim Ch., Aux., 77.50, Union Ch., Aux., 255,	1,211 24
Total,	1,211 24

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Hampton, Aux. (25 of wh. const. L. M.), 25.60; Lebanon, Gleaners Jr. Aux., 30; New London, First Ch., Aux., 25; C. R., 6; Scotland, C. E. Soc., 2; Stonington, First Ch., Aux., 25,	113 60
<i>Hartford.</i> —Mrs. W. A. Richards,	5 11
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Columbia, Aux., 65; Hartford, Park Ch., Aux., 1; Southington, Aux., 21.70; Tolland, Aux., 47.50,	135 20
<i>Huntington.</i> —Cong. Ch.,	100 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, C. E. Soc., 10; Branford, Aux., 14; Cheshire, Aux., 7.75; Cromwell, Eaton Circle, 16; East Canaan, C. E. Soc., 5; Essex, C. E. Soc., 9; Falls Village, C. E. Soc., 3; Greenwich, Aux., 25; C. E. Soc., 5, B. of L., 28.22; Ivoryton, Aux., 15; Litchfield, C. E. Soc., 13.18; Meriden, First Ch., Aux., 35; C. G., 15; Middletown, First Ch., Aux., 42.36; Milford, Plymouth Ch., Mission Study Class, from Mrs. Owen G. Clark (to const. L. M. Mrs. Albert A. Baldwin), 25; Washington, C. R. (100 of wh. const. L. M's Florence Peterson, Ray Peterson, Grace Smeidel, Virginia Trowbridge), 117.63,	386 14
Total,	740 05

NEW YORK.

<i>Binghamton.</i> —A Friend,	50 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Aquebogue, Aux., 5;	

Blooming Grove, Kyle Missionary Soc., 70; Buffalo, First Ch., Lend-a-Hand Cir., 3; Canandaigua, Aux. 107.50; Fairport, Aux., 40; Honeoye, Aux., 15; Harford, Pa., Aux., 8; Munnsville, In Mem. of Loved Ones, 30; Napoli, Aux., 10; Norwich, Aux., 9; Orwell, Aux., 30; Oxford, The Gleaners, 3.50; Rensselaer Falls, C. E. Soc., 6; Riverhead, Sound Ave. Ch., Aux., 25; South Hartford, Aux., 40; Syracuse, Danforth Ch., S. S., 3.36; Tarrytown, Mrs. E. D. Bliss, 5.10; Walton, Aux., 15, C. R., 5. Less expenses, 48.25,	382 21
Total,	432 21

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. Washington, D. C., Fifth Ch., Aux., 10, Lincoln Temple, Jr. C. E. Soc., 5; N. J., Bound Brook, Ch., 50; Glen Ridge, A Friend, 12.50; Orange Valley, Aux., 46.36, C. E. Soc., 25, Jr. C. E., C. R., 4.50; Plainfield, Aux., 16.50; Upper Montclair, Aux., 40; Pa., Philadelphia, Central Ch., Aux. (to const. L. M's Mrs. May Phillips Kloss, Miss Maud F. Stone, Mrs. Jones), 75; Va., Herndon, Aux., 11,	295 86
Total,	295 86

DISTRICT OF COLUMBIA.

<i>Washington.</i> —Fifth Cong. Ch., K. D.,	10 00
Total,	10 00

FLORIDA.

<i>Tavares.</i> —Miss'y Soc.,	5 00
Total,	5 00

MINNESOTA.

<i>St. Paul.</i> —James McMillan,	10
Total,	10

TURKEY.

<i>Aintab.</i> —Girls' Boarding School,	4 00
<i>Bitlis.</i> —The Misses Ely and C. E. Soc. of Mt. Holyoke School,	8 80
Total,	12 80

CEYLON.

<i>Uduppiddi.</i> —C. E. Soc., Girls' Boarding School,	2 00
Total,	2 00
Donations,	8,960 16
Specials,	169 50
Legacies,	3 30
Total,	9,132 96

TOTAL FROM OCT. 18, 1903, TO SEPT. 18, 1904

Donations,	94,946 45
Specials,	3,699 44
Legacies,	21,992 28
Total,	\$120,638 17

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Kindergarten Work in Foochow

BY MISS JEAN E. BROWN

You want first of all to hear something about the work you are supporting. It is indeed a beautiful and most blessed work, one we may feel well worth our best energies.

We have had sixty children enrolled in the kindergarten this year, sixty dear, rollicking, fun-loving mites, so bright and quick to take in all we give them and so eager to give expression to their own active minds. The more I work among these children, many of whom come from the darkest of heathen homes and the worst of environments, the more I marvel at the infinite possibilities of childhood and the brave struggle it makes to live above its surrounding conditions. Alas! that the battle should so often be a losing one, that the possibilities for grand and noble characters should be blasted even in the budding. Is there anything more pathetic in all of life than this? Surely there is nothing which can so call out one's sympathy and prayers, no need to which we should more readily respond.

It is comforting to know that we have made a beginning in the right direction, but this is a drop in the ocean. We need kindergartens everywhere in China and we need to work for that end at once. Many of the natives themselves are coming to realize the importance of the kindergarten and are asking for them in different places. One young day-school teacher, a very enthusiastic man and open to progress, is most urgent in his request that a kindergarten be opened in connection with his day school. We tried to raise funds among the Chinese for this purpose, but this kindergarten idea is still too new to make self-support a success. We must look to the home friends to increase our appropriation. For this reason we have asked this year for \$150 instead of \$100. Will you not consider our need and put

forth your best efforts to supply the required money? I feel sure you will. If we can establish this new kindergarten there the students and one of the graduates will be able to take charge of this work, under my supervision of course.

One wee girl of four years, who belongs to a rather aristocratic but heathen family, when her parents on Chinese New Year, according to the customs of the country, tried to make her worship the idols, said, "I belong to Jesus religion now. I go to kindergarten." The same little girl makes a great fuss every morning when her mother powders and paints her face before going to kindergarten. She says the assistants in the kindergarten do not paint and powder their faces and she does not wish hers treated so. She also objects to the custom of oiling the hair for the same reason. This is simply the result of the child's own observation of course, but the mother finds it difficult to believe that we do not talk of these things to her. She is not a very responsive child in the kindergarten and I have never seen her join in the singing with the others. She is an unusually quiet little thing in school, but her mother says when she goes home she plays all the afternoon and sings the kindergarten songs so that the other children have learned them from her. Her mother is very much pleased with the kindergarten in spite of the trouble it causes her and she says she wants the child to attend the Christian schools after she is larger. The parents say they will not bind her feet. This family is related to one of the highest official families and we feel it something of a triumph to get hold of them. Let us pray that this little child may be the means of leading her parents into a knowledge of the truth.

The children are all so fond of the kindergarten songs and at almost any time you can hear some childish voice singing one of the favorites, or sometimes in the playground a group of house builders will be heard singing together over their work, so happy to be alive and free to play at will. It is really quite wonderful to see the aptitude of these children for music.

One little boy, who by the way bears the auspicious name of Teddy, being a namesake of President Roosevelt, and who is not yet two years old,—you see we believe in taking them in early,—recognized eight different tunes at the end of the first two weeks in kindergarten. He did not know but a word or two of the songs and he could not sing the tunes, but as soon as he heard a few notes of the song he recognized it at once and would give the appropriate motion, showing that he knew them beyond doubt. Nor did he ever fail to change the motions when the song indicated it. I made a thorough test of this when there were no other children about for him to imitate. The children all love the guessing games where one child is blindfolded and is

allowed to guess who are singing. Most of the children can recognize six voices singing in unison and some even more. The very wee ones find two or three voices the limit of their capacity. It is also interesting to see their ambitious attempts at playing the organ, some of which are highly successful. We have one little girl whom we call our musical genius. She has only to hear a tune once or twice before she is able to play it by ear on the organ. We have begun to harness the talent and give it scientific instruction, but the little lady does not find this such a pleasant or easy road to walk on, and I suppose if we all look far enough back into our childhood we shall know how to sympathize with her. Learning to play the organ is looked upon as the height of achievement and happy is the child who is able to pick out a few measures of a song by ear. Several of the older children are taking regular lessons and are making excellent progress. One of the young girls in the training class who has done very good work in playing the piano is now able to help me with the beginning classes, and two other young girls will also in another year or so be fitted to take some of this work.

The children are also very fond of drawing and show a decided talent for this. One little boy corresponds to our musical genius. He is never happier than when he has a crayon or a pencil or a brush in his hand, and it is sometimes amusing to see how critical he is of his own work, and for one so young he is remarkably independent in execution.

The training class is a very delightful part of my work and a most important one. The girls are all in love with their work and are growing more and more into an appreciation of what the kindergarten aims are. The first class of four girls will graduate this year. These are especially adapted to the work and are most enthusiastic. One of this class said once in a discussion, "It seems as though one can never know enough to be a kindergarten teacher, and everything one learns helps in some way." The questions they ask and the points they bring up for discussion show that they are in earnest and are thinking seriously about the work. It does one's heart good to see their interest when we have a talk on some question of psychology or pedagogy, or to see how their eyes glow when we have a nature talk.

Four of the training class girls are on the mountain with us this summer, and they have started a Sunday school for the children in the neighboring villages. The people here are much opposed to any religious instruction, and they have been very difficult to reach, so we think we have done well to get ten children to come on Sunday afternoons. The children all love to come, but their parents are very unwilling and tell them that we will kill them if they come to our house. They threaten to whip the children if they

dare disobey. Indeed, one of the mothers came with a stick to the school, and was very angry with her children and drove them home. The poor youngsters crept back as soon as their mother was gone, and hung around the door to see what was going on. A few of the parents are willing, and their children have learned the stories of Christ's birth and can repeat a few verses of Scripture and a hymn or two. They are very much interested, and listen breathlessly while one of the kindergarten girls talks and illustrates the story on the blackboard. Then when it comes their turn to draw on the board they are wild with delight. They find it hard to leave when the time comes to go home, and ask eagerly when they may come again. The Sunday school cards which friends in America have sent us have come in especially useful here. Some of the parents have said, "Oh, we thought you were going to teach our children to read character, and here you only teach them the Jesus doctrine." They have not time for anything so unimportant as religion. They must herd the goats and the pigs. Almost as soon as a child can run about he is set to herding the cattle. When Sunday school is over all our little folks run off to their herds or to the grass which must be gathered for winter use, and take it all much as a matter of course.

Now just a word or two about more general things. We are enjoying our rest on Kuliang this summer, though we are having most unusual weather. We have had three typhoons and several other smaller storms with only a few fair days between. The natives say that when a typhoon comes in June, as in this year, it will have nine children, and it looks very much as though their saying was a true one. They prophesy these storms all summer. We are sorry not to be able to live out in nature more, but this kind of weather is good for resting, and this is what I am trying to do most of all this summer. Other years I have worked all vacation on translations, but now I feel I may rest on my oars with profit. My furlough is not due for two and a half years longer, and I feel I must reserve my strength if possible. You will be glad with me that the kindergarten song book on which I have been working is now ready for sale. It has been published in Romanized, but I hope to have it printed in Mandarin as well so that it can be used in other places.

These heavy rains have been very destructive to the crops, and the poor farmers I fear will be in a bad way next winter. For this reason the plague also has been widespread. We hear sad accounts from the city and suburbs, and many of our people have lost friends and relatives. We had two cases of plague in our own compound this spring before we came up here. The woman's school in which the deaths occurred was obliged to close, and we all felt very anxious for a time, more on account of the native Christians than on our own, though we were all much exposed. But the Lord mercifully spared us from further sorrow and trouble.

BOARD OF THE INTERIOR

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To lie by the river of life and see it run to waste,

To eat of the tree of heaven while the nations go unfed,

To taste the full salvation—the only one to taste—

To live while the rest are lost—oh, better by far be dead!

For to share is the bliss of heaven, as it is the joy of earth,

And the unshared bread lacks savor, and the wine unshared lacks zest,

And the joy of the soul redeemed would be little, little worth,

If, content with its own security, it could forget the rest.

—Susan Coolidge.



In Memory of Miss Jane G. Evans

MISSIONARY OF THE W. B. M. I. TO CHINA

MISS JANE G. EVANS, who was born in the quiet, beautiful village of Oxford, N. H., near the Connecticut River, entered into rest September 9, 1904, at Charlestown, N. H., where many of her youthful years were passed.

But between this beginning and ending lay a long life of glad; bright service, into which she threw all her energies with happy forgetfulness of self. When she was ten years old her parents returned from Oxford to their former home in Charlestown, N. H., where, as her sister, Mrs. Chapin, of China, once said, "She grew into a great hearted, strong, happy, sensible, and practical girl." Her mother had been an enthusiastic teacher, and this daughter followed in her steps, bringing to the work both energy and love, serving many years in the public schools of Brooklyn, N. Y. When Christ revealed himself to her as her Redeemer there came blessed years of growth and service in the Throop Avenue Mission School in Brooklyn.

In 1870, when Mrs. Chapin was at home, Miss Evans longed to return with her to China, but the care of an invalid parent prevented. These min-

istries ended, their lessons of patience learned, she went to China in 1872 to begin a service that lasted nearly a quarter of a century. She arrived in Tung-cho late the night before Thanksgiving, and Tung-cho remained her home from that time until the end, save during her furloughs in the United States, and the months following the Boxer uprising.

Her fine ability as a teacher was recognized in the mission, and she was chosen for work in the Tung-cho school for boys, then in its beginning, which later became the educational center for boys and young men in the North China Mission. Into this work she entered with heart and soul. She gave to the Chinese boys unstinted service—not only class room work, but personal care. Her room was always open to all who wished to come for help in study, for advice, or for comfort in sickness. Miss Porter once wrote of Miss Evans' room, "No one can count the quarrels that have been adjusted there, the misunderstandings straightened out, the sore hearts comforted by the generous, large hearted woman to whom the boys turn for such mothering as naturally as if they were not Chinese boys, little used to such womanly care. No boy leaves the Tung-cho boarding school who does not carry with him memories of affectionate care and earnest inculcation of Christian precepts, with faithful Christian example from Miss Evans."

Into these years of service came rich rewards. She and her associates saw its boys become teachers and preachers, some in their own Alma Mater, while others went forth to bless their people in distant cities in North China. The curriculum broadened until the school became the North China College, with its enlarged campus and fine buildings.

In the spring of 1900 she shared in the joy of the revival in the Tung-cho college and churches. The spiritual life had been at a low ebb, and the temperature of the prayer meeting had stood at zero. Then came a veritable Pentecost, when the power of the Holy Ghost came upon all. There were heartfelt confessions, new life, new joy, new consecration for service, a keen sense of the Spirit's quickening power, of the actual presence of Christ.

But Miss Evans' life was not to continue in this glow of heavenly sunshine. Though they knew it not, it was the preparation for the storm, the strife, the martyr fires. Not many months had passed ere she, with her associates, were escaping to Peking in the dead of night, leaving the fine college a prey to the Boxers. Then followed the long weeks of siege, when shot and shell fell like rain, when the nights were terrible with the deafening sound of cannon and the cry of "Kill! Kill!"

"We never lost hope," she wrote. "How could we when underneath were the everlasting arms?" She nobly bore her part in the toils of the

siege, and we doubt not the gleam of her wit must sometimes have enlivened the dark days.

Having borne the horrors of the siege, she shared also in the joy of the happy day when they walked forth to find in the large court of a deserted palace a temporary home in Peking, where the work of reconstruction might begin. "Do you wonder that we could not come away and leave the Chinese to their fate?" she wrote at this time. "Already three hundred and fifty have gathered about us." It was like a bit of romance after her return to hear her describe those months in which life was a strange mixture of elegance and discomfort.

The rebuilding and reopening of the North China College was, perhaps, the crowning joy of her life. The college was that into which the best of her life powers had gone, and it had risen from its Boxer tomb a thing of beauty, an embodiment of the forces that are to work out the redemption of China.

"Sunset and evening star,
And after that the dark."

The sunset was a radiant one, rich in the crimson tints of love and sacrifice, golden with hopes of the future, whether it should be in China or in heaven. Worn and ill with the strain of the siege, with sorrow for her martyred friends and pupils, and with the subsequent work of reconstruction, she returned to the United States in the spring of 1903. After some months on the Pacific coast she came to aid in work among the churches. She seemed wonderfully like her old self. At the annual meeting of the W. B. M. I. in Winona, with the grace, the fervor of youth, she pleaded for China. Later other meetings felt her power, and in social converse there was the old charm, the subtle gleam of humor, the same frank taking of the listeners into the very heart of her missionary life.

She went from Chicago to visit friends in the East, hoping to rest and then return to China. Soon the twilight began to fall. But the old fortitude was unbroken. Save for news from other friends, we should not have known that her illness was serious. She removed to the old home in New Hampshire to be with a beloved sister, and there the darkness that precedes the eternal day settled down as softly as night over a summer landscape.

Her influence lives again in the character and ideals of many of the Christian young men who are to help in the making of the new China. Not by precept only, but by her own beautiful womanhood, she has given each one of them a higher conception of what woman ought to be, and of what the Chinese woman must become.—*Mission Studies*.

Extracts from the letter of Dr. Emma B. Tucker, of Pang-Chuang:—

KALGAN, CHINA.

You will be surprised to see the above address. It does seem almost as if it were a dream that the dear Hemingways and ourselves are to pass the summer here.

You, of course, know where Kalgan is—our northernmost station, only one hundred and forty miles from Peking, but that distance must be traversed by mule litter, consuming five days of time, over three ranges of mountains, as far distant as is San Francisco from Boston in point of time.

All of our station, except Dr. and Mrs. Smith, left for the annual mission meeting the latter part of May. We gathered again at beautiful Tung-cho and had such a splendid meeting and spiritual uplift. Mr. and Mrs. Harlan P. Beach came in for the last days to visit the scenes of their earlier labors. They had been up the Yang Tsi Kiang to Hunan to start permanently the Yale Mission. They leave North China within a few days on their homeward way. They have been a help and inspiration to us all, “and happy to be once more in old Tung-cho,” as Mrs. Beach said.

After mission meeting, the Hemingways and myself accompanied the Kalgan friends home. We open the hospital to-morrow, and do so earnestly pray that God may be with us in all of the summer plans.

Dr. Tucker expects to ride horseback,—a five days’ trip from Pang-Chuang to Tientsin,—then by rail to Peking and again by horse to this place. We hope to be able to stay north and have the great pleasure of meeting and escorting to Pang-Chuang Rev. and Mrs. Emery W. Ellis. It would be impossible to attempt to tell you what joy and encouragement their coming to our station means—to relieve overworked Dr. Smith. But we ought to have at least one more at once, for the fields are so white unto the harvest.

Miss E. B. Wyckoff writes as follows of the girls’ school at Pang-Chuang:—

MISS GRACE WYCKOFF found herself much more wearied than she realized after the experience of last spring in caring for the sick and dying, and at Chinese New Year seemed almost unable to cope with school duties; but an unexpected rest of a month this spring gave back her strength and the work in the school has gone on much as usual. There has been some sickness, and one pupil, a victim of scarlet fever, was removed to the school above; another, a child of fourteen, was ill from the same disease for over two months, and we feared she too might go, but God was good and heard our prayers and used the kind doctors for her recovery. She was very patient and sweet in the latter part of her illness, and seemed to have been taught of God that suffering was all right, since, as she said, “It is God’s will.”

There have been a good many applicants for admission to the school, but few received this year, the number of boarders being thirty and day pupils three. Hoping to make the dormitories more sanitary, and to run less risk of illness, satisfactory and convenient changes have been made in the building, enlarging the dining room and kitchen, and adding sleeping room so that forty can now be accommodated. The Christian character of our girls is noticeable in their daily lives and in the endeavor for right doing. In their homes we see and hear of influences exerted on mother or sisters, and know they are an inspiration to better living to their home friends. The indifference of the heathen makes work difficult, and judging by our own efforts and the little impression we make on this class, we do not wonder that they seem to do little for them. We desire more growth, as they reach out for larger usefulness and help in their respective local churches. The aid of several in teaching in the New Year station classes was much appreciated. The Christian Endeavor meetings are held in two sections, for the older and younger girls, the former caring for the latter. The visit of Mr. and Mrs. Hinman certainly inspired them and their society, as they learned more of the object of the Christian Endeavor, and doubtless new methods in their society will strengthen it, making it more helpful to all. Five of our girls are in Peking, and we rejoice in each good report which comes from them, and in the wonderful provision God has made for them to receive so abundantly of his good gifts. That their capacity to receive be much increased is our daily prayer.



OORFA (OR URFA), TURKEY,

January 25, 1904.

DEAR FRIENDS AND HELPERS IN ORPHAN SUPPORT :—

Late with my report this year, I will first ask you to share in thankfulness for special mercies. In May while Miss Chambers and I (also Mr. Campbell, an English evangelist then in our home for a few days) were absent for the afternoon on a nut picnic with Endeavorers, a terrible wind storm suddenly came up and overturned our aërometer. The yard being small it rested against the parapet of a big flat roof always used in the warm season as sleeping place for our boys. Difficulty ensued in unbolting the standard, straightening and resetting, but not a person was in the least injured. At another time one of our boys fell from a roof we had specially taken pains to guard in such parts as boys were to occupy. Such accidents often occur in our city where all sleep outside, and not infrequently death is the result, but never had one of our orphans thus fallen before. We could not find that the

boy was more than stunned, nor could we believe that he was not seriously injured in consideration of the height and the stone pavement on which he fell, till it was discovered that his shoe hung on a stout hook half way down the wall. The force of his fall arrested, he was uninjured. During August and September the cholera was in all parts of our city, also among vineyard occupants, some eight hundred to one thousand the victims; near neighbors died. We did not allow our children to go to public bath, or run on errands here and there; those in shops had to carry water from our own pure well; vegetables and fruit instead of being bought in the markets, were ordered from garden and such vineyard as had no report of illness. It was not a time without anxiety, as some in both households experienced bowel trouble, but we were spared a single case of the dread disease. Schools were delayed in opening, and when opened, the city not yet entirely free from disease, strict regulations had to be enforced for teachers and pupils as to drinking water, lunches, etc. Our poor children having had the change of a few weeks in vineyard the previous two years, looked pale and half miserable from the extra confinement and the exceptionally hot summer, but they long since have recovered their ruddy cheeks, and are now spared illness, as we have a severely cold winter with snow. The latter has not been seen here in three years previous. Our Garabed, whom we always remember in connection with snow, as he slipped and injured his leg five years ago, resulting in bone disease and general ill health, has so far recovered that long ago he gave up his crutches entirely, and last summer even his cane. The heat, however, as always, affected him seriously, and we decided to get him permanently into a cooler climate. The Harpoot orphanage managers kindly received him. We gave the stocking knitting machine recently purchased for him, and repeatedly hear that he is doing well, and soon hope to hear that he is able to support himself.

The work of the year in schools and shops and homes has been so very similar to previous years that mention of the routine would be but repetition. Five boys and ten girls have left us, two of the latter married. Most of the boys, through long training with us, are able to maintain themselves with tolerable comfort, but the problem of establishing young men in work is exceedingly difficult in this land.

Four girls and three boys have been received this year; these each in peculiar state,—two requiring supervision, their widowed mothers had long been unable to give or provide for them, being constantly employed in our Homes. That these mothers should faithfully serve other children and know their own were being ruined we could endure no longer. Two others are children who properly should have been taken by us several years ago;

never well fed, with invalid widowed mothers having no relatives or other children able to help in support of these, their pinched faces in school were a constant appeal. For each of the others we have equally good reasons why they were received; it being our plan, however, not to fill up the vacancies made by our orphans leaving. We have three now in college, and five of our own orphans are this year employed as teachers in Oorfa schools. Of these two have completed their course in college, and one is a graduate of the girls' seminary. Two others originally with us (being daughters of our martyr pastor), and early sent to Smyrna German Deaconess Home, have returned. The elder one while in Smyrna completed a regular course for kindergarten training, and, with her sister as pupil teacher, is in charge of the kindergarten here in Oorfa, opened before the massacre, and this year transferred from private support to the Protestant community as part of their regular school system. These teachers all in their various grades are doing excellent work.

We had the rare experience of visitors during the summer. Professor and Mrs. J. Rendel Harris, after seven years of help in school and orphan work, were happy in seeing some of the results and the various changes among the people since 1896. It was to us all a rich blessing to see these loving co-workers, and the people, as well as we, appreciated the effort put forth by them in journeying through this land with winter snows during the earlier part, and almost prostrating heat for the last visits, to complete the inspection of and benediction on the many places they had previously visited and since aided. Mrs. Dr. Christie and daughter, also Miss Brewer from Tarsus Institute, during Mr. Christie's absence in Europe, deciding upon a tour through various parts of our mission, bravely turned their faces by night towards our region, and these also got off without serious harm from the heat. Our trips for viewing this interesting region had to be made in the early morning, starting before sunrise. Another party of native friends and former co-workers from Marash were here for a longer stay, and barely got off before quarantine. All these left happy memories for us and our children.

CORINNA SHATTUCK.



The Annual Thank-Offering Meeting of the W. B. M. I.

THE thank-offering meeting of the W. B. M. I. was held September 16th. A goodly number of women gathered in the Rooms at 40 Dearborn Street, which had been made beautiful by the many flowers which had been brought in by friends.

After the opening of the meeting by our leader, Mrs. Moore, we listened to the earnest words of the missionaries who were with us.

Miss Minnie B. Mills, of Smyrna, after expressing her personal gratitude that God permitted her to engage in this work of carrying the gospel message to distant lands, spoke of the educational and evangelistic work in the schools and college of Smyrna.

Madame Tsilka, who was also with us, spoke earnestly of the work needing to be done in mission fields. When conversing with an American lady who, when abroad, had visited different missions, Madame Tsilka asked her what impressed her most in these visits. The reply was, "Our stinginess." So little do we who stay at home realize what to the missionaries themselves is an overwhelming reality—the vastness of the work. Madame Tsilka had with her Baby Ellenchie, and as she was lifted to the table, where all could see her sweet face, our hearts went out in love and sympathy to her and to the dear mother who had suffered so deeply.

Miss Beulah Logan spoke of the joy the new Morning Star would bring to the hearts of the missionaries and native Christians in Micronesia.

Mrs. Leake gave us the names of the new missionaries who have gone out this year and said that we were so grateful for them that we almost forgot that money was needed to support them. The new missionaries are: Miss Marie Engh, Miss Paine and Miss Heebner to China; Miss Arnot to Africa; Miss Goodman to Kobe College; Miss Vaugn and Miss Billings and Dr. Meda Hess to Hadjin, Turkey.

The thank-offering was then taken up and the prayer of consecration offered by Mrs. Elliott, after which Mrs. Moses Smith in a few strong words spoke, of the future of our work, which although in many respects hopeful, yet there is the danger of a debt facing us at the end of our year unless there is much faithful work and earnest prayer in the remaining days.



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

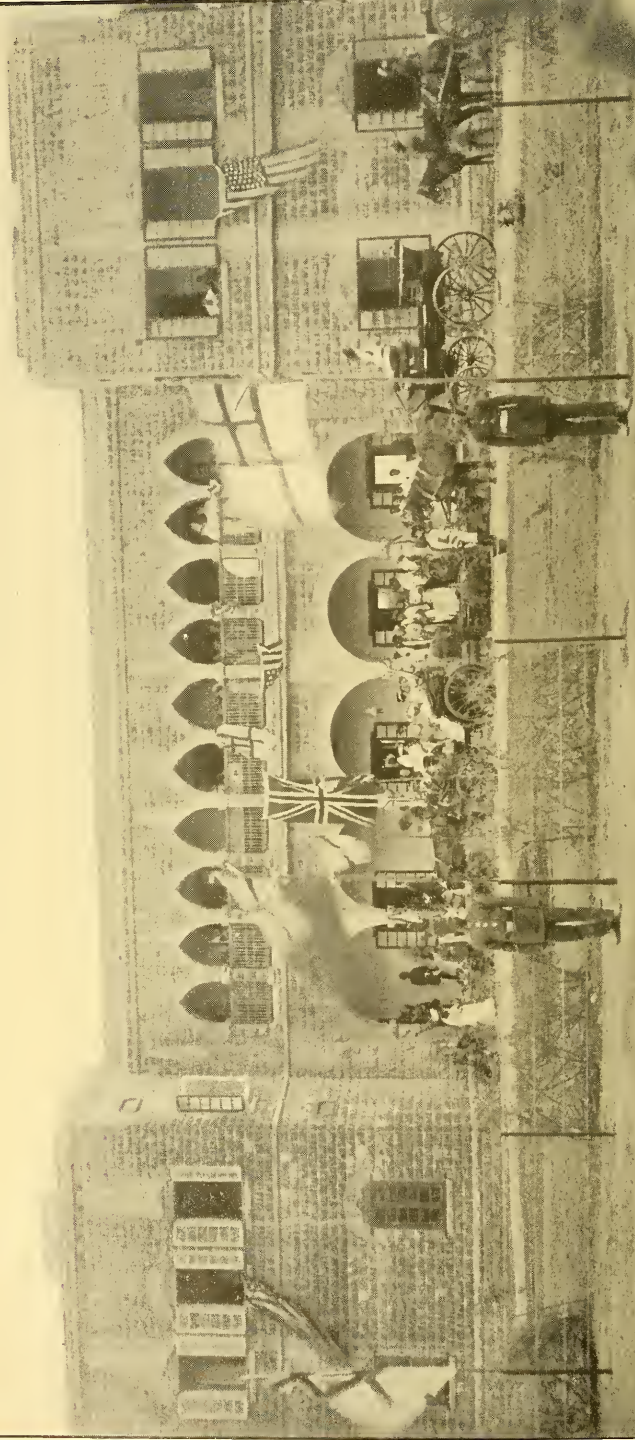
RECEIPTS FROM AUG. 10 TO SEPT. 10, 1904

ILLINOIS	1,022 48	TENNESSEE	3 75
INDIANA	20 50	MISCELLANEOUS	76 94
IOWA	404 97		
KANSAS	181 74	Receipts for the month	\$ 3,336 19
MICHIGAN	197 70	Previously acknowledged	44,193 33
LEGACY.—A Friend	412 00		
MINNESOTA	153 67	Total since October, 1903	\$47,529 52
MISSOURI	72 04		
NEBRASKA	111 56		
NORTH DAKOTA	32 50		
OHIO	336 88		
OKLAHOMA	6 67		
SOUTH DAKOTA	98 46		
WISCONSIN	194 33		
NORTH CAROLINA	10 00		

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month	\$ 2 50
Previously acknowledged	653 69
Total since October, 1903	\$656 19

MISS FLORA STARR, Ass't Treas.



Life and Light

VOL. XXXIV

DECEMBER, 1904

No. 12

CHRISTMAS GREETING. This number of LIFE AND LIGHT will find most of us busy with thoughts of Christmas and plans for the celebration of the glad day. May the true meaning of the sublime event, so far beyond our understanding, grow more real, more joyful, more solemn to us all. Life has a new and lofty value to humanity since God was manifest in the flesh. The surest way to deepen our appreciation and our gratitude is to express that which we already feel. How can we manifest our devotion so worthily as in trying to tell all men of the love which on Christmas day "stooped to share our deepest pang, our bitterest tear." For the sake of the Babe at Bethlehem all children must be precious in our sight, and we must reach out our care over the black, the brown, the yellow babies, knowing that they are dear to him. He recognizes every degraded, ignorant, squalid heathen, every shrewd, complacent Hindu philosopher, every bigoted follower of "the prophet" as a brother, and we who know must tell these brothers of the unseen Master and Friend. In making many loving gifts to each other, we must remember the dearest, truest Friend of all, and make glad his heart by telling his love to many who as yet have never heard the story. "Inasmuch as ye have done it unto one of these my brethren, even the least, ye have done it unto me."

OUR TREASURY The statement of our receipts and expenses for the past FOR 1903-1904. year is to be found on page 556 in connection with the report of our annual meeting. No one can feel satisfied with the story given there. What if each one of us were to resolve to spend no money for luxury till the funds for the Master's work are supplied? Is this asking too much of Christian women?

WEDDING BELLS. Miss Laura M. Mellen, for nine years one of our missionaries in the Zulu Mission, was married on the twentieth of October, at Port Chester, N. Y., to Mr. Charles G. Robinson. Mr. and Mrs. Robinson plan to make their home at Vacaville, California, and in extending to them our best wishes, we congratulate the Board of the Pacific on the strength that Mrs. Robinson will bring to their aid.

A CHANGE OF WORKERS. For nearly twenty years the name of Miss Mary T. Caldwell has been familiar to all readers of *LIFE AND LIGHT*, for they have sent their subscriptions to her. And specially since the Woman's Board has had its headquarters in the new Congregational House, her face too is familiar to many friends, since her desk is opposite the door, and it is she who oftenest greets the visitor. How she has ever found time to finish a letter or to add a column of figures on some of the busy days has been a query.

Now, led by a manifestly Providential "working together" of several causes, she resigns her position as Secretary for *LIFE AND LIGHT*. It is with very great regret that we surrender her most valuable service. Gifted with a mind to look out well for details, accurate and painstaking in her habit, trained by years of association with Miss Child, so long the editor of the magazine, in warm sympathy with missionary work, and with intimate acquaintance with both the home and foreign side, her qualifications for this position are unusual, and she has been a rarely efficient worker. Her going will leave a great vacancy in the pleasant band of workers in the Rooms, for her sympathy and helpfulness have been unfailing, and she has known how to lend a hand in any sort of an emergency. We wish her all blessing in the coming years, and the new activities to which she may give herself.

The Woman's Board believe that in inviting Miss Helen F. Conley to take the work which Miss Caldwell lays down, they are intrusting it to one who will be her worthy successor. Henceforth all letters with subscriptions should be addressed to, and remittances should be made payable to, *LIFE AND LIGHT*, 704 Congregational House, Boston.

MISSIONARY POSTALS. Everyone likes to send or to receive one of the pretty souvenir postals. Why not turn this liking to develop a missionary interest? Miss Hartshorn has some very attractive cards in colors, illustrating missionary subjects of Japan, with space to write a personal message, which she will forward on receipt of price, three for five cents, or the eight kinds for fifteen cents.

LEADERS of cradle rolls will be glad to know that two new leaflets have been issued especially for the mothers of the little ones. "A Message to Mothers" comes straight from the heart of a mother who has lived in Japan; and "The Story of Little Grace" is the true life story of a tiny Hindu girl.

CHANGE OF DATE OF ANNUAL MEETING. By a change in our constitution, proposed at New Haven and voted at Providence, the annual meeting of the Woman's Board will be held henceforth on the second Wednesday and Thursday of November, instead of the first as heretofore.



STARTING ON A TOUR

Touring in Turkey

BY CAROLINE E. BUSH

THE BRIGHT SIDE

“Look on this picture”

SOME people think it is all bright, like a trip to Switzerland or Italy, in an ocean palace and parlor car. Yes, truly, it is fine to ride a strong, brave, sure-footed horse day after day, to learn his character and gain his firm friendship; to be able to say while you are young, “Wherever my horse can go, I can go on his back.”

The Taurus Mountains are glorious in their spring garb of soft green, with their cascades glinting in the bright sunlight. It is inspiring to rise to their loftiest height and look down upon the clear, blue lake nestled in right among the mountain peaks, and see the shapes of those mountains and the fleecy clouds reflected in it, then to cast the eye over the wide plain far below, dotted with vineyards, villages and fields of waving grain, and straight across the plain to the city of Harpoot, crowning another mountain top, and far beyond, some thirty miles, to the loftier range of the Anti-Taurus.

It is of deepest interest to feel oneself on truly historic ground, to ford the Tigris and Euphrates, rivers of Eden, to watch the soft-footed camels patiently bearing their heavy burdens of soap, copper or ammunition, the caravan invariably led by the more patient little donkey, and governed by picturesque Arabs; to find yourself really crossing the Mesopotamian Plain, dotted all over with glorious wild pheasant’s-eyes, anemones, larkspur, crocuses, tulips and lilies, and to ride under the noble gateway of the strange and ancient walled city of Diarbekir, with its Arabic and Cufic inscriptions.

Of course I will grant that it is more instructive than any book of travel to learn, year after year, the manners and customs of Eastern people by what

your own eyes see and your own ears hear; to know for yourself, finally, that they have an etiquette of their own that is fine, that some of them are neat to a fault; to learn of their trades and the home life of a family composed of perhaps sixty members.

Can we not well see how the life there is a constant commentary on the Scriptures? We see "the grass upon the house-tops that withereth afore it groweth up." We often watch the "two women grinding at the mill." We even pick up "the potsherd" spoken of by Isaiah, to bring a little fire, or to remove dust after sweeping the floor. We have learned by the expe-



LUNCHEON BY THE WAYSIDE IN TURKEY

rience of many bright springs that "the turtle-dove, the swallow and the crane observe the time of their coming." The call, "The bridegroom cometh," sounds in our ears at the midnight hour. We even sleep in the stable, as did the Virgin Mary and the infant Jesus, with the sheep and oxen, horses and donkeys. Many a time have we slipped through the "needle's-eye," the gate within a gate which the camel cannot pass; and how we have watched ourselves at feasts lest we should take the "highest seat" and be told, "Give this man place, and begin with shame to take the lowest room."

It is a rare pleasure to enjoy the unstinting Oriental hospitality as we

travel from place to place, to hear kind voices exclaim, as we enter the homes, "You are come with good!" to sit at their tables and have the good friends press upon us the dainties that we love, pelaf, grape leaf dolmas, madzoon (soured milk), cufties and delicate pastry. You enjoy not only the food, but the respectful way in which you are waited upon, the best pieces offered you, the closest attention paid to your every word, confidences poured into your ears with perfect trust, the finest son in the family ready to pour water upon your hands and give you the towel after the meal and hand you your overshoes when you are ready to leave.

As for the spiritual part of our life, could anything be sweeter than to feel that we are trying to follow in the footsteps of Jesus and Paul in going from city to city to preach the gospel? And imagine what it must be year after year to go to the same towns and villages and the same houses, until the inner history of the church, each family and each individual, is almost as familiar to you as your own.

You know the man who is tempted by drink. You have been trying to help him to conquer for two decades. He finally dies, perhaps with his name still tarnished, but you remember his oft-repentings, his confessions and resolves, and your own prayers, and you cannot but hope. You well know the woman with coarse, unfeeling nature whom you have tried so hard to soften. The little boys in your Sabbath school class you still pray for daily by name, though they are bearded men. It is sweet to hear them call you "Teacher," and to believe that they will never forget the words you have spoken to them. The children of your former pupils call you "Grand-mother," and you see them being educated and growing up to work for Christ. You meet someone whom you had almost forgotten, who says: "You were the one who persuaded me to learn to read when I was a wife and mother," or, "You were the means of my becoming a Christian." What joy greater than that on earth? You see churches grow, schools established, new men and women engaged in church work and gaining influence over others. What brighter thing than that to form a very part of your own life?

Your missionary associates are as much to you as any earthly relatives, bound as they are to you by the deepest and tenderest experiences. The people are your own, and when the Malatia church people say, "You are a Malatiali" (a native of Malatia), and the people of Diarbekir say, "You are a Diarbekirli," and when, in the cities of Arabkir or Egin, the inhabitants of those places claim you as their own, a joyous pride fills your heart, for "With a great price obtained" you "this freedom." You are grateful that you learned the language, that you have added a little Turkish, that as

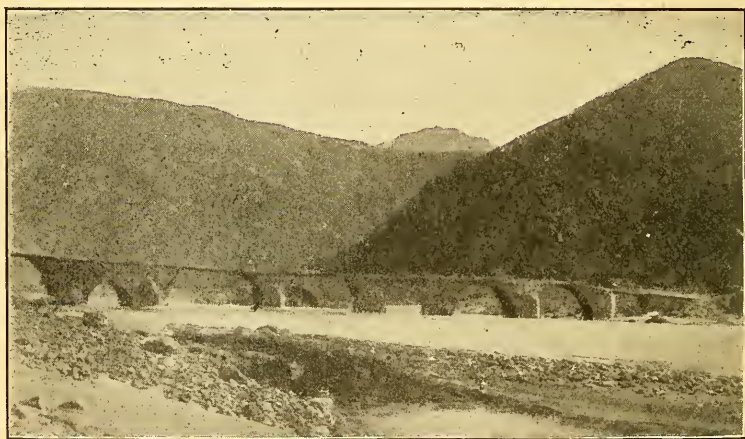
the years go on you can more and more enter into the life of the people and more truly sympathize with them.

One of the brightest things is the home coming from your tours,—to the white tablecloth, the good clean china, and nice food, the roomy, clean bed, the books and newspapers, a rocking chair, and the love and cheer of an American home in the wilds of Turkey—type of the bright day when, all the long tours done, you shall enter the heavenly home. May it surely be to hear, “Thou hast been faithful in a few things; enter thou into the joy of thy Lord.”

THE DARK SIDE

“And then, on that”

It was a dark, dark night when down in the village of Haboosie, by the banks of the Euphrates, mighty freshets came from the rocky slopes of the Taurus, and formed an island of our temporary home, bearing farm utensils, wagons, and even the soil itself down toward the rushing, angry river. The crash of a neighbor's house reminded us of near possibilities, and in the



BRIDGE AT PALU, OVER THE EUPHRATES

solemn darkness the flood raged against our dwelling, and again and again our whole life passed in review, as if the lightning without had been a searchlight within the soul.

Storms of winter have been your portion, in which you and your companions lost your way, and hour by hour expected to perish. On the loftiest heights of the Taurus, with sheets of rain and hail pelting you, and the

wind driving at an incalculable speed, you feel at the mercy of the elements. You were only able to brave such dangers again and again because, perhaps, some such verse as

"In the secret of His presence
How my soul delights to hide,"

sung itself, as by the Spirit's inspiration, in your heart.

You seek the shelter of a khan,—a lonely wayside inn. Your horses and mules and donkeys abide with you there. The odor, as you eat your food, and as you lie down to sleep, is unspeakable. The noises of the night drive away sleep, and in the passing years teach your sleep a coyness which it is almost impossible to conquer.

You think that one flea engaged in an endless circuit of your neck would drive you distracted, but what would you say to twenty who propose to keep possession of your whole body! You cannot like centipedes, tarantulas, and scorpions as room-mates, ready at any moment to drop down upon your bed from the rafters above!

You are weary with your horseback ride of eight or ten hours; how can you get the courage to open your camp bedstead and make it up, and to prepare the lunches for to-morrow?



GROUP OF KOORDISH CHILDREN

Or, you have arrived at the place where you are to work for days, and the brethren and sisters come in to sit and talk through the evening. To-morrow you must be at the sunrise prayer meeting, you must write a letter home in ten minutes, you must go from house to house all day long, keeping your spirit intent and strong in the serious work for souls; perchance must lead a meeting at noon, and attend the general one at sunset, then after dinner be cheery and bright to meet the people socially, or seriously, again.

In the course of your visits, the man that is coarse and rude must be met with courtesy; the man who is densely ignorant, but oh! so proud and self-satisfied, must be met as if you respected his mighty wisdom! You stand aghast at the soul which makes a barrier to all truth by its low hypocrisy, yet you must give it a chance by patiently besieging that barrier with the Word of God.

A crowd of boys follows you in the streets, and shouts your name and others more unwelcome after you. You wish you had your riding whip! You are more amusing to them than any monkey. Your cheek reddens, and your heart is lifted to God for the patience of Him who sweetly bore the revilings of a Roman soldiery.

The church you visit is not paying its pastor, you are dismayed because it cares nothing for its schools, and has a big church quarrel on hand. Any one of these troubles might daunt you, but you must keep right on working



GROUP OF KOORDS

and praying. You are borne down by your responsibilities, so that sleep and appetite flee from you, but you must still keep on working for these same souls. You plead with them until it seems to you as if you are devoured by a passion for their souls and, alas! they are destroyed by the hands of murderers in the time of their youth and strength, and give no sign of saving faith. Your Sabbath school scholars, whom you dreamed of as such a power in the world, many of them grow up selfish and money-

loving. How can you bear the agony of such failures? They touch you to the quick.

The curious customs of the country, which amused you at first, come to fret you by their being so exactly opposite from those of your native land. The food is rich for your delicate stomach, the time of eating so different from your own, you long for dainties when you are not well, but the bread and cheese are dry at the end of a tour. You long for privacy, but perhaps when a sudden attack of lumbago seizes you, after a torturing ride of four hours, and several of work with poor, discouraged souls, you must sleep in a room with five men, the only woman!

It was a dark night when the Koords came to attack the village where we were totally without government protection. Those were dark days when cholera raged in Marsovan—darker still when the demon of carnage ruled the land in 1895; when we sat with four hundred of our people waiting for death by the flames which had destroyed our homes, and surrounded us on every hand.

But this is all speaking from a most human point of view. Ungrateful me! But I had forgotten these things, and should not have related them had you not asked me to. In my heart of hearts I say, "Surely goodness and mercy" have followed "me all the days of my life." There have been dark days and black nights of anxiety and sorrow, but "The Lord" has ever been "my light and my salvation."



Buddhism and its Effects in Japan

At Kamakura stands a colossal image called the "Great Buddha."

Oh, ye who tread the Narrow Way
By Tophet-flare to Judgment Day,
Be gentle when the "heathen" pray
To Buddha at Kamakura.

And whoso will, from Pride released,
Contemning neither creed nor priest,
May feel the soul of all the East
About him at Kamakura.

.
But when the morning prayer is prayed,
Think, ere ye pass to strife and trade,
Is God in human image made
No nearer than Kamakura?

—*Rudyard Kipling.*

So obscure and so complicated are the teachings of Buddhism in its many forms that to understand it rightly one must not only be born into the faith, he must give years of research and of prolonged and severe meditation to the study of its mysteries. Yet in our study of Japan we cannot evade the hard problem. So great has been the influence of Buddhism in the Sunrise Land that a Japanese writer says, "The heart of my country, the power of my country, the light of my country is Buddhism." Professor Chamberlain, a high authority on all Japanese matters, writes: "Buddhism was the teacher under whose instruction the Japanese grew up. All education was for centuries in Buddhist hands. Buddhism introduced art, introduced medicine, moulded the folklore of the country, created its dramatic poetry, deeply influenced politics and every sphere of social and intellectual activity."

Scherer says that though Shintoism is now the recognized religion of the state, yet Buddhism, the "gorgeous religion of India, is enormously more attractive, and wields even now a powerful influence over the ignorant masses."

So if we would know the people whom our missionaries wish to help, we must know something of this faith which is the only religion of many millions of the human race. To find its origin we must go back to a time five or six centuries before Christ, when to an Indian prince not very far from Benares, already a holy city, was born a son. The family name was Gautama, but the young prince was known in his lifetime by his personal name, Siddhartha. Through all the centuries since we know him as the Buddha, or the Enlightened One. We read that, grown to manhood in the luxury of an Oriental prince, he was so struck by the sight in a single day of a man decrepit and senile in old age, of another smitten with loathsome, hopeless disease, and of the horror of a gruesome, decomposing human body, that he turned away from all the delights of earth. He dared not trust himself to say good-by to his wife, tenderly beloved, nor to his newly born son, but he left them, and went out into the wilderness to become a penniless and despised student, a homeless wanderer. To him, after years of penance and vigils, the promise of Christ was made good long before it was spoken, "Seek and ye shall find," and his feet were led into the path of peace. Then with the power that earnestness always gives he began to communicate to others the truth that filled his own soul, and in a few years disciples attended all his ways. He taught them the four great truths, that misery always accompanies existence, that all animal life is the result of passion, that to escape existence one must destroy passion, and that this may be accomplished by following the fourfold way to Nirvana. To do this one must realize his need and free himself from all evil desires,

from ignorance, from doubt, from heresy, and from unkindliness and vexation. "Buddhism does not acknowledge the existence of a soul distinct from the parts and powers of man which are dissolved at death, and its Nirvana is simply extinction."

The new faith spread rapidly through the provinces of India, extended to Burma, Siam and China, and after a thousand years of growth and many modifications it came to Japan, priests from Korea carrying it across the sea in the year 520 A. D.

These missionaries found Japan a country thinly settled with a people still savages. Full of enthusiasm and wise in both doctrine and practice, they taught civilization as well as their creed. They needed better roads that they might pass up and down the land, and they helped to make them. They dug wells, built bridges, made ferries, pacified quarrels, and taught men to be neighbors. They stimulated traffic and brought many new vegetables from the mainland to enrich the food of the islanders. They discouraged the use of animal food, but made amends by teaching many secrets of fine cookery.

These *bonzes*, or priests, were lovers of beauty, too, and even more devoted to the æsthetic than to the strictly practical. To their instruction the Japanese owe their wonderful art of landscape gardening with all its subtle suggestiveness, and their unrivaled power of making "leaf and bloom teach history, religion, philosophy, æsthetics, and patriotism."

They taught the people to build houses instead of huts, and in almost every home in the land were images showing the incarnation of some Buddha. They chose commanding sites on high land for their temples and monasteries, sites whence they could see and where they could be seen, like a city set on a hill. Devout believers made many pilgrimages to these shrines, coming from all parts of the country. So they gained not only religious merit, but knowledge of their country, a wider acquaintance with their fellows, and great relief from the humdrum of daily life.

The priests themselves went up and down the land with bare, shaven heads, clad in the costume by which they had been known since the time of Siddhartha, a garment of cotton cloth of a faded yellow. They have no homes and no property of their own, and many of them live entirely by begging. They eat no solid food except between sunrise and noon, and must never taste intoxicating liquor. The monk takes his begging bowl, a brown earthenware bowl much like a soup tureen with no cover, and begs straight from house to house. He says nothing, only holds out the bowl. If he receive a gift he offers a prayer for the donor, if not he passes on in silence. He carries always a water strainer to strain all that he drinks so that he

may not accidentally destroy the life of any living creature. These priests spend their time largely in self-culture or meditation, thinking so to follow the path to Nirvana. More recently some of them are preachers to the common people, and if we may judge by the specimens of their oratory that come to us, very entertaining preachers they sometimes are.

The architecture of their temples is often very imposing, the halls being spacious and lofty, and decorated profusely with gilding, color and carving, all rich in symbolism. The temples are amply furnished with pictures, shrines, idols, and all paraphernalia of worship. Dr. Griffis says: "Millions of stone statues, of wayside effigies, outdoors and unroofed, are irreverently called by the Japanese themselves wet gods. Hosts upon hosts of lacquered and gilded images in wood, sheltered under temple tiles or shingles, still attract worshipers. Despite shiploads of copper Buddhas exported as old metal to Europe and America, and thousands of tons of gods or imps melted into coin or cannon, there are yet myriads of metal reminders of these fruits of a religion that once educated and satisfied, but in the main they no longer inspire nor waken enthusiasm."

A great part of the worship is the repetition thousands of times of the name of Buddha, or of some ascription of praise to him. The temples are also a center for the life of the people, all sorts of pleasure, both good and bad, being found in their precincts. "Not only shops and bazaars, fairs and markets, games and sports, cluster around them, but also curiosities and works of popular art, the relics of war, and trophies of travel and adventure."

The central thought of Buddhism is found in the word Karma, meaning law, fate, or cause and effect, that all we are now is the result of actions in some pre-existent state, a pitiless creed with no word of a Father God, no love nor mercy. To attain to nothingness is its highest ideal. Buddhists are divided into many sects, differing somewhat in outer observance and in detail of creed, but agreeing in the main. In the centuries since Siddhartha found the way to peace a few other earnest souls have been able to follow the difficult path, and others will do so in coming days so there may be many Buddhas.

Buddhism has done many good things for Japan, many it has failed to do. Buddhism has built no hospitals, no homes for the poor, no sheltering orphanage for little children; it teaches little of sympathy or practical benevolence. Knowing nothing of the Fatherhood of God, it can tell us little of the brotherhood of man. Careful for the life of animals, it sets small value on the life of men.

It recognizes woman only as the servant of men, as a child to be subject to all the male members of the family, and as a wife to be divorced easily

for any one of seven causes. Convents for nuns are numerous, but in none of them do the women attain the dignity and honor we associate with sisters of mercy.

With all that is pure and lofty in its teaching, we must still reckon Buddhism as a "defective religion," falling far short of the needs of man. To add to all its good the knowledge of the God who is our Father, of the Saviour who died to show us the Father's love, and of the Spirit who abides with us to teach, to comfort, to sanctify, this is the task to which our missionaries give themselves,—the task in which they need the help which we can give.



The New Hospital for Women and Children at Ahmednagar, India

After nine years of effort, and many discouragements, alternating with successes, the greatly needed hospital is complete, and its work of blessing is already begun. Dr. Ruth P. Hume, physician in charge, writes as follows of the formal opening:—

EVERYTHING went off splendidly at the formal opening, thanks to the help of those who have had experience with such functions before, as well as of those who were eager to assist in any possible way. We were fortunate in having perfect weather; two days later rain prevented a *purdah* party we had planned, and it has rained much of the time ever since.

The opening exercises were held in the large surgical ward upstairs, which was filled with seats. The overflow were accommodated with standing room in the anæsthetizing and sterilizing rooms, and on the veranda on either side. Rev. James Smith made the address to their Excellencies, to which Lord Lamington replied.

After the prayer of dedication, by Rev. Henry G. Bissell, little Eleanor Bissell presented a bouquet to Lady Lamington, who then declared the hospital to be open. All then joined in singing the national anthem, and afterward scattered to inspect the building. Most of the English people in Ahmednagar came, and of course the leading natives, both Christian and non-Christian.

Some of the native gentlemen were overheard telling each other to see everything they could as it would be their last chance. We suppose the hospital will be more useful if men do not generally come there much. Twenty-nine beds were made up, with white sheets and pillow cases, and history and temperature charts hanging at the head. A charting table and washstand were in each ward. The instrument case in the operating room

was most fascinating to the natives, notwithstanding the fact that most of them have a perfect dread of an operation. However, I know more than one patient who is awaiting one.

The new hospital has a recovery room, close to the operating room, and apart from the other wards. In this way the patients will be spared the sight of an unconscious person. This has frightened many a one in the ward which Dr. Bissell used.

The formal opening made a show, but the real opening was more exciting. Two patients died with symptoms suspiciously like cholera, and I thought it wise to remove all the other patients immediately. The natural and only place was the hospital. I had not planned to do this till a few days later, but it was precipitated upon me. Nine patients went over in a hurry, and yesterday I admitted another. It was a scurry to plan for their food, their treatment, etc., but the nurses and servants helped most cordially.

At the formal opening Lord Lamington, Governor of the Bombay Presidency, said among other cordial remarks: "The work done by this great missionary enterprise must tell upon this community, this great native community, numerous though it is; not only are those who come under the care of the missionary society benefited, but I imagine that what is accomplished in those individuals who are trained and educated by them must also act and react upon all those with whom they come in contact when they leave the mission for their future lives. . . . The native community are becoming every day more and more alive to the good effects of medical treatment under European guidance.

"In the past it was very difficult to get natives—the country people—to believe that medical treatment under Europeans could effect a cure or do them any good. Those days are gone by, and many even now are anxious to be treated here. We have seen to-day the starting of a work that will bring untold benefit to many women and children living in Ahmednagar and the district around. It will be the means of alleviating pain, and there will be blessings untold on those who have inaugurated and set themselves to work for this institution."



Missionary Letters

TURKEY

To prepare the house and the supplies for the winter means much work for the housekeepers, and it seems that our missionaries have similar cares. Miss Emma Barnum writes from Harpoot in August:—

NINETEEN of our girls—most of them orphans with no homes—are with us this summer, and we keep them pretty busy, too, getting winter supplies

ready. When I went into the washroom this morning ten or twelve sheepskins were on the floor, all filled with butter, and four strong young fellows from the north were sitting on a log, waiting to have the butter weighed and to receive their pay. Since then four of the girls have emptied the skins into large copper dishes resting over the fire. The butter is melted, salted and strained, and then poured into kerosene tins that have been passed through the fire and thoroughly cleansed.

In front of the storeroom door another group of girls is at work on cheese. Each piece of the fresh white cheese is well rubbed over with salt and then packed tightly in earthen jars. Still other girls are seated on the floor around the round copper trays which are used for tables, cleaning wheat. Earlier in the day these same girls were paring cucumbers, cleaning out the middle part, and setting them on a sheet to dry. Summer squashes and egg plant are treated in the same way, and then in the winter they are stuffed with meat and wheat and cooked. Beans and peas have already been dried, and soon there will be apples.

I am hoping the girls can have two whole weeks of freedom from school work to do their own sewing and to do what they please, but a good deal is yet to be done before we are ready for our new term.

Three of us from Aintab have been spending part of the summer at the Marash camp at Yavshan Mountain. For company we had quite a number of missionary friends from Marash, Aleppo and Adana. The Sunday before we left a party of us attended the dedication of a little church in a valley six miles over and down the mountain. The journey was made on horse and on foot over a narrow and rocky trail, sometimes level and sometimes steep.

The teacher in charge in the village had his only preparation several years ago in Marash Academy, yet he and his wife, who is from the Hadjin Home, have evidently been a means of blessing to the place in many ways. Imagine a villager coming in and beginning to give you information about the war between Russia and Japan—but it occurred.

The church building was put up by the villagers themselves, and in seven days. Then for fear that they would be interfered with, the earth of the flat roof was put on the last night after all had finished the day's work on the building and gone to bed. The teacher went from house to house and roused them; they killed an animal and made a meal of it, and then set to and finished the roof. Next morning the man who was going to Marash to complain of them gave it up.

The building has a board floor, a board-finished ceiling, and a quite church-like pulpit. It must seat about one hundred and fifty, sitting as their custom is on the floor. The last problem was the plastering, for which there was no

money. The teacher remembered, though, some white earth near a neighboring village which he thought they might use. He had it brought, mixed lime with it, himself turned plasterer, and succeeded in giving the church an inside coat of whitening which is very passable. The people had some help from outside, but the will to help themselves is apparent. The total expense of the building was about seven *liras*, and it was dedicated practically without debt. The dedication service was attended by about one hundred and twenty persons, the majority being men and boys. The intelligent attention of both men and women was striking. After introductory exercises there was a brief history of the congregation in the village (named Dere Keoy, *i. e.*, Valley Village), by a neighboring pastor; the story of the building by the teacher; the sermon by one of the visitors; the dedicatory prayer by the afore-mentioned pastor; and the communion service, officiated at by the same pastor and by Rev. F. W. Macallum, of Marash, who was in charge of the whole service and in whose field this village lies.

Conclusion of one of the visitors: *Something* has come into the lives of some men and women in that little village of a hundred houses there on a mountain side in Central Turkey. Whatever it is, it pays to put *that* into the life of any place where it is not found.

Aintab, September, 1904.

AFRICA

Miss Pixley gives us some interesting facts of the work and the people in Esidumbini:—

We have no Bible women paid with American money. We feel that the native churches are able to care for their own evangelistic workers in Natal. The women here are not kept secluded as in India, Turkey, and other lands, so they are easily reached by the voluntary lay preachers who hold services at various kraal centers.

We have three classes of schools in our mission—boarding schools, government-aided day schools, and kraal schools. The government-aided day schools number thirty-six, and the teachers are paid by the government. Each pupil must pay a fee of twenty-five cents, and this money is used for maps, charts, and other equipments. Both English and Zulu are taught; the Zulu text-books are those prepared by the mission, the English are those used in the white schools in the country. No school can now receive a grant unless the head teacher holds a certificate to having passed certain examinations. The grants are also conditioned on quarterly visits to the schools by the missionary or some white deputy. Until this year the missionaries have visited the schools in their vicinity, but now one has been set apart to visit the schools, systematize them, employ the teachers, and report to the government.

Besides these government-aided day schools we have little kraal schools scattered about which receive no aid from government, but they are an effective as well as an interesting part of our work. They usually commence in this way: A lay preacher goes regularly to some locality to hold a Sunday service, the people become interested, the children want to learn to read, and a teacher is asked for. Sometimes the people hire a teacher and pay him themselves. Usually, however, the parents do not care very much, but the children are eager to learn. For about five dollars a month a girl with some education can be hired to give the children some Bible instruction, teach them to read and write in their own language, and to sew.

These schools are carried on in small mud-plastered shanties with a grass roof, and this shelter serves also for a meeting house on Sundays. Some help is obtained toward furnishing doors and windows. I have two such kraal schools in my care, the mission having paid the teachers from the glebe funds. Other places near by need a school, but we can find no teacher.

I find it difficult to keep these schools supplied with sewing materials. It is such a help when a lot of patchwork comes from America all basted, ready for the children to take. When they get so that they can use the needle to some purpose the teachers cut out shirts and chemises, which they sew, and can buy at the cost of the material. One teacher had a sewing machine, and she helped some of the girls make dresses for themselves, their first wearing apparel.

It is these schools for which I need help. They should be supplied with blackboards and reading charts, and I would like to be able to give a Testament to each child who learns to read; it will encourage him to keep on, and to read at home.



Christmas in Kusaie

TOLD BY ATANA RAERA TEU. CONDENSED

NOW that we are planning for our Christmas gifts and festivities we shall like to know how the girls' school at Kusaie observed the day in 1903, and one of the pupils gives us a long and interesting story of their celebrations. After telling of their culinary preparations, which comprised, among other things, six hundred biscuits, as many dough-nuts, and one hundred and four pies, she goes on to describe the house built by some of the boys for the Christmas tree just in front of the schoolhouse: "The end opposite our house was open and the front veranda of our house

was the place for those to stand who were to recite pieces or to sing. The Christmas house was more than forty feet long and thirty-eight feet wide, very high in the middle and lower at the sides. The three sides were open about five feet from the ground. The thatch was made of cocoanut leaves. The Gilbert boys came up to work on it and the girls helped in weaving the thatch. This kind of thatch is easier to make than that of pandanus leaves, or the kind which the Kusaiens make. That made of cocoanut leaves is woven, while the two other kinds are sewed and are so durable that they will last many years. We did not sew this thatch, as the Christmas house would only be used for the time being, still it was a great task for the girls and boys. The house was finished in three days.

"The girls also wove mats of cocoanut leaves to put where the people were going to sit, and some went into the woods to get ferns. Some of Mrs. Channon's pupils came to help decorate the house and hang the pretty ferns and paper chains on the tree. Around every post, every door and window of the Christmas house they twined the braided ferns. A picture of Jesus was framed with flowers, and underneath stood a table covered with pink roses and white gardenias.

"Pictures of all the absent missionaries were also hung close by and portraits of absent friends in the Marshall Islands. At two o'clock on Christmas day the Kusaiens assembled, bringing their native food, which was stored in the schoolhouse till the time for the feast. The king and queen with the chiefs were there with the two native pastors.

"They sang 'Joy to the World, the Lord is Come,' the native preacher led in prayer, other hymns were sung, and Mr. Channon told the people of God's great gift to us and explained why we wish to make gifts on Christmas day. Kefwas, their pastor, told of the bell we are trying to get as a memorial, and as he spoke many of the women were crying, crying for joy.

"Then in long procession the people marched two by two carrying the gifts which they had been busy for weeks in preparing. It was a wonderful sight to see the people, like a company of soldiers, carrying gifts. The old men brought their native things, axes, spears, and such things that they had used before the white men came. Some brought little canoes, fish nets, baskets, or mats, all the gifts being their own handiwork.

"After the giving came more singing, some by the little children, some by full chorus. Then came the feasting, breadfruits, young cocoanuts, pork and native delicacies, and even at seven o'clock the celebration was not over.

"An evening service with many hymns followed; the popcorn from the tree and the many cards were distributed, and the long-looked-for, happy day came a close. After bidding 'Mother' Hoppin a grateful farewell at ten they went to their resting places. Some of them went to their homes on the midnight tide, but many stayed for the prayer meeting which they attend every Friday afternoon at four."

Since Christ died for these islanders as truly as for us, it must be a joy to his heart to see them celebrate, in so reasonable and joyful a way, the day of his coming into the world.

JUNIOR WORK

EVANGELISTIC

MEDICAL

EDUCATIONAL

To give light to them that sit in darkness—Luke i. 79

Helps for Leaders

COLLECTS

FOR THE USE OF THE MEMBERS OF THE JUNIOR AUXILIARY

ALMIGHTY FATHER, send down upon Thy children Thy Holy Spirit, that we may choose and love Thy way. Give us some work to do for Thee; and help us to follow every holy call; for the sake of Thy Son our Saviour Jesus Christ. *Amen.*

Heavenly Father, we pray Thee to bless us and all members of the Junior Auxiliary, with wisdom, zeal, and constancy, in our work for Thee. Prosper the Missions of Thy Holy Church; and strengthen with Thy Holy Spirit all who are engaged in missionary work; through Jesus Christ our Lord. *Amen.*



Why the Chinese Boys and Girls Need Our Help

BY MRS. CHAUNCEY J. HAWKINS, SPENCER, MASS.

Invitations.—Send out hectographed invitations. Draw the pictures of two boys running, then write beside them the following invitation: "Would you like to know where these two boys are going? They are running so fast they must be afraid they will be late. They are on their way to the (insert name) mission band meeting. These boys want to hear about the boys and girls in China; in what kind of houses they live, how they dress, what they eat, and a great many more interesting things about them. Would you like to hear about them, too? If you would, come to the vestry of the First Congregational Church Saturday afternoon at three o'clock."

Decorations.—Decorate the room with Chinese lanterns, pictures of Chinese life, houses, temples, idols, children, and a large Chinese flag. A flag may be made of yellow cambric. It should be triangular. Trace the outline of the Chinese dragon on dark blue cambric, cut out and paste on the yellow flag. Pictures of the Chinese dragon may be found in nearly any illustrated book on China, as well as among pictures of the flags of all nations. Arrange some part of the vestry to represent a Chinese house.

Consult pictures for the arrangement of the two or three rooms of a typical Chinese house, also an article in the LIFE AND LIGHT for May, 1904, on "Touring in China." Designate the rooms by the use of settees or chairs. Tables placed together might represent the *kang* where the family sleep at night, as well as where they spend a greater part of their time during the day. Tell the children there is usually a small fire underneath the *kang* for warmth and comfort. Pin the picture of a Chinese god on the wall, placing a burning stick of incense before it. Have six children, three boys and three girls, in costume (patterns for these costumes may be found among the Butterick patterns), seated on the *kang* when the other children arrive, and greet them Chinese fashion by shaking their own hands.

The leader should arrange and catalogue the material to be used for this meeting some weeks in advance, writing short articles on Chinese child life, homes, and customs, which the children are to use at the meeting. These articles should be short, and written in a simple, childlike way. They should be given to the children as soon as possible that they may become so familiar with them that they can tell the stories in their own language.

Bible lesson; Singing, "Jesus Bids Us Shine." Review the Bible lesson in the September LIFE AND LIGHT briefly, asking the children what the most precious thing is the missionaries take with them to foreign lands. Repeat the verse given, Psalm cxix. 105. Last month the thought was the Bible a light, making the dark places bright and showing people how to live happier and better lives. This month lead the children to see that it is not the Bible alone that is a light; not the missionary alone who is a light; but that every boy and girl should be a light shining for Jesus. Speak of the different kinds of lights, using the old illustration of the candle and the lamp. Of course the candle cannot light the room as well as the lamp, but we can use it in many places where we could not carry the lamp. Perhaps children cannot do as much for Jesus as older people, or as the missionaries, but they can make many dark places brighter. They can be cheerful and happy, ready and willing to do what is right. Then perhaps someone who has never loved Jesus will learn to love him because the children are shining for him, and trying to do what he would like to have them do. This is what Jesus meant when he said (Matthew v. 16), "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." Short prayer by the leader. Singing, "Give, Said the Little Stream."

PROGRAM

Why Chinese Boys and Girls Need Our Help.

This is to be a lesson in contrasts to show how the Chinese children live

in their homes, how they are cared for from their babyhood, their training and religious teaching. As these different phases of child life are considered, have the children relate how differently the children in America are treated.

Things to be contrasted :—

I. HOW BABIES ARE NAMED IN CHINA AND AMERICA

Short article in the *Child's Hour* for June 1, 1901, W. A. Wilde Company, publishers, Boston; "Chinese Childhood," in *Evenings with Missions*, by Hattie E. Genung, published by the United Society of Christian Endeavor, Tremont Temple, Boston, ten cents.

II. HOW PARENTS CARE FOR THEIR CHILDREN IN CHINA AND AMERICA

"Sotsi, or Little Great Happiness," *Dayspring*, February, 1904; "Children in China," *Dayspring*, May, 1897; "Infanticide in China, LIFE AND LIGHT, February, 1904; a chapter in the *Story of China*, by Van Bergen, pages 96-105.

III. THE TREATMENT OF GIRLS IN CHINA AND AMERICA

"Twelve Lessons on China," Woman's Board of Missions, Congregational House, Boston, five cents; "Home and Child Life in China," LIFE AND LIGHT, December, 1903; "Condition of Women and Girls," *Flag Series on China*, by Mrs. O. W. Scott, Methodist Woman's Board of Missions, 36 Bromfield Street, Boston, five cents; leaflets, "Chih, The Little Chinese Girl," by Mrs. Tead, Woman's Board of Missions, Congregational House, Boston, two cents; "Woman in China," Baptist Woman's Board of Missions, Tremont Temple, Boston, one cent; "The Ten Little Captives," by Mrs. Arthur Smith, and "Children's Rights," by Miss Haven. These two leaflets are published by the Woman's Board of the Interior, 40 Dearborn St., Chicago, two cents each; "Foot Binding in China," Methodist Woman's Board of Missions, 36 Bromfield St., Boston, two cents; "Two Little Feet," *Dayspring*, March, 1904; the story of "Dong Sun Yet," LIFE AND LIGHT, September, 1897.

IV. CHINESE AND AMERICAN HOMES

The arrangement of the rooms in a Chinese house is described in the May LIFE AND LIGHT, 1904, in the article "Touring in China"; "Houses" in *Evenings with Missions*, by Hattie E. Genung; "The People of China," a program in the *Dayspring* for May, 1904; "Homes and Food," *Flag Series on China*, by Mrs. Scott; Chapter XV in *Chinese Characteristics*, by Arthur Smith, as well as the illustrations throughout the book, which are excellent. On pages 18 and 200 good interior views of a Chinese house may be found.

V. CHINESE AND AMERICAN CUSTOMS

Lesson IV in "Twelve Lessons on China"; "Topsy-turveydom" in *Evenings With Missions*"; "If We were Chinese Children," *Dayspring*, February, 1904; "Who is the Queerest?" *Dayspring*, July, 1902.

VI. GAMES AND HOLIDAYS IN CHINA AND AMERICA

Dayspring, August, 1902, page 94; *Dayspring*, February, 1904; "Chinese Lantern Feast," in the *Children's Missionary Friend* for January, 1904, 36 Bromfield Street, Boston; chapter on "Games and Holidays," in the *Story of China*.

VII. HOW THE CHINESE AND AMERICANS WORSHIP

Three leaflets published by the Woman's Board of the Methodist Church, 36 Bromfield Street, Boston; "Confucius and His Teachings," "Ancestor Worship," "How Chinese Children Learn to Worship Idols," two cents each; "The Chinese Kitchen-god," by Mrs. Arthur Smith, Woman's Board of the Interior, one cent; "The God of the Kitchen," *Dayspring*, June, 1904; "How the Chinese Worship," a program for Junior workers in the *Christian Endeavor World* for March 3, 1904. Two pictures of Chinese idols may be found in the Young People's Department of the *Missionary Herald* for February, 1899. Read two chapters in the *Story of China*, pages 52-69.

VIII. THE CARE OF SICK PEOPLE IN CHINA AND AMERICA

Lesson XI in "Twelve Lessons on China"; "The Medical Missionary in China," in *Mission Studies* for April, 1904, containing a child's rhyme.

Three excellent books on China for Junior workers are *The Twelve Little Pilgrims Who Stayed at Home*, by Lucy Jamieson Scott, price, \$1; *Child Life in Many Lands*, by H. Clay Trumbell, price, \$1; *The Story of China*, by R. Van Bergen, M.A., price, 60 cents.

At the close of the meeting ask the children which they would rather be, Chinese or American children, and ask the reason for their choice. If they consider themselves more fortunate, better cared for than the Chinese children, if they think the Chinese children need any help, ask what they can do for them. The leader should be ready with practical suggestions for doing something definite for them. For if a child's interest and sympathy are roused without opportunity being given for its expression it will be worse than if the interest had never been awakened. The *LIFE AND LIGHT* and *Mission Dayspring* are constantly giving suggestions as to how children may find vent for their missionary enthusiasm.

Remind the children of the Chinese in this country, and if practicable

suggest some ways of doing something for them. In a church where there is a Chinese Sunday school many ways would suggest themselves. At least, make the children realize that these Chinamen are God's children, that he loves them, and that we should love them, too, and help them if the opportunity presents itself. A very touching story of a Chinaman in Boston and his conversion, called "The Story of Leung Shu," appeared in the *Christian Endeavor World* for May 5, 1904. This story might be used to advantage by a leader, if thought wise. There is so much danger of forgetting the Chinese in our midst while we are praying and working for the Chinese in China. Close the meeting with sentence prayers from the children, trying to bring out the idea of gratitude to God for being born in Christian America.

Sing "Precious Jewels" in Chinese. One verse of this with the chorus may be found in a little program on "China, the Celestial Kingdom," published by the Woman's Foreign Missionary Society, 501 Witherspoon Building, Philadelphia, price, five cents per dozen.

As a souvenir of the meeting the children might be given pieces of yellow cardboard cut in the shape of the triangular Chinese flag; give each child a dragon cut out of dark blue paper to paste on the yellow pieces of cardboard. While the children are doing this tell about the story of the Chinese dragon, *Story of China*, pages 57, 58.



OUR WORK AT HOME

Our Daily Prayer in December

IN the unceasing march of busy, important days the horrors of the Boxer troubles are largely crowded out of our thought. But those whose lives were broken in twain in those awful times still need our tender prayer. Both Mrs. Davis and Mrs. Williams, each with three little children, were in this country on furlough in the summer of 1900, while their husbands stayed bravely at their posts. Both those heroic lives were given for the salvation of China. Are not their wives and their children a sacred trust to Christians here at home?

Mrs. Farnsworth, Mother Farnsworth, her people call her, filled out fifty years of blessed service among the Turkish homes, and now, with her hus-

band, is giving blessing and impetus to many here in America. Mrs. Fowle, her daughter, after being detained many months in this country by delicate health, returned joyfully to her work in July last. She left her four older children here, taking the three wee ones with her.

Those who read Mrs. Dodd's story of "One Missionary's Fad" in our October number, will know something of a part of her work, especially if they have ever had the charge of a woman's meeting, month after month, here in America. Other cares, too, occupy her thought and time. Mrs. Wingate knows the people as one born among them, and her love and devotion are always at their service. Home cares take much of her time. Miss Burrage not only oversees the kindergarten of seventy-five pupils or more with three assistant teachers, but she is also training a class who will themselves be kindergartners. She also trains the teachers in the Sunday school in Cesarea, and she writes, "As no other missionary lives in Cesarea, I want to be there to sympathize with and help the people all I can." How great and blessed the work which this one woman is doing. Miss Orvis writes that their schoolroom is crowded, every corner being occupied. Not yet quite a master of Turkish, she is able to do Christian work in English, as the older girls can understand much of our language. She gives to the seniors and juniors a half hour Bible lesson every morning, helps in the Christian Endeavor meetings, and has started a sewing club to help the poor. The teachers train the girls to do their own mending so that they keep their clothes fairly well, and sometimes are able to help patch up the ragged boys. Miss Cushman, a trained nurse, the assistant of Dr. Dodd in the hospital, adds to her services there much visiting among the sick and poor, making hundreds of such calls each year. Miss Dwight, born in Turkey, rejoices to give her utmost to the help of Turkish girls. We must ask for her physical strength equal to the many demands, and to her desire to serve. Miss Loughridge succeeds Miss Closson in charge of the girls' boarding school at Talas, where seventy-two pupils, one third of whom are Greeks, are enrolled. She is ably and cordially assisted by Miss Orvis and Miss Dwight, and the school exerts a strong Christian influence.

Mrs. Parmelee returned to this country after the death of her husband in 1902. Mrs. Chambers is at home on furlough. Mrs. Allen, with her brood of little children, has much to do at home, but gives continual interest and help to other mothers in the neighborhood.

After being laid aside for some time with typhoid fever, Miss Graffam is now back at her post, full of enthusiasm for her girls and her work. So far do the opportunities of the school outrun the ability of the workers that she writes, "The most difficult problem to face is success."

Mrs. Baldwin is in this country for her richly earned furlough, and Miss Holt's failing health has compelled her to sever her connection with the Board.

The three ladies who work together at Adabazar are happily joined, and find more than enough to fill head and heart and all the time. Each year adds to the enthusiasm and skill with which Miss Kinney guides her classes, and "the only trouble with Miss Riggs," someone writes, "is that we must hold her back." She sees so many ways to help that time and strength are too small for all she would do. Miss Farnham, after many years of experience, guides the great home steadily and wisely, making the school a real home to all the sixty or more girls who are boarding pupils.

Miss Judson is now in her early home in Stratford, Connecticut, bringing much cheer and companionship to her invalid father.

The work of the station at Matsuyama includes regular Sunday services, preaching in the prison, night and industrial schools, factory girls' home, lectures for young men, boys' club, women's meetings, and cooking classes. We may be sure that with so many interests, besides her own children, Mrs. Gulick, wife of our only ordained missionary in that city, finds enough to do to keep her from any risk of stagnation.

Mrs. White, stationed with her husband at a point somewhat remote, says that sometimes several months go by when she sees not one white face outside her own family. But she meets enough of the Japanese not to be too lonely. May her every word to them carry blessing!



Sidelights from Periodicals

JAPAN

The North American Review for November contains an article by Baron Kentaro Kaneko, entitled "The Yellow Peril is the Golden Opportunity for Japan," *i. e.*, an opportunity to let Europe and America become acquainted with her real strength and purposes, which are not bounded by selfish ambition. The November *Atlantic* prints a most interesting "Letter from Japan," written from Tokyo on August 1st by the late Lafcadio Hearn. In the November *Century* an article entitled "Japanese Devotion and Courage," explains by recent examples the fact that victory is not merely a result of "guns and training," but that "much is due to 'the spirit that quickeneth.'" The same number contains twelve interesting pictures of "The Peeresses of Japan in Tableaux," historical scenes which Japanese women presented recently in their first public entertainment for charity.

E. E. P.

Topics for Auxiliary Meetings

FROM OCTOBER, 1904 TO OCTOBER, 1905

October.—The Island Empire. Physical Features. Racial Qualities.

November.—Thank-Offering Meeting.

December.—The Making of the Nation. The Nation Secluded. The Nation Awake.

January.—The Religions of Japan : Shintoism, Buddhism, Confucianism.

February.—Modern Christian Missions. Protestant Missions. Unity of Christian Work.

March.—Woman's Work for Woman. Education of Japanese Women. Japanese Home Life. Women Missionaries.

April.—Forces in the Conflict. Japan's Spiritual Poverty. Power of Regenerated Lives. Our Unique Opportunity.

May.—Evangelistic Work of the American Board and the Woman's Board in Japan. Native Teachers. Bible Women.

June.—Educational Work of the American Board and the Woman's Board in Japan. Day Schools. Boarding Schools.

July.—The Medical Work of the American Board and the Woman's Board in Japan. Hospitals. Dispensaries.

August.—Review of Books on Japan.

September.—Practical Outcome of Our Year's Study.

Copies of this list of topics will be sent free on application to Miss A. R. Hartshorn, 704 Congregational House, Boston, Mass.



Suggestions for Auxiliary Meetings

Chapter III of *Dux Christus*. The Religions of Japan. The first two chapters of our study have shown us something of the Island Empire and the making of the Japanese nation. Now we are ready to look thoughtfully at their religions, trying to see the excellencies and the defects of each one of their three great faiths. Perhaps the best way to get these most clearly in mind would be to have six brief papers of not more than five minutes each, in which the writers should state sharply, trying not to trench on each other's subject, one the good side, another the bad or weak side of Shintoism, Buddhism, and Confucianism successively. Then we shall be ready for questions from the leader, or general conversation if the meeting be not too large. This will show us the great spiritual poverty of the people, and we shall see how perfectly Christianity is adapted to supply their need. Show clearly that while all these religions have much that is noble in doctrine, yet in practice they fail utterly to lift the masses of the people out of deepest superstition, ignorance, and vice. In this

meeting, too, we shall wish to study something of the wonderful architecture and decoration of the Japanese temples, and of the worship carried on in them. Here we shall use numbers 9, 10, 11, 12 of our set of pictures, and our files of magazines and envelopes of clippings will have much to aid. The article on Buddhism on page 537 of this number will be helpful. The summing up of it all should leave us eager to share our gospel with those whose souls, without it, are so poorly fed.



Thirty-seventh Annual Meeting of the Woman's Board of Missions

If anyone still questions the efficiency of women in organized work, or the quality of the women who are carrying it on, his doubts would have vanished had he been present at our meeting in Providence. The fair city whose name commemorates the faith and hope of a prophet of long ago, was never fairer than in these brilliant autumn days; and the abundant and cordial hospitality with which many homes opened their doors to receive us made our stay an experience to be glad in. The committee on arrangements had foreseen and provided for every need, and from the moment when smiling faces and cordial greeting welcomed our arrival at the station to the last farewell we were never left to feel in a strange city.

The committee on credentials reported an attendance of officers and delegates of two hundred and fifty-one out of a possible total of three hundred and twenty-four; the full quota of delegates from eleven of our Branches being present. As the attendance of some is always impossible, by reason of infirmity or sickness, and as temporary emergencies prevent the coming of others, this is a gratifying record.

The meeting on Tuesday was for delegates only, and was given to hearing the reports of the Branches and the discussion of practical questions and methods of work. The reports were in the main encouraging, and the discussion that followed proved that warm hearts and fertile brains are zealously at work. Some time was given to a consideration of our literature, the use made of the monthly lesson leaflet, and the responsibility of every member to extend the influence of LIFE AND LIGHT.

Miss Kyle, our Field Secretary, led the half hour devotional meeting on Wednesday morning, reading the first twelve verses of the third chapter of Malachi, and dwelling on two thoughts: that the Lord may come to us "suddenly," in wonderful power and blessing, and that when we bring to him all the tithes, money, personality, the service of our lips to win those who stand aloof, then we shall see the coming of the kingdom.

Mrs. Judson Smith, our President, called the great meeting to order at ten o'clock, and read words of prophecy and of promise from the fifty-second and fifty-fifth chapters of Isaiah, and Mrs. C. L. Goodell offered the opening prayer.

Mrs. H. W. Wilkinson, of Providence, President of the Rhode Island Branch, spoke words of most cordial welcome, skillfully interweaving therewith greetings from Dr. Stryker of Foochow, Miss Long of Chihuahua, Miss Phelps of Inanda, Miss Gordon of Marash, Mlle. Cronier of Madura; all missionaries supported wholly or partly by the Rhode Island Branch.

The President responded most fittingly, paying cordial testimony to the loyalty and service of our Rhode Island workers. Then followed the reports of the workers at the central office, Miss Stanwood, our Home Secretary, telling of the leading events and conditions of the year, glancing swiftly at various features of the work at home, and making a powerful appeal for the new recruits so sorely needed at the front. Our Treasurer, Miss Sarah Louise Day, then reported the receipts for the year, showing a decrease.

Now the year's record is closed, the results of the receipts for the year show: contributions for pledged work, \$106,523.48, less than last year by \$4,855.75; gifts for buildings and Morning Star, \$11,268.23; specials, \$4,205.94; making a total in contributions of \$121,997.65; legacies, \$25,842.28; interest, \$4,966.85; total from all these sources, \$152,806.78, a gain over the previous year of \$943.36; but it must be remembered that this total includes one gift of \$7,000 for improvements in the American College for Girls at Constantinople. The one most important fact to be emphasized is, that where \$120,000 was hoped for, the amount received is \$106,523.48.

Miss Lamson, our Foreign Secretary, gave a summary of the reports of our four foreign corresponding secretaries, showing us the light and shade in each of our eighteen mission fields, with glimpses of many of the stations. She made us feel that though we have done much, yet the opportunities, yes, the demands of the work, far outrun our present ability.

The general thought running through the sessions of both days was the power of the Word, and Mrs. Emily L. McLaughlin of Roxbury, Mass., stirred us all by her tribute to the mighty energy of the Scripture working in the hearts of men. In response to many requests this address will very soon be issued in leaflet form.

Miss Mary L. Daniels of Harpoot gave the first missionary address, showing in vivid, picturesque contrast the difference between the homes, dress, houses, shops, churches, streets, schools in a city in Turkey and one in America. She made us almost see the little dark eyed children sitting on the earth floor with no desks, no maps, only dim, tiny windows, yet eager to learn. The four hundred girls in Euphrates College, whose only playground is the roof of neighboring buildings, are full of promise, and many have gone out to do valiant service for Christ. "Pray," she says, "for Harpoot as never before."

Miss Bessie Noyes then took our thought to Madura, the city of palms, and told us of the girls now happily housed in Capron Hall. The name, full of meaning to many of us here, signifies to those Tamil girls place of joy. Already in eighteen years the school has graduated three thousand girls and four hundred of them have been or are at present teachers.

The great audience room of Union Church was filled with sunshine on Wednesday afternoon and the sight of the five or six hundred girls and young

women with light dresses and bared heads reminded one of some fair flower garden. Yet far fairer than flowers was the earnestness that shone on those young faces as their hearts answered with responsive thrill to the message of the successive speakers. Mrs. Frank J. Goodwin of Pawtucket, R. I., showed the high ideal of *noblesse oblige*, and we are glad to promise to our readers the privilege of reading her words before very long.

Mrs. S. C. Bartlett, of Tottori, Japan, told what Christianity means to Japanese girls to-day, and we hope to give you this paper also.

Miss Fuji Koka, picturesque in her native Japanese dress, brought us greetings from her countrywomen, expressing her thanks for what our missionaries had done for her; and stirring our sympathy by her patriotic words.

Mrs. Harlan P. Beach, herself for several years a missionary in China, and recently returned from a visit to that country with her husband in behalf of the Yale Mission, put into words the call of opportunity as it came to her ears in her late trip around the world, in Madura, in Fukiang, in Hankow, in Peking, in Tung-cho. Everywhere she found longing for truth, and many doors wide open for its messengers—who will enter in?

Mrs. Edward S. Hume showed us a little of the needs of girls in Bombay, and the claim upon us enforced by that need. We forget that babies saved from famine four or five years ago must still be cared for. If we have given we must give more, if not we must begin now. Bowker Hall was planned for seventy-five, now it shelters three hundred girls. So crowded are they that four of the tiny ones sleep on a single table; even on settees and under settees they lie, rolled in their sleeping mats.

Miss Alice Seymour Browne, for the past year Secretary of Young People's Work in the Woman's Board, feels called to the foreign field, and has offered herself to the work in North China. Her words, therefore, few but thrilling, came with double emphasis, as she pleaded with the girls before her either to go themselves to carry the words of life or to make sure that they send substitutes. Why stay back from the most blessed, satisfying work the world can offer, if not absolutely held by duty here at home?

One of the most interesting scenes in the whole meeting followed when Miss Stanwood with felicitous phrase presented the missionaries present to the young ladies. "Do you think it a sad thing," she said, "to be a missionary? Look at these smiling faces and see if you find any sadness there." She then introduced Mrs. Washburn, Mrs. Herrick, Mrs. Edward Hume, Mrs. Robert Hume, Miss M. M. Root, and Miss Bessie Noyes, of India; Mrs. Berry, Mrs. Stanford, Mrs. Bartlett, Miss Judson, of Japan; Miss Dunning, of Mexico; Miss Lindley and Miss Hance, of Africa; Mrs. Beach, of China; Miss Olin, of Micronesia; Mrs. Farnsworth, Mrs. Browne, Miss Closson, Miss Seymour, Miss Bush, Miss Daniels, of Turkey.

Then came a most delightful surprise. With Miss Ellen M. Stone and her friend and helper, Ivanka Akarova, came a third lady to the platform, slender, dark-eyed, with expressive, vivacious face,—who but Mme. Tsilka, fellow captive of Miss Stone for nearly six months in the hands of brigands. Then after the words of greeting Mr. Tsilka came swiftly up the aisle, bringing little Ellenche, "the second missionary," as her mother called her, whose

coming into the world so touched the hearts of rude men as to safeguard the lives of the two captives. Tears were in many eyes, though smiles were on every face as the little maid looked serenely on the great assembly. She can never make a pilgrimage to her birthplace, for no friend knows where she was born; perhaps not even the brigands are sure of the spot.

In a few impressive words Miss Lamson brought home to the hearts of the girls the appeal of the Master for helpers in his work, and after singing the hymn of the covenant, Mrs. Capron led all hearts heavenward in a closing prayer.

Wednesday evening a delightful reception was given by the officers of the Rhode Island Branch to the delegates and missionaries, in the pleasant parlors of Central Church. The missionaries were again presented by Miss Stanwood in her usual felicitous manner, and they responded with the greetings of the country of their adoption, so that Zulu, Turkish, Tamil, and many other tongues were heard in friendly unison. The pleasure of meeting the friends from other Branches and the hostesses from the many hospitable homes of Providence made this a social occasion to be remembered long and gratefully.

The devotional service on Thursday morning was led by Miss Ellen M. Stone, who brought an inspiring message from Paul's Epistle to the Thessalonians, "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad," emphasizing the responsibility of those who for nineteen hundred years have had the Word of God.

Mrs. C. H. Daniels, Vice President of the Board, presided during the forenoon session, and after the opening service of Scripture and prayer, Miss Jennie Olin, of Kusaie, gave a vivid picture of the "Little Waiting Islands," and of the joy with which the girls in far away Micronesia tell the story as they go from island to island with the missionary teachers. The whole Kusaie school is organized as a King's Daughters Society with five circles, and the girls themselves choose the leaders, the position being coveted as a place of honor and of service. The school building designed to accommodate twenty pupils now has sixty-one, but the same appropriation of money is received for the increased number.

Miss Cornelia Judson, of Matsuyama, Japan, followed with an account of the wonderful first fruits of the night school in that city in the story of two of her girls rescued from sin and suffering to become Bible women and helpers of others.

Miss Mary Metcalfe Root, of Madura, presented a company of "Our Native Helpers," and made the power of the Word very evident as she described the way in which the Bible is used in village school, in the evangelistic work, in the hospital, and even by the grave when a devoted worker lays down her life.

After these helpful addresses a pleasant surprise came to the great audience in the unexpected presence of Mme. Tsilka and baby Ellenche; and it was a wonderful story of the power of God voiced by the mother as she told of "two missionaries of whom you have heard, Miss Stone and the baby born in captivity." Miss Ivanka Akrabova, of Bulgaria, made a

telling plea for her own countrywomen, and convinced all present of the rewarding nature of the missionary work which bears such fruitage.

Thursday afternoon opened with the usual business session, Mrs. Judson Smith in the chair. There were few changes in the officers as elected, and the prayer of consecration was offered by Mrs. S. Bourne, formerly of the New York Branch.

At the delegates' meeting Tuesday afternoon, in view of the fact that only \$106,500 has been received the past year for the pledged work of the Board, a special committee was appointed to consider whether it is too much to ask \$120,000 for the regular pledged work. At this time the report of this committee was presented by Mrs. F. M. Turner, chairman.

The report is as follows:—

The committee appointed by the chair, in conference with the Treasurer of the Woman's Board, voted unanimously that it is not unreasonable to ask \$120,000 for the pledged work of the Board.

This committee recommends, first, that the Treasurer of the Board call a conference of treasurers of the Branches at such time and place as she shall designate. Second, that Branch treasurers shall also call as soon thereafter as expedient a conference of auxiliary treasurers, that the office of treasurer may be magnified, and that these treasurers may more intelligently and definitely present the responsibility for the pledged work to the constituency of the Board. Third, this committee farther recommends the appointment in every auxiliary of a person to secure regular contributions for the Woman's Board of Missions from the primary Sunday schools, the Christian Endeavor Societies, and the various Junior societies of the churches.

It was a delight to welcome at this time the missionary companions who like to write their name "with a hyphen, Seymour-Bush." Miss Seymour, who has given thirty-seven years of service in Harpoot, and who is known as a "succorer of many," told us of the Word of God "In School and by the Wayside," and of its fruitfulness in many hearts. One thought of the words "in labors abundant," and wondered how her "poor" would bear their many sorrows uncomforted by her.

Miss Bush made the Word glow before us in living characters of light in many "Dark Corners," and the strange little names of Hooeli and Choon-koosh and many another village will bear henceforth a new meaning for many who listened.

Miss Mary Dunning, of Guadalajara, Chihuahua, Parral, Mexico, gave a dark picture of the condition of the Mexican women who have no living Christ in their religion, but touched it with marvelous light as it shines in transformed lives and homes where the missionary goes, adding the pathetic statement of one old woman who said, "Before I had my Bible I was nothing," and who reckoned her age from the time she heard of her Saviour.

Mrs. Robert Hume's valuable paper on "Twenty Years in Ahmednagar," gave great encouragement in its recital of what has been wrought in hospital, school and industrial department in a score of years, so that hundreds of girls and women are now sent out as lights in dark places all over Western India.

A similar story from Japan was impressively told by Mrs. Arthur W.

Stanford, of Kobe, and as she marshaled her facts as to the aggressive work done by the Japanese Christians, it was seen that the investments we make in Japanese missions yield a wonderful dividend.

All these addresses prepared the way for the closing word of inspiration brought by the Senior Corresponding Secretary of the American Board, Dr. Judson Smith, who sounded a ringing call to undismayed, persistent service, as he spoke of "Our Unfinished Work."

Impressive closing words were spoken by our President, and the thirty-seventh annual meeting was adjourned to meet by invitation of the Executive Committee of the Woman's Board in Boston, the second week in November, 1905, the change of date having been made possible by an amendment of the by-laws.

The Beneficent Church opened its parlors on Monday afternoon and evening to a conference of the Branch secretaries of young people's work. The first session was occupied with a brief devotional service, reports from the Branches, and a suggestive discussion of the best methods of keeping in touch with the foreign field, and of ways of making more valuable the relations of the Junior secretaries to the Board and Branch workers. A cozy supper together, made possible by the generous courtesy of the Beneficent Daughters, came between the sessions. In the evening came a spirited exchange of ideas along the lines of cradle rolls, mission circles, primary Sunday schools, Junior auxiliaries, and extension work, culminating in a brief symposium on the model secretary of young people's work, and some inspiring words from Miss Lamson on what the Board looks for from its Junior secretaries.



Miss Susan N. Brown

MISS SUSAN N. BROWN, for twenty-two years president of Essex North Branch, has dropped that mantle for another to wear, and has put on the garment of heavenly praise. At the time of her first election to this office Mrs. Cowles, her predecessor, said, "I do not believe there is anyone else in the Branch so well informed concerning all the missionaries and missions as Miss Brown." Her early environment and Mount Holyoke training had given her the impulse, and during all these years she has faithfully and efficiently promoted the interests so dear to her heart.

Last May when the Branch celebrated its twenty-fifth anniversary in Newburyport she presided, although to many who loved her the premonition came that day that another path would ere long be hers. During the succeeding months constantly increasing weakness has brought to her the conviction, "I do not know what the Lord is going to do with me, but it will be all right."

On the evening of October twenty-first the summons came, and she went to hear her "well done." We missed her presence at our annual meeting, for she had always been sure to be there, but we thought of her as having joined the host who have gone before, and having laid these beautiful foundations have left us to continue the building.

E. H. S.

Woman's Board of Missions

Receipts from September 18 to October 18, 1904.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Masardis, Ladies, 4; Orland, Hancock Co. Conf. Col., 4.50; Rockland, Aux., 5.25, 13 75
Standish.—Jr. C. E. Soc., 1 00
Western Maine Branch.—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., M. B., 8; Denmark, C. E. Soc., 4; Freeport, Aux., 5; Hallowell, Aux. 20; Minot Centre, Ch., 18; North Bridgton, Ch., 5, Mrs. Morse, 1; Portland, Miss Anna S. Hooper, 5, High St. Ch., Mrs. Fenn, 100; Scarborough, Ch., 11.50, S. S., 5, Mrs. Oliver, 1, Mrs. Lana Vee, 1, State Conf. Col., 6.05; Waterford, Aux., 7; Mite Gatherers M. C., 11; Westbrook, Ladies' Miss'y Soc., 10, 218 55

Total,

233 30

NEW HAMPSHIRE.

Littleton.—Mrs. E. B. Lynch, Cradle Mite Box, 1 00
New Hampshire Branch.—Mrs. Allen L. French, Treas. Bath, Aux., 8; Candia, Aux., 50 cts.; Derry, East, First Ch., Aux., 6.50; Goffstown, Aux., 1.50; Jaffrey, Aux., 12; Keene, First Ch., C. R., 13.60; Lyme, Aux., 40.79; Manchester, First Ch., Aux., 28; Nashua, Aux., 23.90; Northwood, Aux. (to const. L. M. Mrs. Martha J. Kelsey), 25; Plainfield, Mrs. S. R. Baker, 5, 164 79

Total,

165 79

VERMONT.

Bellows Falls.—Miss Gertrude S. Hayes, 5 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Barton Landing, 5; Bennington, North, C. E. Soc., 5; Brownington, 6; Burlington, First Ch., 5, College St. Ch., M. C., 11.20; Cambridge, Jr. C. E. Soc., 1; Danville, 3, M. C., 1; Derby, 4.50; Franklin, C. E. Soc., 2.50; Hyde Park, 2.05; Jericho Centre, S. S., 6.25; Manchester, Jr. Aux., 10, Jr. C. E. Soc., 3.25; Milton, 12; Orwell, 3.87; Pittsford, 11.25; Post Mills, Th. Off., 6; St. Johnsbury, North Ch., Pioneer Band, 1; Swanton, 14.50; West Rutland, 15; Williston, 9.25, 138 62

Total,

143 62

MASSACHUSETTS.

A Friend, 50 00
Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Andover, Free Ch., Aux., 27.50, Seminary Ch., C. R., 20, Sunbeams M. C., 9.30; Ballardvale, Aux., 10; Chelmsford, Aux. (50 of wh. const.

L. M's Mrs. Kate E. Dupee and Mrs. Ernest C. Bartlett), 57.25, Prim. Dept. S. S., 75 cts.; Dracut Centre, Aux., 20; Lawrence, United Cong. Ch., Aux., 9, C. R., 5; Lowell, Eliot Ch., Aux., 30, Highland Ch., Aux. (25 of wh. const. L. M. Mrs. Almira Sturtevant), 34, C. R., 5, First Ch., Miss Annie Robbins, 25, Aux., 75, High St. Ch., Aux., 50, Kirk St. Ch., Woman's Assn., 10, Pawtucket Ch., Aux., 27; Malden, First Ch., Aux., 179; Medford, Mystic Ch., Aux., 95, Prim. Dept. S. S., 60 cts., Union Ch., Christian League, 2; Melrose, Aux., 65; Methuen, Aux., 20; North Woburn, Aux., 28.62; Reading, Aux. (Th. Off., 31.25), 56.92, C. R., 16.71 (75 of foregoing contri. const. L. M's Miss Mary S. Cobb, Alice M. Hansen, Mrs. Chas. Scott), Young People's Miss. Band (to const. L. M's Mrs. Harriet H. Pratt, Miss Sadie T. Wight, Miss Helen A. Bond, Miss May E. Wiley, Miss Rose E. Stone, Miss A. Maud Hodson), 150; Stoneham, Aux. (with prev. contri. const. L. M's Mrs. Annie F. Brown, Miss Harriet M. Bryant), 39; Winchester, Aux. (of wh. Mrs. Holt, 5, Mrs. M. A. Herrick to const. L. M. Mrs. Hannah H. Boutwell, 25), 55.50, Seek and Save, 75; Woburn, Aux. (50 of wh. const. L. M's Mrs. Ella J. Smith, Mrs. Sarah B. Wyer), 78, 1,276 15
Barnstable Co. Branch.—Miss Amelia Snow, Treas. Coll. at Buzzards Bay Annual Meeting, 7.45; Harwich, Aux., 12; Hatchville, Aux., 5; North Falmouth, Aux., 20; Yarmouth, Aux., 8, 52 45
Berkshire Branch.—Mrs. Charles E. West, Treas. Adams, Aux., 27.15; Canaan Four Corners, Aux., 4; Lee, Miss M. Eliza Gibbs, 135, Mrs. Rowland's S. S. Class, 5; West Stockbridge, Aux., 10; Williamstown, 205, 386 15
Cambridge.—Friends, through Mrs. E. C. Moore, 197 00
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Bradford, Bradford Academy, Christian Union, 25; Georgetown, Mem. Ch., Aux., 40; Haverhill, Harriet Newell M. B., 10.26, Union Ch., C. E. Soc., 5; Lynebrook, 3; Merrimac, Pilgrim Ch., Aux., 22.65, M. B., 10; Newburyport, Aux., 33.50; West Haverhill, Aux., 20.50; West Newbury, Second Ch., Aux., 12.05, Helping Hand Soc., 5, Jr. C. E. Soc., 5, C. R., 7, 198 96
Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., C. R., 12.90; Boxford, Aux., 10.28, C. E., 10, C. R., 1.84; Cliftondale, Aux., 36, C. R., 13, Jr. C. E. Soc., 2, Prim. Dept. S. S., 2;

Danvers, First Ch., Aux., 16; Braman M. C., 13, Prim. Dept. S. S., 6.02; Maple St. Ch., Aux., 69, Jr. C. E. Soc., 10; Essex, Jr. C. E. Soc., 5; Ipswich, South Ch., Aux., 57; Lynn, First Ch., Aux., 25, C. R., 8, Central Ch., Aux., Th. Off., 22, North Ch., C. R., 11.06; Manchester, Aux., 42, C. R., 14.40, C. E. Soc., 15, Jr. C. E. Soc., 15.50; Middleton, Willing Workers, 5; Peabody, South Ch., 200; Salem, Crombie St. Ch., Aux., 32.73; Tabernacle Ch., Aux., 114.31, Light Bearers, 15, Kookoo Mem., 25, C. R., 12.82, Prim. Dept. S. S., 5; Saugus, Loyal Workers, 5, Willing Workers, 7.78, C. R., 8.31; Swampscott, Aux., 65.75, Pro Christo Soc., 11, C. R., 1.67, Jr. C. E. Soc., 1.46, 927 83
Fall River.—A Friend, 2 00

Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Barnardston, Aux., 10.50; Buckland, Aux., 5.30; Greenfield, Aux., 3.50; Hawley, Ladies, 5; Northfield, Aux., 31.82; Orange, 22.53; Shelburne, Aux., 5; South Deerfield, 8.35; Sunderland, 20; Whately, 5, 117 00

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 35.25; Amherst, South, Aux., 25; Belchertown, Aux., 1.45; Easthampton, 78.39, Dau. of the Cov., 6.60, Emily Mission Cir., 10; Enfield, Aux., 46; Granby, Aux., 6.75, Jr. Aux., 10, Light Bearers, 7.26; Hatfield, Aux., 60.50, Th. Off. at Rally of M. C., 5.30; Haydenville, Aux., 1; Northampton, Edwards Ch., Aux., 39.21; Southampton, Aux., 64.51; Williamsburg, Aux., 7.15, Mrs. L. D. James, 50; Worthington, Aux., 1, 455 37
Malden.—A Friend, 5 00

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Dover, Aux., 10.33; Framingham, Aux., 62, Schneider Band, 30, C. R., 10; Holliston, Aux., 23; Hopkinton, Aux., 34.50; Lincoln, Aux., 50, C. R., 5; Marlboro, Aux., 75; Milford, Aux., 5; Natick, Aux., 10; Northboro, Aux., 12; South Framingham, Aux., 79.90, Jr. Mission Club, 18.33, C. R., 4.75; South Sudbury (25 of wh. const. L. M. Mrs. Jennie Burr), 27; Wellesley, Mrs. E. N. Horton, 5, 466 91
Milton.—M. L. R., 62 50
Newton.—Three Sisters, 100 00

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Braintree, Aux., 4; Brockton, Porter Ch., Aux., 25, South Ch., Aux., 20; Cobasset, Aux., 15.36; Hanover, Aux., 4; Marshfield, Aux., 19.30; Milton, Aux., 17.60, S. S. Class, 2.40; Plympton, C. E. Soc., 9; Quincy, King's Daughters, 5; Randolph, Aux., 65; Rockland, Aux., 26; East Weymouth, Aux., 36; Weymouth Heights, Aux., 29.50; Scituate Centre, Aux., 8; South Weymouth, Old South Ch., Aux., 1.50, Union Ch., 90; Whitman, Aux., 12; Wollaston, Aux., 24, 413 66

North Middlesex Branch.—Mrs. Wayland Spaulding, Treas. Acton, Aux., 15; Acton, South, Aux., 17; Concord, C. E. Soc., 10; Fitchburg, C. C. Ch., 110, Rollstone Ch., 25; Harvard, Aux., 28.18; Pepperell, W. M. Soc., 35; Townsend, Aux. (25 of wh. const. L. M. Mrs. B. F. Wilcott), 30 10; Westford, Aux., 52.50, 322 78

Old Colony Branch.—Miss Frances J. Rannels, Treas. Attleboro Falls, Aux., 13; Attleboro, North, Aux., 30; Attle-

boro, South, Aux., 10.20, Bethany Ch., S. S., 43.58; Dighton, Aux., 50; Edgartown, Aux., 6.65; Fall River, Aux., 33, First Ch., Mrs. G. L. Richards, 40, Mrs. Wm. T. Henry, 20; Marion, Aux. (of wh. 25 const. L. M. Mrs. Selina F. Cobb), 60, C. E. Soc., 1; New Bedford, Aux., 226; Rehoboth, Aux., 20; Rochester, Aux., 27; Somerset, Aux., 12, Whatsoever Circle, 12, Pomegranate Band, 6; Taunton, Aux., 221.78; Taunton, East, Aux., 25, 857 21
Springfield.—South Ch., 125 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Agawam, Aux., 32; Blandford, Aux., 30; Brimfield, Aux., 47; Chicopee, First Ch., Aux., 2.80, Third Ch., Aux., 10, Miss Ella M. Gaylord, 100; Chicopee Falls, Aux., 54.50; Feeding Hills, Aux., 33.50; Granville Centre, Aux., 10.50; Holyoke, First Ch., C. E. Soc., 10, Jr. C. E. Soc., 15, Second Ch., Aux., 457.45, C. E. Soc., 10, Jr. C. E. Soc., 5; Huntington, Aux., 13, Willing Workers, 5; Indian Orchard, Aux., 21, C. E. Soc., 5; Longmeadow, Ladies' Benevolent Asso., 27, C. E. Soc., 10; East Longmeadow, Aux., 33; Ludlow, Aux., 11.38; Ludlow Centre, Aux., 5.40; Mittineague, Aux., 1, The Gleaners, 8, C. R., 4; Palmer, Second Ch., Aux., 44.63, Intermediate and Jr. C. E. Soc., 5; South Hadley Falls, Aux., 15.27, Jr. Workers, 5; Southwick, Aux., 17; Springfield, Hope Ch., Aux., 30, Woman's Bible Class, 5, Cheerful Workers, 5, Memorial Ch., Aux. (of wh. 25 const. L. M. Mrs. Julia T. Morehouse), 167.55, Lend-a-Hand Soc., 40, C. E. Soc., 15, North Ch., Aux., 57.50, C. E. Soc., 5, Olivet Ch., Aux., 30, Golden Link Aux., 60, C. R., 75 ets, Park Ch., Aux., 11.64, C. E. Soc., 10, Jr. C. E. Soc., 5, South Ch., Aux., 88.50, St. Johns Ch., Aux., 10; Three Rivers, Mrs. Chas. Olmstead, 5; West Springfield, First Ch., Aux., 20, C. R., 5, Park Ch., Aux., 61.75; Westfield, First Ch., Aux., 300, Second Ch., Aux., 69.25; Wilbraham, Aux., 7; Wilbraham, North, Aux., 9, 2,071 37

Suffolk Branch.—Miss Mary L. Pelkey, Treas. To complete the Annie M. Wood fund (102), 21.55, A Friend, 25, A Friend, 3.50; Anburndale, E. R. A., 50, 20 Friends, 2, Aux., 6.30, C. E. Soc., 20; Boston, A Friend, 100, Mrs. G. W. Coburn, 500, Berkeley Temple, Aux., 2, Old South Ch., Aux., 100, Shawmut Ch., Y. L. M. C., 40, Union Ch., Aux., 220; Brighton, Aux., 38, Faneuil Cong. Ch., Woman's Asso., 4.09; Cambridge, First Ch., Aux., 129.95, North Ave. Ch., Aux., 156.38, Pilgrim Ch., C. R., 9.50, Little Pilgrims, 10, Prospect St. Ch., Aux., 42.87, C. E. Soc., 5, Wood Memorial Ch., For. Miss. Soc., 6.50; Chelsea, Third Ch., Aux., 18.60, C. R., 10; Dedham, Aux., 100; Dorchester, Central Ch., Aux., 1.50, Pilgrim Ch., Aux. (50 of wh. const. L. M. Mrs. Elizabeth B. Mendell, Mrs. Jane E. Dempster), 65, Second Ch., Aux., Th. Off., 61.05, Y. L. M. S., 80, Village Ch., Aux., 8; Everett, Mystic Side Ch., Aux., 15; Franklin, Mary Warfield Missy's Soc., 33; Hyde Park, Aux., 19.50; Jamaica Plain, Boylston Ch., Y. L. Aux., 10, Central Ch., Aux., 39.87; Medfield, Aux., 8.60; Medway, Ladies, 12.02; Neponset, Stone Ch., Aux., 15; Newton, Eliot Ch., Aux., 219,

Eliot Aids, 70, Eliot Guild, 100; Newton Centre, Aux., 90, C. R., 20; Newton Highlands, Aux., 15.73, C. R., 17.65; Newtonville, Central Ch., Aux., 113.93; Revere, Two Friends, 6; Rosindale, 20.26; Roxbury, Eliot Ch., Aux., 24, Immanuel Ch., Aux., 4, Walnut Ave. Ch., Aux., 98.05, C. R., 1, Prim. Dept. S. S., 5; Somerville, Broadway Ch., A Friend, 5, Aux., 18, Y. L. M. Soc., 50, Highland Ch., Aux. (with prev. contri. const. L. M., Mrs. Thomas W. Griffiths), 2, C. R., 6.65, Winter Hill Ch., Aux., 5, C. R., 6.07; South Boston, Phillips Ch., Aux., 52, Y. L. M. S., 76.25; Waverly, Aux., 10.50; Wellesley Hills (Th. Off., 29.55), 75.55; West Newton, Cong. Ch., Aux., 50; West Roxbury, W. U. (Th. Off., 26.39), 36.59; Wrentham, Aux., 36.50, 3,224 57

Westboro.—Genevieve E. Clark, 10
Woburn.—Miss Amanda Sevreus, 3 80

Worcester Co. Branch.—Mrs. Ida L. Bement, Treas. Ashburnham, Aux., 10; Athol, Aux. (25 of wh. const. L. M. Mrs. W. H. Brock), 25.25; Barre, Aux., 10; Charlton, Aux., 10; Clinton, Aux., 149.21, Pro Christo Bible Class, 5; Dudley, L. M. Soc., 21.50; East Douglas, Aux., 50.64; Fisherville, Aux., 17.25; Gardner, Aux., 121; Gilbertville, Aux., 10; Grafton, Woman's Asso., 56, Y. L. M. S. C., 13; Holden, Aux., 15.25; Lancaster, Aux., 23.38, Girls' Mission Study Class, 4, Y. L. M. Soc., 10; Leicester, Aux. (25 of wh. const. L. M. Mrs. Mandana E. Marsh), 116; Leominster, Aux., 74.66; Millbury, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Jennie M. Goddard), 50, Second Ch., Aux., 25; Northbridge Centre, Aux. (Th. Off., 9.98), 19.98; North Brookfield, First Ch., Woman's Union, 50.08, Union Mem. Ch., Aux., Th. Off., 10.50; Oxford, Missy Soc., 15; Petersham, Miss Elizabeth Dawes, 200, Mrs. Anna Dawes MacNutt, 100; Princeton, Aux., 68.77, Mountain Climbers, 8.25; Royalston, Aux., 28.65; Rutland, Woman's Union, 11; Shrewsbury, Aux. (of wh. 25 const. L. M. Mrs. Maria C. Harlow), 37.84; South Royalston, Aux., 10; Spencer, Aux., 61.62, Prim. S. S., 9.88, C. R., 2.50; Sutton, Aux., 13.43; Upton, Aux. (13.50 Th. Off.) (to const. L. M. Mrs. Charles M. Browne), 25; Ware, Aux., 30; Webster, Aux., 29.94; Westminster, Aux., 40.75; Whitinsville, Aux., 50; Winchendon, Aux., 15; Worcester, Adams Sq. Ch., Aux., 11, Bethany Ch., Aux. (Th. Off., 2.50), 8.50, Old South Ch., Aux., 54, Park Ch., Aux., 1.10, E. C. D. Band, 8.36, Peidmont Ch., Woman's Asso., 300, Plymouth Ch., Aux., 25, Union Ch., Individual Gifts, 40, 2,103 29

Total, 13,419 10

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas., Barrington, Aux., 38.88, C. R., add'l, 50 cts.; Central Falls, C. R., 11.07; Chepachet, C. E. Soc., 20; Darlington, C. R., 50 cts.; East Providence, Newman Ch., Aux. (of wh. 50 const. L. M.'s Mrs. Abbie M. Balch, Mrs. Mary F. West), 56, Dau. of the Cov., 2.50, Helping Hand Soc., 14, C. E. Soc., 5, United Ch., Aux., 6; Howard, Franklin

Ch., C. R., 3; Kingston, Aux., 52.42; Little Compton, Aux., 12, C. E. Soc., 5; Pawtucket, Park Pl. Ch., Dau. of Cov., 22.95, C. E. Soc., 5, Jr. C. E. Soc., 1.50, Infant Dept. S. S., 2.50, C. R., 10, Pawtucket Ch., Aux. (of wh. 100 const. L. M.'s Mrs. Robert Burgess, Mrs. Frederick A. Morse, Mrs. J. Henry Seales, Faith Holloway Goodwin), 393.60, Y. L. M. C., 121.40, Happy Workers, 65, Golden Rod, 20, C. R., 12, Prim. Dept. S. S., 6, Weedon St. Ch., Ladies' Aid Soc., 9.60, Prim. Dept. S. S., 3, C. R., 4.24; Peacedale, C. E. Soc., 15, Prim. Dept. S. S., 1; Providence, Academy Ave. Ch., C. E. Soc., 22.50, Little Sunbeams, 90 cts., Central Ch., C. R., 3.50, Elmwood Temple, Prim. Dept. S. S., 3, Free Ch., C. R., 3, North Ch., Aux., 34.15, S. S., 9.06, C. R., 3, Pilgrim Ch., Aux., add'l, 5, Laurie Guild Aux., 10, Int. Dept. S. S., 2.60, Beginners' Dept. S. S., 2.40, Plymouth Ch., Aux., add'l, 36.55, Dau. of Cov., 38, Union Ch., Prim. Dept. S. S., 14.40; Saylesville, Mem. Ch., Aux., 75; Thornton, C. E. Soc., 5.80, S. S., 3.20; Tiverton, Aux., 12, Westerly, Prim. Dept. S. S., 10; Wood River Junction, S. S., 3, Inter. Dept., 2.35, 1,219 07

Total, 1,219 07

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas., Ashford, Aux., 2; Brooklyn, Aux., Th. Off., 5, Central Village, Aux. (with prev. contri. const. L. M. Mrs. Orilla M. Horton), 2.84; Danielson, Aux., Th. Off., 31.50; Franklin, Nott Memorial Soc., 10; Groton, S. S., 2.33; Hampton (with prev. contri. const. L. M. Mrs. Helen L. Cleveland), Hanover, Aux., 4; Lebanon, Gleaners Jr. Aux., 10; Ledyard, Newell Soc., 15; Lisbon, Aux., 39; New London, First Ch., Aux., 26, C. E. and Jr. C. E. Soc., 11.05, Second Ch., Aux., 516.88; Norwich, First Ch., Lathrop Mem., 20.45, Second Ch., Aux., 23, Park Ch., Aux., 92; Pomfret, Aux., 55; Putnam, Aux., 20, Sunbeams M. C., 5; Stonington, Second Ch., Aux., 9.36; Woodstock, Aux., 17.60, 918 01

Hartford Branch.—Mrs. M. Bradford Scott, Treas., Bristol, Aux., 17.25; Burnside, C. R., 4.35; Collinsville, Aux., 49.65; Hearers and Doers M. C., 20, C. R., 4.56; East Hartford, Aux., 26; East Windsor, Aux., 20, M. C., 8.83, C. R., 4.20; Enfield, Aux., 1, Dau. of Cov., 20; Glastonbury, Aux., 242.10, Y. L. M. B., 120, M. C., 25, Prim. Dept. S. S., 5; Hartford, A Friend, 100, A Friend, 25, Farmington Ave. Ch., M. C., 4, First Ch., For. Miss. Club, 25, Fourth Ch., Aux., 33, Dan. of Cov., 5, South Ch., Aux., 45, Wethersfield Ave. Ch., Aux., 28.85, C. R., 6.32; Kensington, Aux., 34.50, Mission Study Club, 17, Endeavor M. C., 19; Manchester, Second Ch., Aux., 56.36; New Britain, First Ch., C. R., 17.53, South Ch., Aux. (25 of wh. by Miss Jane Case const. L. M. Mrs. Edwin Shultz), 60, C. R., 14.41, Y. W. Ch. League, 16; Newington, Aux., 72.75, Y. W. F. M. S., 18.02, Cheerful Givers M. C., 25; Plainville, Girls' Circle, 60 cts.; Poquonock, Aux., 31, Cheerful Givers M. C., 11, C. R., 5.25; Rockville, Aux., 50;

Simsbury, Aux., 26.50, Open Hearts M. B., 30; Somers, Aux., 13.50; South Coventry, Aux., 12.75; South Glastonbury, Aux., 12; South Manchester, Aux., 100; South Windsor, M. C., 12, Jr. Circle, 5; Southington, Aux., 5.50; Stafford Springs, Aux., 44.50; Suffield, Aux., 100, Ladies' For. Miss. Soc., 11.64; Talcottville, Aux., 107, Dan. of Cov., 25; Terryville, Aux., 66.64, Y. L. M. C., 10; Tolland, Aux. (with prev. contri. const. L. M.'s Mrs. L. Elhorna Edgerton, Mrs. Harriet Burleigh Barnard, Mrs. Roxana Joslyn), 18; Unionville, Aux., 34.05; Vernon Centre, Aux. (with prev. contri. const. L. M. Miss Harriet B. Chapin), 21; West Hartford, Friends, 30, Aux., 31, M. C., 5, C. R. (with prev. contri. const. L. M. Mrs. Wm. E. Johnson), 6; Wethersfield, Aux., 104.95, Willington, Aux., 7; Windsor, Aux., 83.90, C. R., 1.10; Windsor Locks, Aux., 287, M. B., 30, 2,534 56

New Haven Branch.—Miss Julia Twining, Treas. Canaan, C. E. Soc., 15; Colebrook, Aux., 47.10, C. E. Soc., 5; Cromwell, C. R., 12; Darien, Aux., 17.50; Guilford, First Ch., Aux., 80; Litchfield, Aux., 78.54, C. R., 10.59; Middletown, First Ch. Aux., 27.65; New Haven, Mrs. and Miss Whittlesey, 10, Grand Ave. Ch., C. R., 10, People's Ch., Aux., 3.80; North Haven, Aux., 38; North Madison, Aux., 11.15; Roxbury, Aux., 3.02; Salisbury, Aux., 32.93; Stamford, Aux., 25; Stratford, Aux., 47; Westchester, Aux., 4; Westport, Aux., 10; Winsted, First Ch., Aux., 13.26, Second Ch., Aux., 15.48, 517 02

Total, 3,969 59

NEW YORK.

New York.—A Friend, 200 00
New York City.—Mrs. A. P. Stokes, 650 00
New York State Branch.—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 5; Berkshire, Aux. (to const. L. M. Mrs. Ellen M. Dorwin), 25; Binghamton, First Ch., Aux., 50; Bridgewater, C. E. Soc., 20; Brooklyn, Mrs. T. R. D., 250, Mrs. A. C. Crowell, 100, Central Ch., Aux., 50, Ladies' Aid Soc., 25, Philon Circle King's Guild, 10, Lewis Ave. Ch., Aux., 45, Park Ch., Aux., 11, Plymouth Ch., Aux., 65.94, C. R., 34.06, Tompkins Ave. Ch., Aux., 475, Jr. C. E. Soc., 10, United Ch., Aux., 12; Buffalo, First Ch., Aux., 30; Candor, Mrs. Wm. J. Payne, 5; Deansboro, Aux., 6.50; Chenango Forks, Aux., 6; Elmira, Aux., 40; Flushing, Aux., 40; Gaines, Aux., 4; Jamestown, Aux., 15; Lockport, First Ch., Aux., 15; New York, Bethany Ch., C. R., 6.20; Nyack, "Abbes," 11; Oxford, Aux., 15; Patchogue, Aux., 59.95; Riverhead, First Ch., Aux., 227; Rochester, Mrs. Abbie E. Davison (to const. L. M. Miss Mary Morse Rogers), 25, South Ch., Aux., 15; Sherburne, Aux., 44; South Hartford, Aux., 7; Saratoga, Aux., 50; Walton, Every Day Circle, 5; Warsaw, Aux., 82. Less expenses, 39.70, 1,856 95

Ticonderoga.—Mrs. Joseph Cook, 10 00

Total, 2,716 95

LEGACY.

New York.—Buffalo, Mrs. Ruth W. Bancroft, by Wm. W. Hammond, Admin., 2,850 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 6, Mission Club, 70, Mount Pleasant Ch., Aux., 7.20, Fifth Ch., Prim. S. S., 13.26, Lincoln Temple, Aux., 6; Fla., Daytona, Aux., 15; N. J., Asbury Park, Aux., 30; Bound Brook, Aux., 15; Chatham, Aux., 15.35; Closter, Aux., 13.45; East Orange, First Ch., Aux., 15.50, Twinkling Stars M. C., 25, Trinity Ch., Aux., 16.25; Glen Ridge, Aux., 140, C. R., 7; Jersey City, First Ch., Aux., 55, Faith Circle K. D., 5, Happy Workers for Jesus M. C., 15; Montclair, Aux., 250, Y. W. M. S., 10, Children's League, 6; Newark, First Ch., Aux., 18.85, C. R., 7, Belleville Ave. Ch., Aux., 47.74, Jr. Aux., 20, M. B., 43, Jr. C. E. Soc., 4.64; Nutley, Aux., 8; Orange Valley, Aux., 79.40, Y. L. M. B., 24.15, Jr. C. E. Soc., 5.72; Paterson, Aux., 33.65; Plainfield, Aux., 12; Upper Montclair, Aux., 44, Howard Bliss M. B., 25; Westfield, Aux., 56.25, The Covenanters, 22.60, Ministering Children's League and C. R., 35; Woodbridge, Aux., 10.83; Pa., Germantown, Neesima Guild (to const. L. M. Mrs. C. H. Ray, 25, Jr. Neesima Guild, 15, Prim. Dept. S. S. (to const. L. M. Miss Jennie Welsh), 25; Philadelphia, Central Ch., Aux., 25, Y. L. M. C., 19, Snowflakes M. C., 5, Pearl Seekers M. C., 50, Snyder Ave. Ch., Rays of Light M. C., 15; Va., Falls Ch., Aux. (with prev. contri. const. L. M. Mrs. Martha Rice Merrifield), 12; Herndon, C. E. Soc., 12, 1,436 84

Total, 1,436 84

LEGACIES.

New Jersey.—South Orange, Mary E. Winslow, by A. L. Brainard, Exr., 1,000 00

MARYLAND.

Baltimore.—Associate Cong. Ch., C. E. Soc., 12 50

Total, 12 50

MISSISSIPPI.

Moorhead.—Mrs. A. M. Pond, 25 00

Total, 25 00

OHIO.

Defiance.—Mrs. Mary A. Milholland, 5 00

Total, 5 00

INDIANA.

Lowell.—Mrs. E. N. Morey, 5 00

Total, 5 00

Donations, 22,845 26
 Specials, 506 50
 Legacies, 3,850 00

Total, 27,201 76

TOTAL FROM OCT. 18, 1903, TO OCT. 18, 1904

Donations for the Pledged Work, 106,523 48
 Extra Gifts for Buildings and Morning Star, 11,268 23
 Specials, 4,205 94
 Legacies, 25,842 28
 Interest, 4,966 85

Total, \$152,806 78

BOARD OF THE PACIFIC

President,

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Avenue, Oakland, Cal.

Letter from Miss Wiley

FOOCHOW, CHINA, Aug. 12, 1904.

THE postman brought your very welcome letter while we were at breakfast this morning in our little rest cottage in the mountains. We feel as though we were quite in touch with civilization when a uniformed postman brings us the mail. It has been on my mind to tell you something of what your Bible woman is doing, but the time would not permit before.

As I have not statistics at hand telling of the number of visits each day, perhaps you would like to visit her family. If you start with me from my home near the famous white pagoda in Foochow City,—we must first call up the gate keeper to let us out of the walled compound,—we go on past the yamen of the Min magistrate. It is well to hurry past this place, for sometimes we shall see a criminal sentenced to death hanging in a cage before the gate with a jeering crowd around. From there we enter South Street, the great street of the city. It is crowded with people, and we must push our way along between hucksters and burden bearers. You might think that a city without factories, street cars and all the machinery that characterizes an American city would be comparatively quiet. A walk on South Street would dispel any such illusion, for there is a perfect babel of sounds, and if you wish to call attention to anything you must fairly scream into the ear of your companion.

But we must hurry on to Ling Huoi-mu's house. Leaving South Street we turn off on a more quiet street called Orange Peel Alley. At the end of the street is a large sign containing three characters which read *Hok Ing Dong*,—in English, Gospel Chapel. In the chapel, which is really a large native house, lives the Bible woman and her family. Her youngest son, Ling En-ci, is preacher at this chapel, and a bright young man he is, standing highest of all in the local examinations of the preachers. Ling Huoi-mu has had two other sons. One died and left a widow with two little girls,

who must come to the mother-in-law for support. Another son is at work in Shanghai, and his wife also must be entrusted to the mother-in-law. Much is said—and rightfully—about the Chinese mother-in-law, but in this case the mother-in-law is the one deserving sympathy, as the older son's wife is hot tempered and the second son's wife is very stupid. In this rather difficult place the mother-in-law shows great ability as a manager, and it is possible that the tact continually necessary in her own home has helped her in her work with other women.

One little daughter is with Miss Garretson in the intermediate school at Ponasang. Another is in Miss Woodhull's day school. The youngest died in the springtime. This gives you some idea of the family, and now you may want to see where they live. The large central court is used for a chapel. The rooms on one side are filled with little boys droning characters, for there is a day school in all the chapels. For a foreigner to endure such a noise continually would be maddening; but one day when I asked if the noise was not a little trying I received the answer that it was very "lively," and the Chinese do like "lively" times. In the loft at one end of the chapel proper is the station class taught by another Bible woman. This is also conducive to "liveliness." Along one side of the court are bedrooms for the family. Some of the rooms open to the outside, but all face the court in the time honored Chinese style of Chinese architecture.

Let us now go with Ling Huoi-mu to visit a heathen neighbor. A dingy little shop faces the street. There the father sits and works, and the children play about him. In order to find the wife we must pass on to her bedroom. By the time we reach this we have a dozen or more children following, and perhaps more women are trying to crowd in. We are asked to sit, and it seems that the Bible woman has little chance to get in a word so interested are the people in our peculiarities. The children think that of course we cannot understand them, and they scream out remarks about how our noses disfigure our faces, or wonder how we came to be born with rabbit eyes. The women are interested to know how much of your hair is your own, and it takes a little time to take it down and satisfy their curiosity and show them we are quite human. The Bible woman now seizes her opportunity and begins to tell about the queer clothing we wear, then about the land we came from, why we came, and the latter leads to the topic she has been seeking to introduce. She asks them if it is not pitiful to think of us so far from our friends. Everyone assents it is truly pitiful. Then she tells them it is because Jesus left heaven and came to earth, a foreign land to him, and taught us to love those who were less fortunate than ourselves. Then follows a plain talk about the true God and the Saviour. During this talk the women

begin to steal out one by one, and occasionally a new face appears. Ling Huoi-mu goes over her story again that all may hear. Then she invites them to church on "worship day." A little prayer that the seed may not fall on barren ground, and the visit is ended.

Let us now go to the home of an inquirer who is becoming very much interested in the "truth." The front room still contains a large case of idols and ancestral tablets, for the husband has not yet turned his heart to God. The woman is a dear little body and bustles about getting us tea, but at last she is ready to sit down and "talk about the truth." Several other women come in and sit down quietly, and the story of Jesus is told again. As we are almost ready to leave, the little woman slips away and returns with a grimy little idol which she gives to me. It is the mother goddess, and on her wedding day was given to her by her mother-in-law. This dusty goddess is supposed to have power to bring much desired sons to the home, but in this case she signally failed, as after thirteen years of worship not even a worthless daughter has come to cheer their home. Through this deepest sorrow of a Chinese woman's life God is turning the heart of his child to himself. The idol I told her would be sent to America to encourage the hearts of the "sisters" who send Ling Huoi-mu among them with the good news.

This is one home of many where the seed is taking root. How much depends on the native Bible women. Foreigners may train and supervise most successfully, but the real heart to heart work is best done by the native women. The Bible women have experienced most if not all of the sorrows of their heathen sisters, and they can more fully give them the sympathy which becomes the key to many a heart long closed to good impulses by a life of neglect and cruelty.

During the hot summer months these faithful women remain at their posts and continue their work though the plague is rife, and the house to house visiting is done at great risk of life. It is hard to estimate just what good a Bible woman like Ling Huoi-mu does. She goes about in the homes teaching, praying and leading the indifferent women to church. In the course of time a number enter the station class at the chapel, and later some become sincere Christians and enter the church. She sows and others reap. Yet some of the fruit of her labors she is allowed to see. In some cases she has persuaded the mothers of little bound-footed girls to unbind their feet, and it was with great joy that she brought to me some of the half-worn shoes that had caused such bitter suffering to the little ones who had been compelled to wear them. Just how long she will be able to continue the work is doubtful, as she is getting old and her family cares are many. The few changes I have

been obliged to make in Bible women have made me very thankful for the efficient women Miss Woodhull trains in her school. Every year women are there trained so they can go into the homes of their sisters bringing the hope and comfort that has been a part of their experience. This part of the work is most needy and most difficult. It is a rare privilege to have a part in it whether on the field or in the home land. I often feel that a very special blessing must come to those who cannot see results as we do and yet with all possible means help on the work. It means so much to us to know that your prayers are upholding these much tried native workers.



The Kindergarten in Mardin

COULD we see the homes whence come the children for this kindergarten we should realize a little how great the need of such a school. Could we see the development of mind and heart under this training, and know how its influence abides through later years, we should feel that such work must never be given up though we make a real sacrifice to sustain it.

PROSPECTUS OF THE MARDIN KINDERGARTEN

The school will open on Monday, Sept. 19, 1904, in the ward "Gentle"-house El Afreed. The school hours will be from 8.15 A. M. to 3.45 P. M.

The Aim.—The aim of this school will be to lay the foundation of a Christian character in each child by the training of mind and body systematically.

Lessons.—Lessons in motion, color, size, etc., through the materials commonly used in kindergartens, and the occupations so well known there, as weaving, sewing, drawing, etc. The morning's work will be supplemented by lessons in reading, writing and arithmetic. Only those children who have finished the fifth year will be permitted to take up these lessons. The younger ones will be amused and cared for.

CONDITIONS FOR ENTRANCE

1. Children between the ages of three and a half and seven will be admitted.
2. Every pupil is expected to pay three piastres monthly in part payment of the considerable expense connected with such a school.
3. There will be no free pupils. Parents not able to pay will be given work to earn the tuition.
4. Every child must be clean in person and clothing, hair neatly combed, daily. If this condition is not complied with the child will be sent home.

Since all the schools open at 8 A. M., it is not necessary that children should come to school sooner than half an hour before that time, *i. e.*, at 7.30. A teacher will then be there to care for them. Parents allowing their children to come earlier will be held responsible for any harm that may befall them physically or morally. The number of pupils is limited, therefore it will be well for parents to enter children early. We will be glad to have parents call to visit the school at any time. There will be three teachers to assist the principal in the school.

May 9, 1904, Mardin.

MISS J. L. GRAF, *Principal*.

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"Take Him at His Word"

BY MRS. E. W. BLATCHFORD

IS there not a tendency among Christians to invest with a certain vague mysteriousness the teachings of Christ and his apostles with regard to the Holy Spirit—his indwelling in the heart and his presence in the daily life? It may be helpful to study these utterances from a practical point of view in order to enable one to answer the vital question: Does the Holy Spirit rule my life? Can I bring forward proofs of his presence?

Christ himself in his Sermon on the Mount declares that it is by their fruits we are to know men. He says, "Do men gather grapes of thorns, or figs of thistles?" Paul writes to the Galatians, "Walk in the Spirit and ye shall not fulfil the lust of the flesh"; then follows the list of fearful sins and crimes which he calls "the works of the flesh." Then comes an enumeration of the "fruits of the Spirit." These are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

If one can sincerely declare that the character composed of these gracious qualities constitutes his ideal and has his allegiance day by day, does it not follow with undoubted assurance that such a one is "led by the Spirit of God," and is a child of God? Is there not a warning to self-distrusting Christians in the words which follow? "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba, Father."

The "spirit of bondage" here spoken of would seem to be identical with the "condemnation" in the first verse of this wonderful eighth chapter of

Romans: "There is therefore now no condemnation (or spirit of bondage) to them who are in Christ Jesus who walk not after the flesh but after the spirit." This is "the glorious liberty of the children of God." Let us welcome and cherish these gracious fruits of the Spirit, attributing them to their divine Source and acknowledging his sovereignty in our lives. "If we live in the Spirit let us walk in the Spirit."

"If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord."



From the Bridgman School

BY MARY H. PORTER

AS each year since the Boxer upheaval, so again we were obliged to close early in the summer and open late in the autumn to accommodate ourselves to the emergencies of building. The girls came together October 10th for a term which ended February 11th. During the summer we were obliged to keep the Shansi pupils and a few others under our care. A comfortable home was rented for them in the purer air of Tung-cho, and they spent a pleasant vacation there.

The desire of many years was fulfilled in that we, for the first time, welcomed pupils from every station in our mission. Kalgan has never been represented before by one from that region. Of the three girls who came down last autumn with Miss Andrews and Miss Chapin, one is of peculiar promise, and we hope the long desired and needed aid for teaching there is to be found in her as the years go by. We had no new pupils from Pao-tung-fu or Tientsin, as the schools in those places could give all that is at present needed for the girls under their care. Our largest number of new pupils comes from Peking, Tung-cho and their out-stations, and as before are many of them under grade, making an unfortunate crowding of lower classes. The opening of a boarding school at the North Chapel and Cho Chou, and the promise of day schools in some of the country sections, leads us to hope that this overloading of our school at the bottom may soon be relieved.

The second largest addition to our numbers has been from Shansi. Seven girls from our own mission, former pupils of our martyred Miss Partridge, came down with Dr. and Mrs. Atwood, entering the school after the Chinese New Year. The following Sunday a young woman connected with the China Inland Mission landed at our doors under the escort of her father.

She had been teaching a small school in Shansi for two years, but saw more and more clearly her lack of preparation, and resolved to get farther instruction. She corresponded with a friend who came to us last summer from Kiangsu, but who had been in Shansi, and prevailed upon her father to bring her to Peking to join her old schoolmate. These two from the China Inland Mission are older than any other of our pupils, and have had excellent training in the Scripture and experience deep and sincere in the Christian life. We cannot hope to keep them long with us, but we count it a real privilege to aid them toward the preparation to become instructors of others. Among the new pupils from Shansi was the sister of K'ung Hsiang Hsi, now in Oberlin studying in the college, and two granddaughters of the martyred helper, Mr. Liu, whose brave witness for Christ is a precious legacy to the Tai Nu church. Two girls from Fen Chou Fu are peculiarly interesting and hopeful scholars.

GRADUATING EXERCISES

The graduating exercises of the class of 1904 were held in the Street Chapel, February 11th. Invitations were sent to a limited number of friends, as the small chapel was quite inadequate to seating those who would have responded to a more general invitation. The room was given a festive air by flowers, evergreens and draped flags, the latter kindly loaned us from the United States Legation. Mrs. Conger and her sister, niece and Miss Campbell were among our guests, and no one apparently entered more heartily into the spirit of the occasion. The four girls were as simple, dignified and attractive in appearance, and as happy in their way of meeting the requirements of the occasion, as any circle of girls could have been. At the request of the leader of the class, who knew well that the honor if given at all would come to herself, there was no formal valedictory, but the four sang together a farewell to instructors and fellow pupils, a farewell of her own composition. This, as well as instrumental pieces played by herself and one of her classmates, showed the thoroughness and success of Mrs. Stelle in her teaching of music, and the real native ability of one at least of the girls. She might become proficient in music did not other and larger interests demand her time.

The four graduates found places awaiting them, and had we twice as many, their services would have been in demand. One went to the girls' school in Tientsin, another to Pao-ting-fu to Miss Newton's assistance, while one became music teacher and assistant in other departments in the Bridgman School, and the fourth is among those in training for kindergarten work, while teaching some classes in her Alma Mater.

HEALTH

Among our most serious responsibilities is the care of the physical health in such a family of young girls. There have been but few cases of acute illness during the past year. One of the most gifted and lovable members of the senior class was taken away by death in October, one more in the long list of pupils in boys' and girls' schools who have fallen before the "white plague."

SPIRITUAL CONDITIONS

It is not easy to tell what progress our pupils have made intellectually; how shall we measure their advance in the higher realms of spiritual life? By fruit alone, the Master has told us. The fair, sweet blossoms of youthful aspirations visible to us in the glowing face, the flowing tear, the whispered confession of love and longing, have not been lacking, and in the daily life of not a few we have seen victory over besetting sin and self-conquest, which have seemed to us fruits of the Spirit. There were days of peculiar religious quickening after a few meetings held by a Swedish evangelist, Mr. Franson, but most of the year there has been no marked "revival spirit." At no time have there been lacking evidences of the work of God in individual hearts. No year since 1900 has brought so many to the teachers desiring personal counsel on matters of duty, and never has it seemed to the one who conducted the daily worship that there was such hunger for the lessons from God's Word. As these young women near the end of their school course many questions press upon them, and they must make decisions which will influence their whole lives. In these critical times again and again we have watched the struggle of the love of the world and the love of the Master and rejoiced that the final choice was for the things above. The discipline of the school has been rendered easy by the influence of girls of real conscientiousness.



Report of the American School for Girls, Monastir, European Turkey

FEW events of any importance took place between the time of our last report, April 3, 1903, and the close of school on the 26th day of June following. With the exception that we were kept under a severe nervous strain because of the political disturbances, which occurred here during the month of May, our work continued unbroken until the end of the school year.

The closing exhibition was held on the afternoon of June 26th. About the usual number of invited guests were present, though ours was one of the very

few schools that held public exercises. We graduated a class of five girls, all Bulgarians. It gave us great pleasure to have Mr. and Mrs. Holway of Salonica with us on that day, and we shall always remember his address to the graduating class, given on the Sunday evening following, as teachers and pupils gathered for the customary evening service.

Owing to the unsettled state of the country, there had been some doubt about sending our girls to their homes, but our fears proved groundless, and nearly all left us, under the care of Mr. Holway, on the following Monday.

The summer vacation proved a most trying time to the teachers who were obliged to remain in Monastir. It did not seem best to attempt to get away for the summer, as we knew in case of trouble in the city the people would appeal to us for protection. We hardly left the school premises all through the months of July and August, and were kept in constant dread of an outbreak. Supplies were bought, in case of sudden need, and we lived on, thankful each morning that the darkness had brought no ill, and each evening that another day had left the city still unharmed. It was no small comfort to have our two faithful Albanian kavasses, who took turns in patrolling the premises all night. We made preparations for opening school at the usual time, though we had little hope that our girls would be able to return. Early in September, however, there seemed to be a lull in the political atmosphere, and most of the girls came in time for the opening of school on September 10th. The others reached here about a week later.

In view of the great suffering in the Monastir vilayet, we decided to receive into the school, as boarders, a few of the many girls who had been left without parents, or with only mothers who had no means of support for their children. As we could accommodate ten more boarders (thanks to the W. B. M. I. for our new dormitory), we immediately wrote letters to personal friends in America, asking special donations for this purpose, and enclosing copies of Mr. Haskell's first report from Resna. The results have been more than satisfactory, enough funds being in sight to nearly meet the special expense for next year too. The first poor girl came to us on November 14th. She had a mother living, but they had lost everything during the troubles in Resna. The girl had been in school before, and was able to continue her studies with our third preparatory grade. It was good to see the spirit of self-sacrifice shown by the other boarders. The girl came on Saturday afternoon, and by bedtime the older girls had finished a dress which had been half made in anticipation of this need. Mr. Haskell brought three more on January 4th, just before we were to close school for our Christmas holidays. Only one of these had ever been in school. I recall now the face of the youngest of the three as it looked on the closing

afternoon of that term. We were giving the primary department a little social treat in the schoolroom, and tried to persuade Menka to join in the game. She had no idea what play meant, and looked sad and dull. That was less than three months ago, and it is now difficult to discover in the bright, interesting face even a resemblance to the Menka who came to us on January 4th. Again our own boarders showed of what spirit they were when they gave up all Christmas day to sew for these girls, that they might be spared the embarrassment of feeling that they were not decently dressed for the Christmas dinner of which the American teachers partook with the Bulgarian teachers and girls. One came on January 16th. She is not an orphan, but the family lost all they had when their village was burned. She has from the first seemed a promising pupil. Four others came on January 18th, in a pouring rain. It was not a small task to see that these girls were properly cared for before they could be allowed to mingle with the other boarders. Here again our older girls proved equal to the occasion, in their willingness to perform the most menial service in behalf of these destitute ones, and even lent clothing from their own scanty wardrobes. Early in the school year our girls became interested in a child of about twelve years, who had come during the latter part of the summer to have Miss Powleva dress a wound on her hand, caused by the falling of a hot brick after the burning of the village. The girl had a father but no mother. The boarders had asked to be allowed to do without the little fruit which was given them for dessert three times in the week, and use the money in relief work. From money saved in this way they paid for Despa to come as a day boarder, and for her to have her dinners in the school, as she lived a long way off. They sewed for her, and bought her a pair of shoes. The father and child lived in a place which our servant man described as unfit for even an animal. One day the old father came to beg us to take the girl into the boarding department. We finally consented, as we saw that what was being done for the child was of little benefit as long as her home surroundings were so miserable. She entered soon after Christmas. Her father, who was very fond of her, called down many blessings upon our heads. For a time he came every week to see her, then his visits ceased, and we learned that he had died in the Turkish hospital. One of the girls who came on January 18th was, from the first, very homesick. She remained about three weeks, but grew more and more homesick, and we finally sent her back to her village. When told that we could not allow her to carry home the new garments made for her, she answered, "It is no matter about the clothes; any old thing will do, only let me go home to my mother."

The last girl came with Mr. Haskell on February 22d. The care of these

girls, to provide suitable clothing, and arrange for them to be taught, has been no light task upon the teachers, but we are glad to be able in this way to reach some of the villages which have hitherto been inaccessible to missionary work. Many of the relatives and friends of these girls have been to the school to see them, and in this way our work is steadily being advertised. We can already picture to ourselves the influence for good these girls will have among the people of their villages. What is done for the children will never be lost. The special advantage of the orphanage which we expect to open in Monastir will be the extension of missionary influence among the villages of the vilayet as never before in the quarter of a century that this station has existed. Nearly all our boarders in past years have been from other parts of Macedonia.



Reform in Foot Binding

Miss E. G. Wyckoff writes of the reform begun in the matter of foot-binding:—

At the July meeting last year, two days meeting full of interest and profit were held for the women. The first day they seemed moved to make confession of sin and three such services were held. The second day the subjects of foot-binding and church contributions were discussed and the foundation laid for that which has followed.

In the training class the leaders steadily resisted God's will for their feet for some time; later one led the way, and since then many elderly women have followed. Mrs. Wang's visit to the out-stations and agitation of the subject in the classes have helped to bring about results for which we are most grateful.

At the present time forty-three women, including five married schoolgirls, have unbound feet. Among these are two families, one a mother and two girls, and one a mother and three girls.

A few incidents may show the spirit of those who have taken the step, and their difficulties in doing so. One village has already been mentioned where the four women set out together to bear witness for the Lord.

In another, where the church has been established many years, we hope the ten Christians will do the same; already four lead the way; one of them, an old saint and mother in Israel, eighty-four years of age, who will do almost anything for the church she has loved these twenty years, was approached on the subject. At first she demurred, wondering what good could come from unbinding her feet. She said: "When I am gone and laid out in my burial clothes, and people come to pay their last respects, as they see my large feet will they not laugh? Would it do to cover them up?"

Ah, no," she said, as she drew back, "that would be the fear of man." Scripture was quoted to her, "Present your bodies a living sacrifice," "Glorify God in your bodies, which are his," "Be not conformed to this world," and "We ought to obey God rather than man." With these words she yielded, saying, "I will lead the way for them to follow, and none of us must be false to our word."

A woman, very stupid, but sincere, said, after being at home a few weeks and going about in her new shoes, "I feel as if I had added two pounds to my Christian weight since I unbound my feet." At another place two women received their shoes very gratefully, and the other women entered most heartily into the fun of watching the large-footed women walk back and forth in the room "like a man," free and naturally.

One woman upon entering her home, ten miles from Pang-Chuang, was reviled by the daughter, who said, "Henceforth you have no daughter, and I have no mother; the sooner you die the better."

We are glad our country parish has such a report to make and is willing to take its part in this reform, bound to come in China, and already so in favor with such men as Yuan Shih K'ai and other leaders of reform. While this reform is far more difficult in the country than in the cities in the north, and women must suffer slander and reproach and ridicule who enter into it, nevertheless, when love for God and for his church in its efforts to change evil customs possess Christian women, fear of man, the great obstacle, will be cast out and custom set aside.



Woman's Board of the Interior

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM SEPT. 10 TO OCT. 10, 1904

COLORADO	437 78	NEW HAMPSHIRE	20 00
ILLINOIS	5,053 52	NEW YORK	2 00
INDIANA	121 75	TENNESSEE	6 75
IOWA	5,707 01	TEXAS	5 00
KANSAS	758 71	AFRICA	20 00
MICHIGAN	967 58	MICRONESIA	2 10
MINNESOTA	401 82	MISCELLANEOUS	122 19
MISSOURI	231 54		
MONTANA	14 00	Receipts for the month	\$20,402 18
NEBRASKA	878 94	Previously acknowledged	44,193 33
NORTH DAKOTA	127 53		
OHIO	2,870 34	Total since October, 1903	\$64,595 51
OKLAHOMA	50 77		
SOUTH DAKOTA	667 29	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WISCONSIN	1,687 06	Receipts for the month	\$ 81 35
WYOMING	166 14	Previously acknowledged	653 59
KENTUCKY	8 00		
MASSACHUSETTS	74 36	Total since October, 1903	\$734 94

MISS FLORA STARR, Ass't Treas.

